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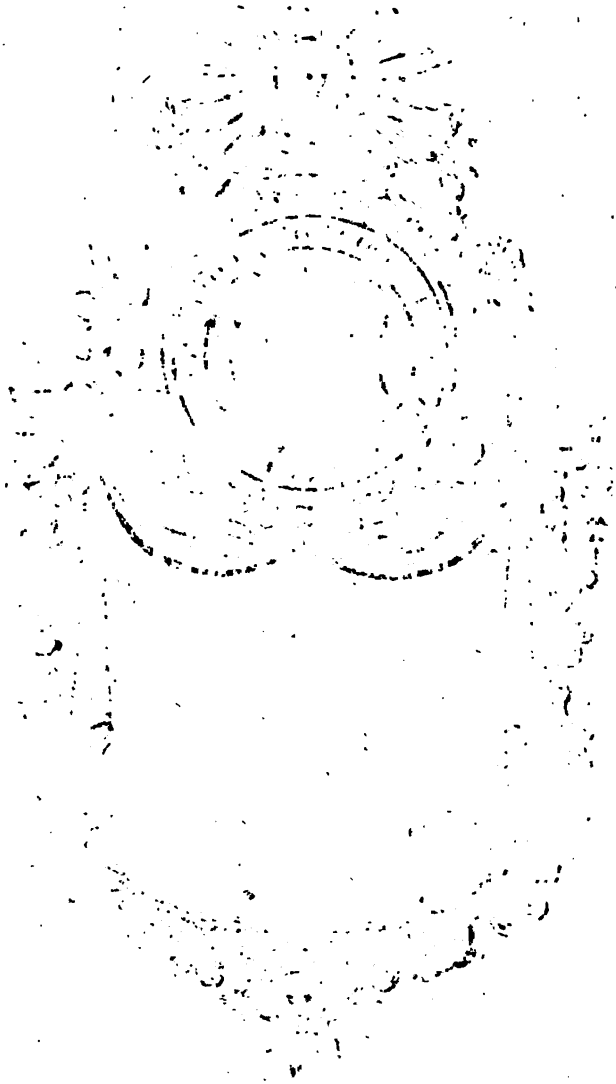

THE

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FROM

JANUARY TO APRIL INCLUSIVE.

1834.

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THE

MONTHLY REVIEW.

JANUARY, 1834.

ART. I.—*Memorials of a Tour in some Parts of Greece; chiefly Poetical.* By RICHARD MONCKTON MILNES. 1 vol. London: Moxon. 1833.

THE fantastic shape in which this work presents itself before us, has at least the recommendation of novelty with it; besides which, the ingenuity displayed in the attempt to form a new compound from the most heterogeneous ingredients, is absolutely surprising.

The work is a brief collection of desultory remarks, facts or descriptions of localities, or objects of art in Greece, which are put together in a manner that defy every thing like an approach to system. The remark or description sometimes begins in poetry, and is continued in plain prose; sometimes there is a reciprocity of precedence, and poetry yields to prose. The muses appear to obtain the largest share of Mr. Milne's attention, though love of the antique and of geographical lore make the most desperate efforts to dispute the preference.

The author sets out with a strong admonition to all travellers to avoid, as they would a plague, the long week's journey from Naples to Otranto (or Brindisi, as it is called). The district is totally devoid of interest, except that Cannæ, the seat of the great Roman battle, is situated in it. Turning next to Corfu, he yields to the inspiration which the sight of it generates, and the result is some dozen lines of choice hexameters in praise of the island. The landscapes (the author affectedly writes the word land*skip*) here are of unrivalled richness, and their general effect quite different from that produced on the mind by Italian scenery, this variation depending in a great measure on the raised roofs of the houses in the towns and villages of Corfu. The drive of the fashionables. "The One-gun Battery," forms one of the most remarkable ornaments of Corfu: it is, as seen on one side, a small green terrace, on the

skirts of the thick olive grove through which it is approached; on the other it is a platform on the top of as grand a cliff as ever beetled over a northern sea. The little peninsula on which it stands slants towards the east, so that the eye takes in the whole of the bay which is enclosed between St. Salvador and the citadel. The former stretches across the north, one level wall of majestic mountain rising at each extremity as into a natural turret, while the tongue of land on which the two-horned fortress raises its fantastic form, presents its crescent outline on the nearer side. The town (which, like most others in these latitudes, is far fitter to be painted than to be lived in) spreads from the citadel into the main land, and is backed by other fortifications, the suburb villages running along the shore on either hand. Beyond the strait, which is seldom not adorned by some considerable vessel passing at full sail in one or other direction, the Albanian hills lay their huge shadows over each other as the place of the sun may chance to be, mass folding over mass, and tier rising above tier, till the highest range faintly draws the line of the eastern horizon. To the north, the heights of the continent seem to join on continuously with those of St. Salvador, closing round the sea as if it were a lake; but its southward course lies clear, uninterrupted by a single islet.

Mr. Milnes says, that it is delightful to linger of an evening in this tranquil spot, and to see relieved by the dark olive shades the illuminated hills around; for it is a custom of the Albanians, at the dry time of the year, to set fire to the brush-wood on the mountain sides, for the purpose of preparing new districts for culture. The flames spread with the utmost rapidity, so as to give the hills the appearance of a volcano in its eruptive state, the fire descending from point to point until it reaches the sea, thus creating the illusion that lava is rolling down.

Mr. Milnes, during his stay at Corfu, received from an old priest an historical local tradition of no small interest in its circumstances. At a certain era, the date of which is not clearly made out, the people of Corfu, compelled by the oppression of the Genoese, to take arms, chased their tyrants with terror and shame far into the wide ocean. They held a general assembly for the purpose of determining the superior power to which they should look for protection, for they knew that single-handed, and without the power of calling for succours, they never could be able to stand against their old oppressors, or even against strangers who might be ambitious enough to invade the island. In the height of the discussion, which seemed to forbode discord, an aged man rose in the midst of them, well known for his wisdom and piety. He besought them to think of the great danger they were placed in, and of the providential favour shewn to them in their delivery from oppression, and remembering these, he expressed a hope that they would leave to him, as the fittest person, the choice of the guardian of the State. The assembly readily assented to the proposal, and they called on the patriarch

to specify the authority which he selected. He forthwith proceeded to say:

"Let the fairest and fastest galley in the harbour be got ready, and let our holy bishops consecrate it to this high purpose with solemn words; and on the deck let there be raised a rich altar, and the keys of our good city be placed upon it; then, while the bishop and his prelates are odering up the holy sacrifice, let the galley stand out to sea and go wherever the wind may bear it, and you all remain on shore in humble prostration and prayer; and whatever ship it shall please the Lord that our galley first shall meet, let the keys of our city and the dominion of our island be given up to the nation to which that ship belongs."

The people unanimously agreed to the proposal, and the galley was prepared. The bishop put on his purple robes of penitence, and knelt before the altar in the galley, and all the priests and the greatest and wisest men of the island knelt behind him; and the moment the chaunt began to rise, a fresh wind filled the sails, but did not even sway the flame of the blessed tapers on the altar. Past the island of Vido, and towards St. Salvador, the anxious eyes of the people followed the vessel. When it entered the strait, those who were on board looked intently forward, but no ship, large or small, appeared on the waters, and they sailed on into the open sea. Here, in the dim northern horizon, the forms of two vessels met their sight at the very same moment, and this circumstance placed them in great perplexity, till the bishop said, "Let us go forward and meet the ships with bold faith, whatever they be, and proclaim to them, that whichever of the two shall the first take possession of our good town, to that nation shall be given these keys and the dominion of our island." "So be it," answered all; and how beat their hearts, when, as they approached, on one side the winged lion leaped out of the distance, and on the other gleamed the crescent of the infidel. The steersman turned pale, and, as by instinct, inclined the course of the galley towards its Christian brother; but the holy men remembered the oath that had been made in their hearts, and putting faith above fear, bade him go straight onward, till they came between the two vessels, which, in wonder at the strange appearance, simultaneously endeavoured to draw near. Here they told their marvellous bidding, and had hardly ceased when the wind turned directly round, and all three ships, in full pomp of sail, were borne towards the town. The Venetian strove gallantly for the victory, and at first had rather the advantage, but the spirits of the Corfuots soon began to faint at the certain conviction that the Turk was the fastest sailer. As they entered the bay she was half her length a-head; as they past Vido she had trebled her distance; a stifled cry of despair went up from the multitude; there seemed no hope, when the sound of the firing of a cannon was heard, and the ball fell in the midst of the citadel. "Thus," cried the Venetians, "thus we take possession of the gift of the city of Corfu."

"We accept the token," answered the bishop of the island; "that was no human thought; it is Providence that has foiled the infidel." A shout of joy from the shore was the second answer, and the Turk, seeing that the multitude were rushing armed into their boats, and stricken with shame, made her escape with all haste. And from that hour to this, said the narrator, the power of the crescent, though separated from us but by this little strip of sea, has never prevailed to gain our town of Corfu; for even when the Turk, many years after, had won fortress after fortress, up to the very town gates, he was driven back and out of the island by the power of God, the intercession of St. Spiridion, and the arm of great General Schullenberg, whose statue you see on the Esplanade."

The Leucadian Promontory, the lovers leap, celebrated as the site of self-immolation by Sappho, was visited by Mr. Milnes. It is a range of rocks, on one side shelving to the sea's brink, and clothed with greenish heather; on the other side it is fearfully precipitous and formed of pure chalk. Near its extremity was a Temple of Apollo, which no doubt was placed there as a receptacle for votive offerings which the mariner was always anxious to pay as the price of his safety on the perilous coast. Even when the temple became a ruin, offerings were still made by the sailor, and what is more remarkable, lovers, instead of risking their necks by leaping down, were in the habit of making oblations at this shrine, believing that the god would relieve them from the influence of their passion.

The topography of the Odyssean Ithaca, or Thiake, which was discovered by Sir William Gell, forms the subject of one of Mr. Milnes notes. In this island Sir William fixes the fountain of Arethusa, the grotto of the Nymphs, and the residence of Ulysses. The fountain is placed at the south extremity of the island, which is undoubtedly a beautiful spot, but is one to which it must have been impossible to bring cattle to drink, or which could be conveniently used for any pastoral purpose. This is the representation of Mr. Milnes, and he uses it as the foundation of an argument against the arrangement adopted by Sir William Gell. The fountain described as the Arethusian, now stands on a ledge of rocks but a few feet wide, a perpendicular precipice behind, a very steep descent beneath, and only approachable by one rather dangerous and very circuitous path. Now to the north, in a much richer and more fertile district, there is a fountain of the most picturesque kind, the common drinking-place of all the neighbouring cattle, and bearing the peculiar name of "Melannéron," or the black water, from the dark over-hanging rock, which throws its shade upon the well. It is explicitly mentioned in the Odyssey, that the cattle of Eumæus come to the fount of Arethusa to drink the "black water."

He also differs with Sir William as to the site of the grotto of nymphs, described by him, and says, that a few years ago, a grotto was discovered by some shepherds in Ithaca, which bears a faithful resemblance to that described by Homer. This grotto lies about a

quarter of a mile from the sea, up the hill side, the mouth facing the same quarter as that of the cave below. At the opposite angle from that where you enter by a shelving descent, the grotto tapers upward in such a manner, and so much higher than the rest of the roof, that unless you have light directly under the aperture, it appears as if it were a perpendicular passage to the surface of the earth above; and there could not be a simpler and fairer imagination than that from this conical entrance, the nymphs fluttered down into the cool dwelling, which their "stone distaffs," the stalactites, so strangely adorned. Among the wantonly broken fragments that are scattered round, lie many relics of native vases and amphoræ, some still with perfect faces on them of fine execution, and in one corner was the reversed top of a small marble altar.

In the town of Zante, Mr. Milnes declares that he observed something more decidedly Greek than in any other which he visited; the currant vegetation struck him as forming the loveliest of the most tranquil of natural scenes. But the people of Zante were not alive to the beauty of this scene, for they were too much mortified by the depreciation of the commercial value of the article. Every thing at Zante Mr. Milnes found to be currants: trade, thought, and conversation, were monopolized chiefly by currants: the hopes and the fears of the inhabitants were all involved in currants: scandal had no subject for its prey but currants: and even religion was made subservient to the predominant interest which exists for currants. The great mistake of the inhabitants was, that they sank most of their capital in extending the cultivation of the article, which at best brings only a precarious crop, and the consequence was, that the whole cultivation has turned out a dead loss to the proprietor. The author says, that the soil on which the currant is grown is too strong to enable the fruit to furnish wine, yet that a good brandy might be made from it.

The atmospheric appearances of the climate of Greece in the evenings form a very peculiar feature, from the circumstance of the sun setting almost uniformly in a perfectly pure air, or at least one free altogether from clouds. The author, very poetically, although without the aid of metre or rhyme, thus characterizes the peculiarities of a Grecian evening,

"The throng and blazonry of clouds which glorify the time in other skies, and give to its features of splendour an interminable variety, are here totally unknown. Even if vapours and exhalations have attended and obstructed the luminary during any part of the day, it is very rare that they do not retire before the lonely monarchy of its end; or should they still linger, they are generally drawn out into thin long stripes, and the burning gold in which they are steeped is only relieved by tints of rose, saffron, and olive. But to me the scene is by far the loveliest when the God himself has sunk to rest, and, as his heritage of beauty to the earth, all things are fused into a faint roseate light, which does not seem to be cast upon, but to become the natural hue of, the whole circumambient ether."—p. 35.

Mr. Milnes proceeded to Turkish Greece, and seems to have been much pleased with that portion of Roumelia, in the neighbourhood of Yanina, where the genius of Ali Pacha developed itself in many useful improvements. He dwells for some time on the attempts which have been made to define the geographical positions of this part of Greece, in reference to its condition in the classic times. He appears to take great interest in the character of Ali Pacha, and devotes several pages to a sort of apology for that barbarian. He says, that if Ali had been placed in the same circumstances as Bonaparte, he would have shewn himself quite as great a man; for we cannot regard without wonder, and even something of awe, the intense mind which could burst the close net of Mahometan fatalism. Those who are disgusted at the record of Ali's cruelties, would do well to remember, that to commit cruelties is a method of savage life and of warfare, but that the cruelty of Ali was never that of lust or madness. But after all, Ali stands convicted of the greatest guilt. He caused the murder of Phrosine, a Greek girl whom he loved, because he found his son was a rival. Mouktar, the son, wrote a ballad, which is still popular throughout Albania, on the death of Phrosine. It begins with the words: "On the 15th of August, Phrosine goes forth to walk on the water-side, by the lake, in the fresh wind. Oh, Phrosine! you did not do well to bid me send a cloak and a servant to carry it!" &c. &c. The cloak here mentioned belonged to Mouktar's mother, and it was the clue by which Ali discovered the son's attachment to the poor Greek girl.

The most flagitious of the crimes of Ali, undoubtedly, was the system of mysterious murder which he pursued. Not content with devastating villages and towns, and annihilating whole tribes, by open massacre, his ferocious ingenuity induced him to employ plague and infection in the districts, for the execution of his full purposes, and to effect this, Ali used to cause pieces of rich stuff, imbued with plague virus, to be dropped in the streets of the devoted villages by persons who, having recovered from the disease, were hardened against it. He then drew a cordon-sanitaire round, which imperceptibly contracted itself, till it closed in the whole circuit of the village, when the soldiers broke out, and the sword destroyed what the pestilence had spared.

The path of the biographer of Ali, however, will not have always to wade through blood, for he will have to present to the world, the pleasing picture, of roads thrown over mountains, of the wildest heights traversed by caravans, with the safety of the most civilized countries, and he will, if he does justice to Ali, lead his reader to conclude, that if the impulse towards social and political improvement which sprang from the Rajah were continued, the present condition of the Albanians would have been different from what it now is. Such was the popular feeling towards Ali, that it is amongst them a proverbial expression, that when anything is proposed to them impracticable in its nature, "That Ali Pacha could not do it." If a mule driver, for example, on the road, tells you at a steep part, that

you must get off, he will be sure to inform you that, "Ali Pacha, himself, could not go down such a precipice on horseback."

The "rocks of Mateora," fixed the attention of Mr. Milnes, by the marvels which they presented in their combination.

"My attention," observes the author, "was excited, from some distance by a group of naked cliffs of unequal heights standing out against the twilight sky, the highest of which seemed pointing to the evening star, that rested glimmering a little way above it. But on a close approach in full morning light, through a grove of white mulberry trees that cover a gentle ascent, the feeling of singularity became so intense, that pleasure could not keep itself silent, but burst forth in loud and repeated laughter. The rocks come on, cluster on cluster, splinter and mass, some slight and slender enough to be confounded with the cypress at their sides, others immense, solid, and cathedral: others again in huge globes or formless clumps, so that the general outline is wildly irregular as was ever drawn along paper by the half-unconscious hand of an absent man, who lets a pen trail up and down and on at random, while his thoughts are other where. But it is wild-witted manhood that, for purposes of self-defence, or pious seclusion, or both, has given fresh peculiarity to this prodigy of Nature. The dwelling-places here constructed are of two kinds: small huts of reeds stand in artificial caves, of an oblong form, scooped at a fearful heighth in perpendicular cliffs of sand-stone or pudding-stone, and accessible only by fragile ladders, frailly attached to one another. The spectator at first is almost incredulous of their reality; he sends his imagination away into distant history, and can find nothing to connect with the scene before him, except the record of the people of Edom, who dwelt 'in the clefts of the rock,' and held 'the height of the hill,' and made their 'nest as high as the eagle.' But the excavations in the rocks of the city of Idumea (whatever may have been their use in times of danger) seem to have been generally applied to sepulchral objects; and, though perhaps more remarkable as works of human ingenuity, their appearance, at least in their present desolation, can hardly be more astonishing than this. The greater part, however, of the houses are of the common Eastern construction, and planted on the tops of isolated rocks, not only covering the whole of the irregular surfaces, but stretching out broad verandas over the unbroken precipice. Of this kind are the two principal monasteries, whose aerial positions are attainable by the simple and rapid mode of elevation in a net, a safe ascent of about four minutes and a half. The view from above is, however, less striking than those below; these grotesque shapes and fragments gain by a nearer and more separate observation."—pp. 71—73.

Mr. Milnes next visited the celebrated Vale of Tempe, the sight of which gives rise to the most enthusiastic feelings in his mind; of the valley itself, he says, the most striking because, perhaps, the most unexpected character of it is its narrowness, for in fact, it is a glen of the most limited dimensions. The river, the well-known Penaus, never exceeding the common breadth of a mountain stream. There is no sign of a habitation in the whole length of the defile.

From a slight ascent, the traveller from Laressa first obtains a view of the plain of Pharsalia, so renowned in history, and the author

upon entering on it, gives expression to a series of fine reflections on the causes which led to the fall of the Roman empire. The Gulf of Volo next occupies his attention, and the neighbouring Mount of Pelion, with its climbing villages surrounded with cypresses and platans in irregular succession, form a subject of a very happy description by Mr. Milnes. The place was rendered strikingly interesting, by its association with the recollections of the Argonauts, the first who sent a ship to sea. The pass of Thermopylæ is described as a magnificent line of mountain coast, a broad extent of reedy morass, and a dull and shallow sea. The author has reason to remember the morass, inasmuch, as he made a vain attempt to pass it.

Negropont is described by Mr. Milnes as one of the most valuable agricultural districts in Greece ; in respect of its antiquity it is still virgin ground, and offers to the learned a field of investigation of high promise ; its temples are covered with earth and thickets, its cities are yet untraced, and all its treasures wait for the excavator's hand. Mr. Milnes thus proceeds in describing the state of this interesting site.

" At Oreum, there is every prospect of a rich harvest in inscriptions, and it may be in works of art, for it was an Athenian colony, occupied after the compulsory transportation of the native Istiæans to Macedonia by Pericles ; the new-comers must surely have brought with them some proofs of that zenith of art which their mother-land then enjoyed. The remnants of edifices are numerous and widely scattered, but none of any apparent external merit. Of ancient Chalcis there are no other remains than some few blocks and fragments built into the walks of the Venetian castle, but the neighbouring site of Eretria offers much to inquire into ; it is a fine plain and port, with an acropolis behind of no great elevation. The whole of the plain is covered with foundations, mostly in square forms, as of towers, none more than a stone high ; so that by clearing away the mastic coppice, which is spread over a large part, and careful search, the whole plan of the city may be followed out. As being also Athenian, successful excavations may be hoped for ; the people, who in their colonies raised the temples of Girgenti, must have had something great at home,—and indeed Livy positively mentions that 'the Romans found here more works of art than they had ever done in a city of the same size ;' but they could not take all away, there must still be gleanings of their rapine. This tract of ground has been lately purchased by M. Malamaki, the Danish Consul at Syra, the companion and interpreter of Dr. Clarke ; he is fond of antiquities, as he said, 'as far as they are useful,' and will thus readily facilitate those researches which will give delight to the antiquary, and perhaps profit to himself."—pp. 110, 111.

In a beautiful account of the charms of Eubœa, the author shows the powers of his fancy, as well as the energy of his susceptibilities to the scenery of the place. His experience seems to have led Mr. M. to the conviction that the shepherds are, by far the best guides to the remains of antiquity, in all parts of Greece ; this is accounted for,

partly, by the remarkably reflective tone of their minds, induced by the serious and solitary nature of their employment, and partly, because they have been led to choose the sites and foundations of old edifices for their stations of repose. In these they must have found, not only the accomodation of seats; but the lofty situation of the edifices, gave the shepherds the opportunity of commanding the tract over which their jurisdiction extended. The plain of Marathon then comes forth, in all the gorgeous pomp of Mr. Milnes descriptive language; Mr. Leake, however, had done justice before to this theme.

At Athens the impressions received by Mr. Milnes, from a review of its remains, were of a double kind. He confesses, that the sight of the Corinthian temple of Olympian Jove was more to him than any other spectacle, although he knew that it did not properly belong to the Greek remains. The whole of this city, he says, is one mighty ruin, in which the destructive power of time, cannon balls and great and petty pillages are visible. The smaller temples, particularly, have incurred damage from these petty pillages, and English midshipmen have the doubtful credit of doing most in that way, and the author tells us, that they come armed with chisels for the purpose, as may be seen by the mutilations of the exquisite friezes, and capitals of the smaller columns. He gives the copy of a note, which was dropped by one of these youthful Goths, which forms quite a curiosity in its way. It seems to be addressed by one of the young plunderers to another, and exhibits a marvellous indifference to the nature of the contemplated offence.

"Dear James,—I have lost the ear that I took away from the one of those stone women on the top of the hill: Smith has got the other: so, as I don't like his having a prize which I have lost, will you have the goodness, as you are going there to-morrow, to chip me off the nose neatly and let me have it before we sail. Yours ever."

Such are the documents which will fully account for the mutilation of the Caryatides, whose faces have been detached in pieces that would have done credit to the bill of a vulture. Athens is now in Greek hands, and it will be the fault of that people if such disgraceful practices are still permitted to go on. Much even yet may be done, according to our author, in the judicious management of these ruins; the earth, which during the seige, was heaped on the roof of the Erectheiod by the captain of the citadel to protect his family, whom he had housed within it, from the cannon of the enemy, and which proving too heavy fell in upon them, is to be cleared away, and a beautifully-sculptured gate, which has thus been well preserved, brought to light. The Propyleion too will re-assume its old magnificence when the walls, built up between the pillars, are removed, and the double range is brought clearly forth. A very slight repair will make the Theseion all it was in the days of Pericles; the only grave injury is where a Turk blew up part of one of

the corners to get at the honey a swarm of wild bees had made there; it has been used for some time as the burial place for strangers; there Tweddale lies without a stone; the one over another young Englishman of the name of Watson, who died at Patras, bears this pathetic inscription, "Si miserandus in morte,—saltem in sepulcro felix."

The spoliation of the Parthenon by Lord Elgin, is alluded to by Mr. Milnes with great indignation; and he contends that the transaction was mixed up with deceit, injustice, and very low avarice. The Athenians never failed to show resentment for this act of robbery as they call it, and there are some circumstances of a mysterious nature, which can only be accounted for by referring them to this feeling of the popular mind. It appears that Signor Lusieri, the active agent of Lord Elgin in this business, died by the breaking of a blood-vessel. The feeling of the people ran so high against him, that he thought it necessary to barricade his house at night, particularly as he lived quite alone. The day of his death, the neighbourhood, surprised at his non-appearance, forced the door, and found him extended on the floor, his blood about him, and a huge black cat seated on his breast, which the people to this day believe to have been the avenging spirit, the punisher of his crimes, or else the form assumed by his own black soul; according to the latter notion, the animal was instantly killed.

The proposal of Mr. Milnes for the restoration on the part of Great Britain, of the Elgin marbles, is certainly, to say the least of it, romantic. The suggestion that she should return these ancestral monuments, out of consideration for the descendants of a people so glorious, comes with a very bad grace from those who are acquainted with the circumstances under which the transfer took place. If the people of Athens were so forgetful of what was due to their ancestry, if Turk and Greek too were allowed with impunity to go on mutilating the remnants of the Divine art, of which they had so much reason to boast, if, in short, the avarice and sordid minds of the Greeks of Athens, placed their proudest relics at the disposal of the highest bidder, what was there to prevent England from taking the precious remains into her keeping, and retaining them at least in trust, until a guardian worthy of greater confidence is found for them? It may be true that Greece, by and bye, will be no longer a remote corner of Europe, but that she will be as Rome or Parthenope now is—a common resort for the wise and the intellectual and the learned, is more than we can venture to believe. Mr. Milnes states, that the district of Athens still abounds with architectural relics of the most important character, and we are happy to find, that a system has been put into execution whereby those discoveries will receive that attention from the inhabitants, which will manifest a little more sincerity of patriotism, than their former negligence or corruption exhibited. At the same time, that

we think our author exaggerates the account of the Elgin spoliation, we yet must join him in reprobating as he does, the insulting compensation which was attempted to be offered to Athens.

"It was," observes Mr. M., "in the shape of a huge town-clock, to contain which the inhabitants themselves were put to the expense of an ungainly wooden tower. Does the inscription, recording so pompously the gift of Lord Elgin, owe its existence to the fine irony of the citizens, or the blind vanity of the donor? I have often thought how like the situation of all the world, now-a-days, is to that of these Athenians; they are losing all things of beauty and grandeur that they possess, and receiving in return some worthless intellectual clock-work. This poor city, however, did not even retain its utilitarian advantage; in the early part of the revolution, the soldiers, taking the brass for gold, pulled the clock to pieces, each having a wheel or two for his share."—pp. 133, 134.

Upon the subject of that curious and ill-understood branch of architecture, called Cyclopean, Mr. Milnes has some curious observations. He says, that in investigating these structures, sufficient attention has not been paid to their geological character, and from a minute examination he has deduced a series of remarks, by observing which, any gentleman may surround his park with a wall of the fabric which has been sufficient to immortalize the mason-people of the early Greeks. These directions are so brief and so simple, as to induce us to extract them.

"Take stones of four sizes,—the first as large *as possible*,—the second as large as can be procured in considerable quantities, so as to form the principal part of the wall; the third and fourth or lower sizes down almost to pebbles, as may be most convenient. Let the sides of the first and second sizes be rudely rounded off, so as to give the generality a quadrilateral form; some, but few, may be pentagonal. They must be *very* nearly of the same heighth and ranged in horizontal layers, the upper stones either lying upon the lower, or their angles touching, or an upper stone falling naturally into an angle made by the sides of two stones in the layer below. The first size should not enter the first or even second range, but be reserved for the upper, though not for the highest ones; for in these the first size should totally disappear, and the second be often replaced by the third and fourth. As long as the large stones lie in tolerably straight order, it is only necessary to fill up the cavities, which, as the edges never fit together, are very frequent, by tightly wedging in the smaller sizes, but where, by the angles of the upper layer falling into the apertures of the lower, the upper loses some of its regularity, and a space is left between two large stones, then a narrow stone, of the same heighth as the large, is closely interposed, and the disorder not continued into the still higher layers. Thus the chief method of the construction is the clear division of one layer from another, as far as the polygonal shape of the stones permit; and I should imagine that every cavity in one layer ought to be compactly filled up by a stone of proper size, before the other is begun. The smaller sizes seem to be all left in their natural form, never cut. Sometimes a continual series of

smaller stones, placed perpendicularly one above another, extends from the top to the bottom of the wall, with little order, but I should rather consider this a sort of reparation than as part of the original structure. The perfection of the masonry must consist in the skilful adaptation of the smaller sides to the interstices of the large, and the firmness of their setting. It is this which, combined with the immensity of the masses employed, promises to the fortifications of Tiryns, an endurance into unfathomable time, when the temples of Greece are dust, and the Mausoleums of Egypt themselves entombed in sand."—pp. 146, 147.

The estimate with which Mr. Milnes concludes, of the state and prospects of modern Greece, exhibits a profound knowledge of, and an accurate interpretation of history. He shows, that the religious sympathies, which subsist between it and Russia, may make an opening for the latter to insinuate itself so far into the good graces of the former, as that we shall see restored and civilized Greece, the tool and agent of the aggrandizing spirit of the autocrat. The hope that such a consummation will be averted, rests on the prospect which a German connexion promises, since the establishment on its throne of a German family, and the fact of the influential class of Greeks being chiefly composed of pupils of Western Europe. The habits of inquiry which the Germans have adopted, are particularly calculated to interest the Greeks, inasmuch, as no people more than the German scholars have illustrated Greek antiquities, and therefore there is reason to hope, that the effect of an association of the two people, will be to lead the Greeks to a familiar knowledge of the high intellectual character of their ancestors, and to a consequent endeavour to imitate them.

This work, notwithstanding its eccentricities, will be found to contain many valuable remarks. The poetry has been purposely overlooked, as it is certainly behind the prose in its claims to our attention.

ART. II.—*Naval Adventures during Thirty-five Years Service.* By LIEUT. W. BOWERS, R. N. In 2 vols. 8vo. London: Bentley, 1833.

FIVE-AND-THIRTY years service and a lieutenant still! Marry, but this is the hardest of all fates, and in a land too where a sailor fills the throne! How is it that even the shadow of a relic of the old vicious system of navy patronage should be suffered still to survive in an age like the present, which is so conspicuous for its triumphs over the prejudices of centuries? But these are reflections which cannot be pursued at present, as the attractive volumes before us forcibly demand our undivided attention.

Lieutenant Bowers is as genuine a tar as we could wish to become acquainted with. He has all the characteristic marks of the true sailor about him, that is to say, a seaman from choice,

from the love of adventure, from that innate spirit that teaches the youthful spirit to spurn the mean occupations of life, and fly to those regions in which genius and heroism are most likely to be appreciated and rewarded. At eleven years of age he performed his first trip, in the ship *Whale*, bound for the Polar regions. Having returned to his native town of Liverpool without encountering any dangers worth describing, he joined a West Indian Brig, which happened to be at the moment lying in the docks of the town. The brig shortly sailed for the West Indies, but just at the close of her voyage she fell in with two French cruisers, which ultimately succeeded in capturing her: the whole of the brig's crew was consequently obliged to go on board the *Pansée*, one of the French cruizers.

Lieutenant Bowers enters into a description of the discipline and internal economy of a French man-of-war, as he was enabled to give it from his experience on the occasion to which we have just adverted. The era of the event was the commencement of the French revolution, and Mr. Bowers witnessed on board the *Pansée*, the rejoicings for the execution of Louis the XVI. In about two months after their capture, Bowers and his messmates were emancipated from the *Pansée*, having been exchanged for as many French prisoners, and he was finally transferred to the British man of-war, *Bellona*, Captain Wilson. This ship was subsequently employed in the expedition despatched against Porto Rico. Peace with France having been at length proclaimed, young Bowers returned home in July, 1802; but a very short time elapsed ere he was again on board, and this time he joined the ship *Tom* of 270 tons, which was destined for an experimental voyage to the Pacific. It turns out that the speculation which led to this expedition was the hope of catching sperm whales. This is a branch of naval commercial enterprize which has only been recently adopted by British merchants, but which offers many points of interest to the naturalist. The ships employed in the trade sail for the South Seas in all seasons; they require to be in good repair, newly coppered, with three years provisions of the best quality, and a liberal supply of sails, rigging, sea-stores, and anti-scorbutics, the success of the voyage often depending on their ability to keep at sea. This branch of the trade was first established at the Bermudas, Nantucket, Newbury Port, and one or two small places in the United States, but has now spread to several parts of England, especially London, where it is carried on with much spirit and success. The coast of Peru and Gallapagos Islands were, until lately, the great resort of these fish; but, with a singular instinct, they have abandoned those shores, and taken to the coast of Japan, the Feejee, Navigation Islands, and the Indian Ocean. During the passage out, the crews, from thirty to thirty-five, according to the number of boats in each vessel, are employed in preparing the latter and their

gear; for, on entering the trade winds, or even off the Western Islands, sperm whales may be met with. The boats are usually from twenty-three to twenty-eight feet long, sharp at both ends, like a canoe, with six men, five rowers and a steersman, and capable of carrying seven or eight hundred weight of whale-line and other materials. The instruments of attack are the harpoon with a barbed prong, and a lance. Look-outs are placed at the mast-head, and when the fish is seen it is made known to the deck by the cry of "Town oh!" "Where away?" is the demand, which is answered by denoting the quarter it is in. The course of the ship is directed towards it, and the boats prepared for lowering; when near, they are off in an instant, and skim the sea with the fleetness of the dolphin.

Mr. Bowers gives us a very copious account of the adventures of the *Tom*, and the success of the expedition, but adds a very unfavourable description of the conduct of the master, whose temper and imprudence gave general displeasure to all on board. Our lieutenant quitted the *Tom* in May, 1805, and embarked on board the *Rosario*, a Spanish trader, at the rate of eighteen dollars a month. He had, in fact, deserted from his former master, and had not been long on board the Spanish vessel, when information of the fact was communicated to the authorities by one of the crew through spite, and Bowers was brought to Callao and there thrown into a dungeon, where he endured great sufferings for four months. By having recourse to a bold and ingenious stratagem, in which walls were scaled, deep moats crossed, and iron gates sawed across, he at last succeeded in escaping from prison into Callao, and thence proceeded as a seaman in a Spanish trader, which was bound for Valparaiso. From this port he embarked in an American ship, the *Amelia*, for Cadiz, which suffered from storms on the voyage, and was ultimately compelled to bear up for Guernsey. Our Lieutenant speaks indignantly of the treatment which he suffered from the Spanish captain on the arrival of the ship, and gives us the following description of the melancholy situation to which he was now reduced.

"Destitute, without a rap in my pocket—the Captain taking advantage of a verbal agreement having refused to pay my wages—pelted by the pitiless storm, wet to the skin, and without a rag to shift with, I knew not whither to go, or which way to turn; at length, espying a light in the stall of a poor cobler, I was permitted to shelter myself till daylight, when I sallied forth to the pier, to try and procure a job and a breakfast. In this I was lucky enough to succeed, and continued to be employed on board a vessel, until, having satisfied my necessities, I lost no time in writing to the owners of my late ship the *Tom*, making the necessary statements to recover the insurance, &c.; meanwhile, I fortunately continued to find employment on board the ship, in rigging and refitting her for sea. Three weeks having elapsed, and no answer received to my letter, and my scanty wages not enabling me to proceed to London, a liberal offer

induced me to make a short trip in a certain trader, a fine, spanking, rakish-looking rogue of a cutter, pierced for eighteen guns, one of the fastest sailers in this adventurous trade. The crew, consisting of thirty-five men, all stout, active, resolute young fellows, were commanded by W——, one of the most intrepid and daring, of the whole daring fraternity. Her cargo was tobacco, her destination to the north-west coast of Ireland. The crew, with arms and ammunition, having been embarked the night before sailing, from the back of the island, a staggering breeze carried us across Channel without accident; we reached the coast, and prepared for business. The coast, however, swarmed with cruisers, and we were obliged to wait a favourable opportunity: meanwhile we were frequently chased, and had some narrow escapes, but nothing could touch us, and we eventually landed our cargo, and began to take in ballast."—pp. 145—147.

On his arrival at Guernsey, our Lieutenant found communications for him to proceed without delay to London. In that city he had sojourned but a short time, when his yearnings for the delights of an ocean life returned upon him, and a few weeks only intervened until he was on board a seventy-four at Plymouth. As the Lieutenant has something to tell of the ship, we presume that he deemed it prudent merely to give the initial of her name. He mentions amongst some of the oddities which distinguished her people, one of the officers of the ward-room, a Lieut. G. M——, who at an early age having lost his right leg in action, had substituted for it a regular timber toe, manufactured for him by one of the ship's carpenters on a new and improved principle of his own invention. The merits of this consisted in connecting with its original locomotive purposes (in the event of falling in with a land privateer or other belligerent), the additional one of attack or defence, as an ambulating gun, musket, or fire *leg*; being bored and lined with metal at the extremity, and furnished with a touch-hole about half way up. Astonishingly active and full of humour and fun, whenever he went to beat up the quarters of the "dignity" on a man-of-war-hill or other haunts, George, having loaded his engine with gunpowder and peas, and furnished his magazine with spare ammunition, would sally forth, and with his cigar as a match, would set the whole neighbourhood in a roar, as he presented his arquebuss, and chased the sable beauties round the room.

The cruize having been completed, Mr. Bowers next joined the *Niobe*, a 38 gun frigate, and sailed in her to the West Indies. His subsequent adventures are amply described, but for the most part they consist of events of no great novelty or interest. The peace which succeeded on the fall of the French empire, did not suspend the activity of our determined seaman, for he contrived still to keep up his engagements with one ship or another, scarcely ever failing to recommend himself to captains or masters when he wished to make a trip.

In 1817, we find the unwearied Lieutenant, after returning to London, on board a man-of-war brig, called the *Anna*, destined for Leghorn, as a preparatory voyage for a more important one to the Pacific. When the *Anna* came back to England, the scheme of sending the expedition had been abandoned, and Mr. Bowers, just to kill time, took charge of a ship which was sent to St. Domingo for a cargo of coffee. The vessel reached that island and anchored at Port-au-Prince, just as the war, in which Christophe made such a figure, had terminated. He found that seaport very unhealthy, but kept off the prevailing fever chiefly, by moving his ship, after she had been relieved of her cargo, outside the harbour, covering her completely with mats and awnings, and not suffering a man to leave the ship. He himself, however, experienced one attack of fever, which he declares he shook off by the following treatment: the moment the earliest symptoms mere indicated, he placed his feet in a tub of hot water, which was enclosed with blankets, so that the steam of the water was kept in; he drank hot barley-water with a little rum mixed in it, and retiring to bed in a profuse perspiration, he slept well, and awoke, certainly in a weak state, but with all his fever gone. He tried the same plan with others in the same predicament, and with the like success.

The natives of Port-au-Prince, now the capital of the kingdom of Hayti, he describes as having been fond of show and gaiety. He attended many of their assemblies by invitation, and always was struck with the inordinate quantity of the perfume which had been employed by the company, which he attributes to their anxiety to overcome the inordinate secretions from the skin to which they were subject. Another festivity which he more than once attended, was the sanctification of their sugar mills, a very gay and joyous ceremony. It was sometimes kept up several days, the negroes imagining that, in proportion to its duration and expense, the concern would prosper, and themselves protected from harm. For this purpose an extensive hut is built, and covered in with palm, cocoa-nut and plantain branches; the sides are wattled and filled with grass constantly wetted, with now and then a bottle of Eau de Cologne, lavender-water, or other perfume, sprinkled over it. In this, after the ceremony of christening and reading prayers, the time is occupied in feasting and dancing —the proprietor, his kindred, friends, and acquaintances, forming a numerous and gay assembly. Mr. Bowers frequently visited the plantations, and always remarked that the negroes, with no other remuneration for their labour than a scanty portion of the forthcoming crop, and their holiday on Sunday, appeared cheerful and happy, affording a striking and pleasing contrast to the unhappy victims of servitude in the West Indian colonies, condemned to the lash and to labour beyond their strength. The Sunday is a great day with this part of the population, the whole

turning out after market and mass, and keeping it up to the sound of their tomtoms and other simple music, until one or two o'clock on Monday morning. Boyer, the present President of Hayti, is described as a dark mulatto, of the middle size, apparently about 45. He was considered a man of talent, but ambitious. The troops appeared to be well clothed, disciplined, and placed on a respectable footing. Their uniform was blue, that of the officers adorned with gold, and white trowsers. The naval force of the State at the time of his visit consisted of three ships, all named in honour of the great friend of humanity: viz. the *Wilberforce*, *Abolitionist*, and *Philanthropist*. They were moored not far off, and had their masts and yards struck, and their sails unbent. The crews remained on board, but stripped of all their clothes, and with only one blanket each. They were fed on plantains, yams, and rice, and had little else to do than sleep and bask in the sun.

In March, 1818, the ship, with its cargo of coffee, arrived at Hamburgh from Port-au-Prince. Mr. Bowers reached London in the May following, and in a very short time commenced a voyage to the Pacific in the same brig, now docked and completely refitted. His cabin mess at setting out, consisted of an old Jamaica merchant, who, with a most retentive memory, had seen much and read more; and who, consequently, full of anecdote and information, made a most agreeable companion. The next was a soldier, who had served several campaigns, and had been aide-du-camp to Sir Robert Wilson. A third was a young man, who, though never out of the sound of Bow-bells, had in the way of business, acquired much useful information. Another was a native of Santiago, who served under Napoleon in the Spanish division of his army, and the rest were two German brothers, first-rate musicians, and a young fellow who acted as clerk.

Some adverse circumstances attended this voyage, but when our Lieutenant had landed on the Chilian coast, he felt that he was amply compensated for all his anxiety. Chili, which he had visited in early life, he states, was held up by his imagination as the El Dorado of all his hopes. He now set his foot on the soil of his choice, conscious of the vast improvement which had taken place in his own fortunes, since the period when last he had trod the same ground; for on that former occasion he was without kindred, friends, home, or aught that he could call his own, save the rags, as he calls them, wherewith he was covered; but now, how different!—enjoying independence, commanding a fine vessel, with a carté blanche to act as he pleased, not only in the possession of friends and patrons, but of comparative wealth. Mr, Bowers engaged a comfortable lodging on shore, and devoted his time with the utmost cordiality to Chilian society. He had not sojourned long on shore, when Lord Cochrane, who had been long expected, arrived, and was received with due honours. The Lieutenant expresses the greatest delight, at renewing his acquain-

tance with many Chilian families, to whom he had been introduced at the period of his first visit to these quarters, and from his account, we conclude that the Chilians must, indeed, be the very models of hospitality. At Santiago, the higher order of the population appears to have undergone a decided change in the structure of its social system, and instead of the habits of reserve, which used to distinguish the females in particular, they are now remarkable for their resemblance in manners and customs to the most refined circles of Europe. An attendance at several balls, given in honour of the patriotic chiefs who distinguished themselves in the war with the mother country, enabled the Lieutenant to give a correct description of these amusements; the company, he informs us, generally assemble at eight o'clock:—the rooms were well lighted with wax candles, in chandeliers, or side branches. The older dames take their stations on a row of chairs next the wall on each side, the younger or unmarried in front; their male friends or relations are grouped around them, standing and entertaining them with the *on dits* of the day. The dancing commences about nine with some lively country dance; the principal couple leading off. The doors and windows are always thrown open to allow an uninterrupted view of the scene within to all outside. These for the most part consist of young folks, who have not been fortunate enough to receive an invitation, and who always come tapado, muffled up in the mantillo, so as to be known by none but their own immediate friends within, who generally take care they shall not be shared out of the good things constantly handing round between each dance. The country dance, varied by the waltz and the minuet, is kept up with great spirit until twelve, or sometimes one, when the doors of the supper-room are thrown open, and a universal movement is made for the tables, at which there is seldom more than sitting room for the ladies, the men standing behind their chairs, providing them with the various good things, ham, turkey, chicken, tongue, sweetmeats, wine, and fruits, under which the tables bend. The latter, in their turn, are supplied by their fair friends, who, while exerting their masticating powers on one morsel, are handing another on the point of their fork to their attendant; thus no time is lost, and it is thought the highest compliment for a lady to distinguish an individual of the other sex by passing the *petits morceaux* across the table to him, when he in return generally sends something back of his own.

After the wine the play of pellotillas is begun: this entertainment consists in rolling up little pellets of bread, and shooting them slyly at each other. The sound of the music is the signal for all to rise; the young rush to the ball-room, but the older dames seize whatever they can clutch of the viands, and fill their handkerchiefs with them. Quitting Santiago with regret, the Lieutenant returned to Valparaiso, where he received a visit on

board from some of the principal families. Departing from Valparaiso, Lieutenant Bowers, in the course of his voyage, anchored near a point of land called Iquique, in south latitude 20° 10′. He was greatly struck to hear continually from the people of Iquique, the demand of "something to present to the lady Nina." Impelled by curiosity to inquire about the lady, he discovered that she was a celebrated beauty of Guantaxia, who had been recently married to the Governor of Iquique. The Lieutenant lost no time in making overtures to the governor, and at last completely succeeded in securing both him and his beautiful spouse as firm friends, to whose assistance in the subsequent part of his career, he declares, he was several times indebted for the preservation of his life. A few leagues from Iquique are the rich mines of Guantaxia, and a little further on those of Santa Rosa. They were both visited by our traveller, who was liberally permitted to inspect every part of the works. The silver, he says, is extracted by amalgamation, the process of which is too curious to be passed over. The ore, broken into small pieces, and sometimes slightly heated, is crushed in a mill, through which is conducted a stream of water that carries the earthy and metallic particles of ore as they become sufficiently pulverized into a cistern or pit, the contents of which overflow into another, carrying away the lightest, and leaving the heaviest particles in the first. The sediment, taken out and laid in separate and equal heaps on ox-hides or stone floors, is mixed with common salt and mules' dung; after this, mercury is gradually sprinkled over it, and the whole is well stirred or trodden down several times a day, until the mercury is observed to remain by itself, the silver being saturated by it. This process lasts from ten to fifteen days, sometimes more. When completed, the amalgam is carried into a trough, and there stirred under a stream of water; this is conducted into a second, and a third, carrying with it all the earthy and lightest metallic particles, finally depositing the latter, and taking away only the former. The metal when sufficiently washed, is taken out, put into bags, pressed so as to force out as much of the mercury as possible, and then moulded into piña or cones like a sugar loaf. These, having undergone another pressure, are finally placed in a small furnace and sufficiently heated to cause the evaporation or fusion of any remaining substance mixed with the silver.

By his activity and skill the Lieutenant seems to have carried on a very profitable system of traffic with the different districts on the South American coast; and it is probable that he would have succeeded beyond even his wishes in amassing wealth, had he not imprudently exposed himself to a cold, the consequences of which brought him to the very brink of the grave. In the meantime, his ship was sold, and his money obtained from him by the unprincipled knaves to whose care he had the misfortune

to be entrusted; and after five months of suffering he awoke, he says, as from a trance, and found that his property was gone.

Recommended to proceed to Coquimbo, for the benefit of a change of air, the Lieutenant was lucky in meeting with a generous countryman, Mr. George Edwards, of whose hospitality and kindness he speaks with the most enthusiastic gratitude. Contrary to expectation, after a few months, he was able to obtain a portion of his property, and with the proceeds purchased a fast-sailing American brig, in which he carried a cargo of wheat to Lima from Valparaiso. Of the former city a copious description is given, but the subject is familiar to most of our readers. The same remark also applies to the account which the author presents to us of the chief heroes who flourished during the late revolutionary troubles of South America

Lieutenant Bowers gladly accepted an offer of a passage to England, and upon his arrival there proceeded to Cheltenham. At that health-restoring residence, he so completely recovered the former vigour of his constitution, as to be able to commence another commercial expedition in a ten-gun brig which he purchased. On reaching Valparaiso with his cargo, he found the country in confusion, the patriot cause being now in a very uncertain state. Having been persuaded to carry a portion of his freight to Callao, the Lieutenant, on his voyage from Valparaiso, had the misfortune to fall in with a Spanish privateer, and to be captured by her. The Spanish captain behaved with great severity, plundering both money and property, and treating the Lieutenant and his crew with the utmost oppression. Put ashore with his crew, at last, at Quilca, and thus stripped of everything, the ill-fated party had only to depend on the charity of the inhabitants of the place, and this was abundantly extended to them by the military commandant, and a Mr. Lucas Cotera. The most strenuous exertions were immediately put in requisition to pursue the privateer, but the whole of the proceedings were ineffectual. In these efforts Commodore Stewart, of the United States' ship, the *Franklin*, rendered himself particularly conspicuous; and after vainly attempting to recover the property captured by the privateer, he received the Lieutenant and his party on board.

The author speaks in terms of high admiration of the discipline which he observed on board the American vessel. His account is as follows:—

"During nearly two months that I remained on board, though the greater part of her crew were 'old King's men,' I do not recollect witnessing one single instance of drunkenness, insolence, or disorderly conduct. The routine of duty was performed with all the smoothness and precision of a well-arranged machine. These results, as will ever be the case, were produced much less by measures of severity and coercion than by the perfection of regulations evidently founded, as they should be, on a knowledge of

human nature, and above all, a thorough acquaintance with the character of the amphibious portion of it, for whom they were peculiarly adapted.

"Among the whole class of propensities, all more or less blind or obtuse, none reasons less than drunkenness, its indulgence paralyzing or enervating the reflecting faculty. Hence, of all vices this is the most incorrigible and irreclaimable.

"Aware of this, and that no punishment, neither the dread of the cat, nor the terrors of the yard-arm, can effectually deter the confirmed drunkard while the means of gratification are within his reach, that on the contrary, as with other forbidden fruit, the inclination increasing in the ratio of the very difficulties interposed, but becomes more irresistible, an excellent plan, in addition to the ordinary prohibitory measures against the introduction of spirituous liquors, was adopted, which effectually prevented the barter, accumulation and transfer, of the daily allowance, so common in our ships under the ordinary system of serving out grog. Every day, at dinner and supper, the crew mustered by divisions, under the superintendence of their respective officers, and drank their portion at the tub, each individual when he had emptied his pot, reversing it over another tub or bucket placed for that purpose; thus effectually preventing any portion of it from being smuggled below. In our ships, the cook of the mess for the time being always comes in for an extra allowance, besides which the more inveterate soakers have always the means of occasional indulgence, either by purchasing the allowance of some one of their shipmates, or by clubbing together and taking it by turns.

"Still further to prevent this abuse, the executive officer should levy unsparing war on every empty bottle or vessel capable of containing liquids.

"The commodore himself, a hardy veteran of sixty, exhibited a laudable example of zeal and activity to those under him. With all the agility of the youngest, he might be seen, while in quest of the privateer, from time to time mounting the rigging to the top-gallant-mast-head, whence with anxious eyes he swept the horizon."—pp. 167—170.

A journey performed by Lieutenant Bowers subsequently to Arequipa, for the purpose of visiting Mr. Cotera, brought him into a country, the luxurious vegetation of which filled him with admiration. The state of parties at Arequipa, the celebration of the carnival there, and its commerce, form the subjects of an interesting chapter. The Lieutenant, returning to Valparaiso, recovered his ship *Katherine;* and he gratefully mentions that his passage back was generously given to him by another American Captain, Isaac Williams, of the *Arab,* Boston. By the assistance of friends, and the favourable events of the crisis, the Lieutenant was enabled once more to resume his old successful career of commercial enterprise, and before quitting Valparaiso with a fresh cargo, he resolved to repay, as well as he could, the hospitality which had been extended to him whilst there. He gave a splendid fête champetre, which was numerously attended.

The Lieutenant enters into considerable details respecting several of the individuals who had attained distinction in South America during the turbulent period of the revolution. Amongst

others, he notices the history of Matteo Menari, whose name spread terror for a long time along the coasts of Chili and Peru. A Genoese by birth, whilst yet a boy he fled from his home, and entered a ship bound for the Pacific Ocean. When the ship reached Peru, he deserted her, and finally settled at Callao, where he married a native, and opened a dram-shop, which he conducted on the most depraved principles. His daring disposition pointed him out to the authorities as a useful ally, and he was appointed one of the crew of the harbour boat; he was there promoted, and at last able to possess himself of a small vessel, with which he traded. In one of his voyages he happened to be captured, with several other small craft, by Lord Cochrane, at the mouth of the river Guayaquil; the arrest took place at night, and there was no doubt that in the morning the whole would have been liberated, as the measure, commanded by Lord Cochrane, was one merely of security. But the indignation of Menari knew no bounds, and in the night he attempted to murder one of the men who were sent on board to watch him. He was placed in irons, and tied up to the gangway, where he was well flogged, besides being deprived of his vessel. These proceedings so strongly operated on his mind as to induce him to vow eternal hatred to the English name. He joined an outlaw called General Benavides, who carried devastation amongst the Chilians wherever he went, with a body of Indians, who readily flocked to his standard. Menari joined this man as a naval officer, and in this capacity he committed many murders and robberies on the neighbouring seas. An expedition was sent against Aranca, the district infested by this lawless band, and at the head of it was Jock Roberton, a Scotchman, who had come out with others to join Lord Cochrane. A great battle ensued, in which Roberton was successful, routing Benavides, and leaving Menari for dead on the field. The latter, however, survived, and being brought to Valparaiso a prisoner, was ultimately released through the influence of a powerful friend. Not only was he liberated, but was put on board a schooner, belonging to a captain of Guayaquil, where he behaved so well as to induce the latter to make him an officer of the ship. Menari took the first opportunity to act the traitor to his benefactor; at the head of five of the crew, he rose one night, and turned the captain and some others adrift, and proceeded with the valuable cargo to Chiloe, which was then in possession of the Spaniards. In the meantime, Roberton had abandoned the service of the Chili government, and had fixed himself with some followers in the island of Mocha, a few leagues only from the Chili coast. Menari heard of the fact, and he resolved upon avenging the victory which Roberton had formerly gained over him. He proceeded to Mocha, and succeeded in decoying the poor Roberton to his ship, where he kept him, squeezed up in a hencoop, on bread and water. He would have readily taken the life of the prisoner, if

he did not feel some enjoyment in torturing him. Whilst Roberton was still on board, Menari had many encounters with different ships, which at last very considerably diminished the number of his men. In this extremity he forced Roberton to become his first lieutenant, and it was chiefly through the assistance of the latter that Menari was able to capture the Lieutenant's brig. Menari was at last taken by a French corvette, and brought prisoner to France, and after many adventures was appointed to the command of the port at Corunna. The Lieutenant informs us that this villain is now in Valadolid, living on the half-pay of a lieutenant in the Spanish service.

The reverses which the royal cause had met with in South America considerably changed the prospects of Lieutenant Bowers for the worse, inasmuch as his principal speculations were founded on entirely opposite expectations.

The concluding chapters of this work are principally occupied with remarks on the navigation of the seas round the coast, and it is needless to say that the practical information arising from such experience as Lieutenant Bowers has had in those seas, must be well worthy the attention of sailors. After twelve years acquaintance with the navigation of the Pacific, he bears honourable testimony to the admirable conduct of the British captains who have been engaged in the protection of our commerce in those seas. He then calls the earnest attention of all the friends of humanity to the question of the improvement of seamen. He offers a variety of suggestions for effecting the moral amelioration of this singularly neglected class; in a comparison of some length he shows how much better off the American sailors are than the British, the condition of many of the latter being altogether deplorable. The whole of this portion of the volume is particularly deserving the attention of the legislature, as containing hints of the most serious consequence for their guidance in the adoption of commercial measures. The style of the Lieutenant is highly creditable to his talents and acquirements, and will surprise those who, like ourselves, will have learned to comprehend the extent of the attention which he was under the necessity of devoting to very different matters.

ART. III.—*A Treatise on Roads; wherein the Principles on which Roads should be made are explained and illustrated, by the Plans, Specifications, and Contracts, made use of by Thomas Talford, Esq., on the Holyhead Road.* By the Right Hon. Sir H. PARNELL, Bart., Honorary Member of the Institution of Civil Engineers, London. London: Longman, Rees, and Co. 1833.

WE do not know the character in which a public man deserves more to be respected and admired, than when he directs his abi-

lities to the promotion of some purpose connected with the domestic economy of the people; because in the sphere to which he thus transfers his exertions, little of that recompense awaits him which usually forms the attraction that leads men to take a part in political life. With such performances as Sir Henry Parnell has now furnished a specimen of, we usually associate the very best and most disinterested motives; for it is impossible to suppose that a selfish or a careless man would interrupt the tranquillity of a life which fortune had rendered so easy, in order that he might serve by his voluntary labours the interests of his fellow-men.

The subject of the present volume forms one which, to the people of Great Britain, presents itself with very peculiar features of recommendation. The roads of England are the first and most striking features by which all travellers are taught to estimate the degree of our social refinement. Of all apparent indications by which a country can be judged, the state of the roads is the criterion the most unequivocal and the most ample. When the condition of the highways, as well as their number, are on a scale of superiority in any given country, the fact at once announces that amongst its people will be found the high moral qualifications which correspond with such a state of improvement; for if the subject be carefully studied, it will appear that convenient and good roads cannot be formed except where the public good is preferred to private interests, where the few must yield to the wishes of the many, and where neither feudal selfishness nor caprice can interfere with such arrangements as the general accommodation may demand. Hence the roads of any territory will generally afford to travellers some insight into the character of the government which holds jurisdiction over it; and not a few foreign visitors of England have recorded their opinion that she proved herself the freest country by having the best roads.

Such, then, being the character of the subject, it is pleasant to see that it is reserved for one so competent as Sir Henry Parnell to treat it, particularly as his qualifications are entirely practical, having been derived from his experience in the enterprize for establishing the great work, the Holyhead road. The object of the book is to state, in a familiar manner, and to illustrate by graphic representations, the best methods of constructing public roads, so as that they should admit of being travelled upon with safety and rapidity, and of being rendered the medium for the conveyance of goods at the lowest possible point of expense.

After an introduction, which is chiefly occupied with historical matter, the author commences by laying down rules for tracing the line of a new road. He insists upon the propriety of always having recourse, in the first instance, to an actual survey by instruments of the country, and not to trust to the eye alone. A

surveyor should, therefore, be employed, and he should take the levels of all the various lines that appear most favourable. A map should then be made, and so shaded as to show the exact nature of the country in respect of high grounds and valleys, streams, ponds, houses, churches, &c. A section of the soil should also be made, for the purpose of exhibiting the nature of the strata. The golden rule in the formation of a road is to take the line between two points—that is, the shortest has the greatest level, and which demands the smallest amount of expense. But the nature of the country must always be considered, and the numerous obstructions to be surmounted in many places constitute an important part of the science of road-making. Sir Henry accordingly has a long chapter on hills, and gives some curious information on the descent of those of certain heights by common vehicles. He shows that an inclination of 1 in 35 is found by experience to be just such an inclination as admits of horses being driven in a stage-coach with perfect safety, when descending in as fast a trot as they can go; because, in such a case, the coachman can preserve his command over them, and guide and stop them as he pleases. A practical illustration that this rate of inclination is not too great, may be seen on a part of the Holyhead road, lately made by the Parliamentary Commissioners, to the north of the city of Coventry, where the inclinations are at this rate, and are found to present no difficulty to fast driving, either in ascending or descending. For this reason it may be taken as a general rule, in laying out a line of new road, never, if possible, to have a greater inclination than that of 1 in 35.

Sir Henry, with good reason, complains that the great mistake of road-making in hilly countries has been this—that after the roads ascend a considerable height on one side, they are sure to descend again on the other side, before they gain the summit of the country through which they pass; so that the ascent is greatly multiplied, and the delay of travellers is in proportion. Thus, on the London and Barnet road, the number of perpendicular feet which the horses must ascend is upwards of 1300, though Barnet is only 500 feet higher than London; but then in coming from Barnet to London—that is to say, making a total descent of 500 feet—it actually happens that a horse has to make an ascent of nearly 800 feet. Sir Henry concludes that several hundred feet might be saved by judicious improvements in these roads.

He next considers the necessity of surmounting the obstacles of rivers, and appears to be of opinion that a great deal too much timidity is felt about the expense of bridges, when the line of a road would naturally be shortened by them. People do not imagine, when they are called on to pay for the building of a bridge, for the purpose just mentioned, how much they may save in time, and in the cost of materials and repair for many years to come.

In reference to bogs and marshy ground, Sir Henry is of opinion

that it is always best to avoid them; for let the artificial road be ever so well constructed, still it is upon a soft foundation, which yields; and in another chapter, the author shows how much the burden of horses is increased by carrying loads over an elastic road. If, however, it be unavoidable to carry the course of the road over such a soil, then the expense of proper drainage must be incurred: and a high embankment, in order to compress the porous sub-soil, is a measure of absolute economy. In all cases a good indication for the line of a road will be afforded by the existence of proper materials in a given locality; and another general rule is, that a road should be so directed as to secure to it an uninterrupted exposure to two atmospheric influences, namely—the sun and the wind. Water allowed to remain on the materials of roads wears them away very rapidly, particularly when they are crushed by vehicles.

In the second chapter, Sir Henry enters at large into the principles of the art of constructing roads, and he commences by stating that the first and most obvious principle of all, is that which is most commonly violated. The quantity of hard materials at present employed never exceeds scarcely a thickness of five or six inches; whereas that very depth of small stones, to make a good road, should be laid on a regular foundation constructed of large stones, and set as a rough pavement; and in the illustration of his views, he applies the mechanical principle of Sir Isaac Newton to roads. He then considers and estimates the kinds of external force which operate against the momentum or tendency to move in a straight line by carriages travelling over those roads. Copious directions are then given for laying the foundation of, and for forming a road, and several of the specifications actually carried into effect on the Holyhead road, are quoted by Sir Henry, for the purpose of exhibiting the value of observing the regulations contained in them. The subject of drainage is next considered at length.

The author describes seven kinds of roads, which have each their particular use and application. He enters into the history of iron railways, the period of the first employment, of which he considers as by no means clearly ascertained. In the course of his remarks on this class of roads, we find an estimate of the comparative expense of transferring goods by canals, by railways, and by common roads: as a curious calculation it deserves attention. From various observations which have been made on the work actually performed by horses on several railways, it may be assumed, that the greatest effect produced by horses is twelve tons gross, drawn over a space of twenty miles per day; and, as the waggons employed on railways are generally one-third of the gross weight, the net weight of the goods carried will be eight tons over twenty miles per day, by one horse, or 160 tons over one mile, at the average velocity of two miles per hour. The

expense may be taken at two-pence per ton per mile. On canals, one horse will draw a boat containing twenty-five tons of goods, over a space of sixteen miles per day, at the speed of two miles and a half per hour: this is equivalent to $25 \times 16 = 400$ tons of merchandise carried over one mile per day, of two and a half times as much as on a railway. The actual expense of transporting goods by canal, is only one half-penny per ton per mile, including boat-hire, steersman, wages, and horse power. This has been the regular charge on the Ellesmere Canal for some years, and is now introduced on the Oxford canals, and several others. In Scotland and Ireland, where the roads are made with broken stones, and where the practice is to use one-horse carts, the work which horses perform may be taken at 25 cwt., exclusive of the cart. But in England, where waggons are used, and the roads are not so hard, the work of horses may be taken at 15 cwt. In the latter case, the average cost is about ninepence per ton per mile, including the wear and tear of the carts, and the wages of the drivers. In some parts of the country the cost is sixpence per mile, but in other parts, as near London, it is one shilling. The expense of carrying goods by locomotive engines on railways much exceeds that on canals or on railways with horses.

The next class of roads is that called paved roads, which Sir Henry shows, when made on proper principles, are much superior to common roads in enabling horses to draw very large burdens. Sir Henry complains that the London pavements, up to a recent period, were constructed with a great degree of negligence as to the important principle of a solid foundation, and as the bottom of these pavements was formed of all sorts of rotten materials, some portions of the surface necessarily gave way before others. A little more attention has lately been paid to the pavements in London, and lately, Fleet Street has been paved with considerable care; the stones were properly shaped and dressed, and evenly laid: the ground was dug out twelve or eighteen inches deep, and a body of broken stones was put into the space thus cleared out for a foundation, and the joints of the paving stones, when set, were grouted with liquid lime. Yet, notwithstanding all this, the pavement soon got out of order, and became uneven and extremely defective in a few months after it was made. The cause of this failure was the stones for the foundation having been thrown in loosely, by cart-loads at a time, and merely levelled before the paving stones were laid on. The great defects in the London pavement, with respect to the shape of the paving stones, and to proper bottoming, are, in a great measure, to be attributed to the errors committed by the persons who have had the management of making contracts for it.

The manner, too, in which the contracts were effected may be considered as leading, in a great measure, to the imperfection of the London pavements; Sir Henry thus lays down a complete

plan for paving London, in which the directions are very copious and detailed. An allusion to the practice of Macadamization is made, by Sir Henry, for the purpose of showing the folly and expense of the attempts made to render it applicable to London.

The author then proceeds to the full consideration of roads partly paved, and partly made with broken stones, and of roads with a foundation of pavement, and a surface of broken stones; the value of the latter sort of road, is illustrated by the history of the proceedings, which took place for the formation of the Highgate Archway road. Several attempts, which cost a vast deal of money, were made, but ineffectually, to secure a good way, by that great northern thoroughfare. At length Mr. Telford's plan, of a foundation comprised of Roman cement and gravel, was adopted with the happiest results. The baronet proceeds to lay down a plan, for forming a road, which shall consist of a foundation of rubble stones, and a surface of broken stones; for cheapness, and for durability, particularly when employed for cross turnpike roads; this formation is preferable to the next plan, which he describes, of a road exclusively composed of broken stones. Such roads as the latter are not fit at all for thoroughfares, and they are the roads on which the greatest havock is made by hard frosts and thaws. Gravel roads should be thought of in localities only, where stone materials for roads cannot easily be procured, and, even then a good gravel road can only be formed, by making a convex surface, of which the middle portion shall be of the depth of sixteen inches, while the borders shall be only ten inches, and further by taking the greatest care to drain effectually, the sub-soil on which the gravel is laid.

Of the appendages necessary to roads, fences are of the first importance, and our authority states, that the stone fences are not only cheaper and better, but that they are much neater on road sides, than hedges. Nevertheless, he gives copious directions for the raising of quick fences.

Such is the classification of the sort of roads, which it is useful to make known, with a view to the application of the useful principles which it embraces, and which by their adoption, may not only save public money, but greatly add to public convenience. In the next division of this work, Sir Henry enters into the particular details of the execution of his general plans. He begins, with noticing those more complicated operations, connected with roads, which are of a nature to demand the skill of the stone mason. The construction of bridges, then is an important branch of these, and the principle object the building of them, in the view of the road makers should be;—first, the most eligible situation, as regards direction of the road;—secondly, the proper width for the roadway;—thirdly, the inclination of the roadway over the bridge;—and fourthly, the number and span of the arches.

In the next place, the building of walls for supporting roads, such as breast walls and retaining walls, will require the mason, who will likewise have to give his attention to cross-drains, inlets, outlets, depots for holding the materials used for repairs of roads, toll-houses, lamps, and mile-stones. The directions respecting the toll gates and bars show, in a remarkable manner, the minute attention Sir Henry has paid to all departments of the great subject; a toll-gate, he tells us, should never be placed on a hill or at the bottom of one. When carriages are going up hill, the horses must make a great exertion to put a carriage into motion after being stopped at a toll-gate. Many fatal accidents have occured from having toll-gates just at the bottom of hills. When circumstances render it unavoidable that a toll-gate should be placed at the bottom of a hill, the gateway should be very wide. If a single gate be used, it should not be less than fifteen feet in the clear: but, in such a situation, it is much better to make double gates, meeting in the middle, without a centre-post; by these means an opening may easily be had of from twenty-four to thirty feet in the clear. Toll-gates should be painted white, to make them more easily seen in the night-time. They are frequently made too high. When this is the case, they are more expensive and unsightly than low gates, and their additional weight acts as a powerful leverage in straining and pulling the hanging post out of its place.

When the project, for the formation of a road has been matured, and its plan agreed upon, there are further essential steps to be taken before the execution is begun. The maps and drawings, as before stated, should be provided; a specification should be prepared, explaining in detail, the method of execution; then, when thespecification has been settled, the estimate of the expense of the work is to be made out, and after all this has been accomplished, there remains the contract for executing it. The admonitions which are given by Sir Henry, on this last interesting subject are highly deserving of attention. Contract is undoubtedly, according to all experience, when conducted on proper regulations, the surest way of securing the superiority of the proposed work. A contractor of known skill and integrity may always be preferred to any other person who may be the most deserving in respect of cheapness, in case that a competition is raised; but if such a contractor cannot be obtained, then an advertisement must be had recourse to.

But when tenders are delivered in, it is very important to take care to act upon right principles in making a selection from them. The preference should invariably be decided on by taking into consideration the skill, integrity, and capital, of the persons who make the tenders, as well as the prices which they offer; for if a contractor be selected without skill, or integrity, or capital, merely because his tender is for the smallest sum, the consequence will inevitably be

imperfect work, every kind of trouble and disappointment, and frequently expensive litigation. The true principle to go upon in selecting a contractor is to lean in favour of liberal terms; and rather to overpay than underpay him. He should be made quite confident by his bargain, that he will receive a fair profit for his time and labour; he will then embark in his work with spirit, and be led by a desire to gain reputation to perform his agreement to the satisfaction of all parties; but when, in following an opposite principle, a contractor is led by competition to undertake a work for a price that is too low, he starts, from the commencement, by having recourse to every species of contrivance for avoiding the fair fulfilment of what he is required to perform; every thing is done in an imperfect way; sub-contracts are made at inadequate prices, a continual contest is carried on between the contractor and the inspector, and most commonly the whole concludes in a law-suit, the ruin of the contractor and his securities, and great loss to tradesmen and others by debts due by the contractor and his workmen.

Having completed the exposition of his views on the formation of new roads, Sir Henry Parnell calls our attention to the best methods of improving old ones. It was not till 1819 that a good system of management was enforced on the trustees of the turnpike roads. A considerable change for the better was the consequence, but nothing like what was required has as yet been accomplished. In regard to their direction, for example, the turnpike roads of the kingdom at present are extremely defective. The reason is, that the line of the present roads is the same as was first selected by the aborigines of the country, for their footways and horse tracks, and the conse quence is, that there is scarcely a road in England between two places which can be said to be in the best line as respects hills, or even as to distance. A fundamental change is therefore essential before we can ever expect to make our roads what they ought to be in a country where the rapidity and convenience of communication are of such peculiar importance.

The first step therefore, according to Sir Henry Parnell, which should be taken towards the improvement of the principal roads of the kingdom, is the making of surveys of the mail-coach roads: this work should be done by government. The engineers employed should also be required to make plans and estimates for the improvements which may appear to be necessary; and the trustees of every principal road should be furnished with copies of the surveys, and of the plan and estimates for improvements relating to the road under their care. The number of single mail-coach miles daily travelled in Great Britain, including pair-horse coaches, is 15,604. The expense attending the surveying of them should not exceed 3*l*. a mile; so that the whole expense to be incurred on this important preliminary step, for the improvement of these roads, would not be of a large amount.

Those roads, against whose direction no objection applies, should

be put into a proper form, especially with a view of preventing those accidents of such frequent occurrences to night coaches. These casualties result most commonly from the coachman getting off the road unconsciously, and running his wheels on high footpaths or banks on the borders of the road. Sir Henry proposes that to render such consequences impossible, the footpaths should never exceed six inches above the side channel on the road, and that a flat mound of the same height as the footpath should be raised on the other side of the channel on the road. A coach, in fogs or storms, might be easily drawn into the channel, and kept there without any danger of being overturned.

One of the most practically useful portion of this volume is that which relates to the repairs of roads; and in order that every attempt of this nature should be successful, it is essential that the process should be conducted on some regular and fixed plan. One general rule which scarcely admits of exception is this, that the harder the material employed in repairing roads, the better and cheaper will be the roads. The best descriptions of stones for the above purpose are basalt, granite, quartz, syenite, and porphyry rocks. Of other stones, the author gives the following information:—

"The whinstones found in different parts of the United Kingdom, Guernsey granite, Mountsorrel, and Hartshill stone of Leicestershire, and the pebbles of Shropshire, Staffordshire, and Warwickshire, are among the best of the stones now commonly in use. The schistus rocks being of a slaty and argillaceous structure, will make smooth roads, but they are rapidly destroyed when wet by the pressure of wheels, and occasion great expense in scraping, and constantly laying on new coatings. Limestone is defective in the same respect. It wears rapidly away when wet, and therefore, when the traffic on a road is very great, it is an expensive material. Sandstone is generally much too weak for the surface of a road, it will never make a hard one. It is very well adapted to the purpose of a pavement, as a foundation for a road. Flints vary much in quality as a road material. The hardest of them are nearly as good as the best limestone, but the softer kinds are quickly crushed by the wheels of carriages, and make heavy and dirty roads. Gravel, when it consists of pebbles of the hard sort of stones, will make a good road, particularly when the pebbles are so large as to admit of their being broken; but when it consists of limestone, sandstone, flint, and other weak stones, it will not; for it wears so rapidly, that the crust of a road made with it, always consists of a large portion of the earthy matter to which it is reduced. This prevents the gravel from becoming consolidated, and renders a road made with it extremely defective with respect to that perfect hardness which it ought to have."—pp. 271, 272.

The quantity of materials to be put on the road in the course of the year must be regulated altogether by the amount of the traffic, and the capability of the materials to resist the wear: the time, however, for the repairs will be most properly fixed in the months

of October and of April, these being the periods of the year when the roads are most likely to be saturated with moisture. The water channels and drains should also be regularly cleaned, the surface of the whole of the road should be scraped from time to time, so as never to allow half an inch of mud to remain upon it at any time, the object being to expose the surface to the sun, so as that it shall become perfectly dry. The succeeding chapter contains a very full account of road instruments, and tools; and not only are the complications of those instruments, such as the theodolites, spirit levels, and sextants, clearly explained, but very familiar directions for their use are added.

A chapter on the Legislation of Roads, concludes the dissertation of the worthy baronet. Perhaps in no example that could be pointed out, is the distinction between Great Britain and almost every other country more obvious than in the peculiarity belonging to her, of a spirit of commercial associatiou. In France, all the principal roads are under the direct management of government. What is the state of the roads in France? They are almost all weak and rutted. The main roads leading from the metropolis are paved and kept in good order, but in most districts the roads are repaired with gravel, and consequently are impassible in winter: the diligences are unable to pass over them more rapidly than at the rate of four miles an hour. Where the materials are harder in the country parts of France, the roads are scarcely ever smooth, so weak are they in their foundations. But there are extensive tracts of that kingdom, where no regularly formed roads are to be found at all. And yet in the year 1830, a sum of no less than £1,800,000 was granted for the support of the roads of France. In England, the government has, as the result clearly proves, that it has taken a very sound view of its policy, by devolving its powers to persons who, under the title of subscribers, commissioners, or trustees, are willing to undertake the formation of new roads, or the improvement of old ones. Nothing but leaving the management of roads to those who live in their neighbourhood, could have reconciled the people of England, to the payment of such an enormous sum as is now produced by tolls. Turnpike roads in many instances, have sprung wholly from the spirit of private individuals, and the same source has given rise to the formation of canals, docks, bridges, and most of the useful public works in the country. If, however, the existence of this excellent system has its great advantages, it likewise is subject to some objections, because in point of fact, the roads are much more imperfect than under such a system, they should have been. Thus, whilst nothing is left undone in all other kinds of public works, whilst civil engineering, architecture, machinery, are all brought to a degree of perfection which excites astonishment, in the midst of all this, we behold our roads, every one, almost without exception, defective in the most essential particulars. The Government has no part to take of the reproach which attaches to this

state of things, but it falls exclusively on the country gentlemen who are expressly delegated by the legislature to superintend the roads. Adam Smith, in speaking of the trustees of roads in his day, informs us that more than double the money was usually levied by them, than would be sufficient for the completion of the work in the best manner, and yet that instead of attaining that perfection, the roads were made in the most slovenly manner, and sometimes were never finished at all. How far this description applies to modern times will be best understood by Sir Henry Parnell's account of the errors committed in giving effect to the turnpike system.

"According to the provisions of every Turnpike Act, a great number of persons are named as trustees: the practice is to make almost every one a trustee, residing in the vicinity of a road, who is an opulent farmer or tradesman, as well as all the nobility and persons of large landed property; so that a trust seldom consists of fewer than 100 persons, even if the length of the road to be maintained by them does not exceed a few miles. The result of this practice is, that in every set of trustees there are to be found persons who do not possess a single qualification for the office; persons who conceive they are raised by the title of a road trustee to a station of some importance; and who, too often, seek to show it, by opposing their superiors in ability and integrity, when valuable improvements are under consideration; taking care, too frequently, to turn their authority to account, by so directing the spending of the road money as may best promote the interests of themselves or their connexions.

"It sometimes happens that if one trustee, more intelligent and more public spirited than the rest, attempts to take a lead, and proposes a measure in every way right and proper to be adopted, his ability to give advice is questioned, his presumption condemned, his motives suspected; and as every such measure will, almost always, have the effect of defeating some private object, it is commonly met either by direct rejection, or some indirect contrivance for getting rid of it. In this way intelligent and public spirited trustees become disgusted, and cease to attend meetings; for, besides frequently experiencing opposition and defeat at the hands of the least worthy of their associates, they are annoyed by the noise, and language with which the discussions are carried on, and feel themselves placed in a situation in which they are exposed, to insult and ill usage.

"Numerous cases could be quoted to prove the accuracy of what is here stated; but it is unnecessary to do so, because every one acquainted with the subject, who reads these remarks, will readily allow their general correctness, and be prepared to admit that the sketch might easily have been still more highly coloured."—pp, 292—294.

Hence the want of system in the measures adopted by the trustees, an evil which can only be remedied by a limitation of the number of trustees. Then, too, it would be essential to have a committee of such trustees chosen by ballot, and which would act as the executive in all matters of detail, leaving to the general body the management of the revenue, and the directions of the general affairs. Another evil of the present system is the division of the same line of road into separate jurisdictions or trusts. It is the opinion of our author

that all the existing trusts should be consolidated, and that not less than fifty miles should be allowed to each. All the mail-coach roads, he contends, should be placed under the management of a single trust. No time should be lost by the legislature, in creating some power, which would be authorized to control trustees, and prevent all such abuses, as come under the general heads of neglect and corrupt practices. At present the remedy for their neglect, as pointed out by the law, is at once ludicrous and odious, for if any board of trustees suffer a road, under their jurisdiction, to degenerate into a bad condition, it is not to the authors of the mischief that the law directs its constitutional resentment, it is against the parish, the general inhabitants of which being known to be perfectly innocent of the whole matter. The remedy proposed by Sir H. Parnell in this case, is to allow petitions to be presented to the going Judges of Assizes, who should try the allegations, with the assistance of a jury, and should have the power of superseding trustees, in case of such delinquency was proved as justified such a step. The public should further be protected against trustees, by the introduction of a better, more open, and more deliberate system, than is now followed of carrying turnpike bills through parliament. But even all these changes will not be sufficient, to secure an upright and efficient discharge of their duties by trustees, unless they are placed under the immediate superintendance of a public board of commissioners.

This work of Sir H. Parnell is illustrated by notes, and a very considerable number of plates, the latter being executed with great accuracy and skill. By the extent and quality of the knowledge contained in it, by the soundness of its principles, and the lucid and conclusive reasonings which it comprehends, we may regard it as a standard performance, assuming its permanent station, as a source of authority and reference in our literature.

ART. IV.—*Travelling Mems, during a Tour through Belgium, Rhenish Prussia, Germany, Switzerland, and France, in the Summer and Autumn of* 1832—*including an excursion up the Rhine.* By THOMAS DYKE, Jun. In 2 Vols. London: Longman, Rees, and Co. 1834.

WE take up Mr. Dykes unpretending volumes, merely with a view of renewing some of our recollections of the "Grand Tour," which it used to be our duty after the peace, so frequently to perform, and sometimes with very indifferent companions.

A considerable period has now elapsed, since we formed one of the numerous parties which almost daily cross the straits of Dover, on excursions of curiosity, and the time has almost arrived, when it is fitting for us to remind our readers, of all that they have for-

gotten of the once well-known scenes, with which they were so familiar.

Mr. Dyke took the precaution of preparing himself for a tour on the continent, by a preliminary excursion in his own country. Commencing according to immemorial usage, his journey in the Netherlands, he is not very particular in his descriptions until he arrives at Brussels, and there it would seem that he laid in his regular stock of note-books. He appears to be well pleased with the aspect of the country, and generally exhibits in his remarks a very impartial spirit. The churches in Brussels, however, are not to his taste, the virgin and saints in them, being awkwardly and vulgarly dressed: still he is bold enough to affirm that the people of the continent are more observant of their religious duties, than the Protestant people of England. Mr. Dyke picked up several mementos of the great battle in the field of Waterloo which he visited, for he says, that even still bones, bullets, trappings, and various military ornaments, are to be seen in abundance on the newly-ploughed lands. He found to his great mortification, that the tree called Wellington, from its being on the station where the Duke stood on the day of the memorable battle, was no more, for a mercenary Goth from England, bought it of the farmer of the grounds, and converted it into tooth-picks and snuff-boxes for his own emolument. Upon the mound of earth raised by the Dutch as a monument of the above event, Mr. Dyke saw the bronze lion, which was wrought out of the cannon taken from the French. This piece of art, bears traces of the barbarous attempts made to destroy it, of the French troops on their return from Antwerp. He says that the whole aspect of the battle-field is considerably altered in consequence of the surface having been pared to supply the material for the large mound.

In speaking of the political condition of Belgium, Mr. Dyke is of opinion, that she cannot long continue an independent existence, limited as is her extent, and destitute as she is of harbours, colonies or shipping. He predicts that France will ultimately be the gulf into which Belgium will be merged. Still Mr. Dyke is by no means an advocate for the old connexion of Belgium with Holland. The distinctions of language and religion alone were sufficient to counteract every attempt to amalgamate the two nations into one people.

The experiment which was tried to effect a union between them, was conducted under circumstances the most favourable possible for a successful conclusion, for, as Mr. Dyke observes, all that a father could do for his children—all that a king can do for his people, did William of Orange, King of the United Netherlands. He promoted good-will between his Protestant and Catholic subjects; bestowed all the offices of state impartially, upon both Dutch and Belgians; improved to an amazing extent the public works; such as roads, conveyances, hospitals, schools, &c., and extended the commercial interests of the two countries, to a prosperity unexampled during centuries. His mode of furthering the latter

object, proved how much he had the welfare of his kingdom at heart. When permission was requested to commence any great undertaking, he often became a partner in the concern, and lent large sums of money to the firm. The extensive foundry of Mr. Cockerill, an English gentleman, near Liége, is an instance where the late King of the Netherlands lent and lost an immense sum of money.

Mr. Dyke, after having penetrated the Prussian territory, was struck with the superior system on which the Diligences are conducted, as compares with either France or Belgium. The arrangements connected with public travelling, are of the best description, securing the greatest amount of certainty and convenience to the travellers. The results of a visit to Cologne, are detailed at considerable length, but the account of the Cathedral is taken from Mr. Fearnside. No less than fifty manufactories of Eau de Cologne, are in activity in this city. A voyage up the Rhine was now fixed on by Mr. Dyke, and in performing it, he notes the chief celebrated places on its banks. Not far from the little town of Koningswinter, he met with one of those immense rafts, which form so peculiar a means of navigation on the Rhine. The rafts have the appearance of floating villages, from the wooden houses erected on them by the crew. Cattle and sheep are conveyed for the use of the men during the voyage. These extraordinary rafts consist of pine-trees fastened to each other, and, nearer Switzerland, are composed of a few trees only: as the navigation becomes less obstructed, they receive at various places numerous additions, until the raft becomes the enormous machine we witnessed. They are often upwards of a quarter of a mile long, and seventy and eighty feet broad, having a draught of seven feet water. The crew is as numerous as that of a man-of-war, varying from 500 to 800 men, who guide the course of the raft, by rowing at the end. The consumption of provisions on a raft, from its original starting-place to its destination, is 45,000lbs. weight of bread, 20,000lbs. of fresh meat, 10 cwt. of dried ditto, 12,000lbs. of cheese, 12 cwt. of butter, 35 large sacks of vegetables, 500 olims of beer, each holding 180 bottles, and six or eight butts of wine, of seven and a half olims each. The live stock is, as I have before intimated, butchered on the voyage, in addition to this. A capital of 400,000 florins is requisite for its equipment.

The scenery of the Rhine is described in great detail, but as the subject has been repeatedly illustrated in recent works, we may with propriety pass over the catalogue of Mr. Dyke.

Directing his course into Germany, the traveller visited Mayence, Weilbach and Francfurt (Frankfort), with several other cities and towns, descriptions of which would be by no means new to our readers. The population of Germany he found to be characterized by good-nature, good-humour, and industry, the latter quality being found especially in the females. In agriculture, these people hold a

very respectable rank, and such is the universality of cultivation in Germany, that such things as waste lands, or even uncultivated patches, are not to be found there. All the high roads are said to excellent in that country, but no paved roads are seen there, the practice of Macadamization being very generally adopted amongst them. The peasantry are never scattered over the country; they all live together in hamlets; their cottages are much larger and more strongly built than ours, but there appears about them a want of taste, such as is seen in the pretty and becoming ornaments that surround the habitations of an English village. The rose or jasmine is never seen outside a German cottage; neither is there a grass plat in front of, nor a well stocked garden behind the house.

Nearly the whole of the second volume is devoted to an account of the author's travels in Switzerland. Amongst the places visited by him was the Abbey of Benedictines, at Einsiedeln, in the Canton of Schwyz, where pilgrims were crowding in incalculable abundance. We give Mr. Dyke's account of the place.

"But the principal attraction here is the miraculous image of the Virgin, which is enclosed in a small chapel of darkly-coloured marble, over which the present sumptuous edifice is erected. This image is the principal cause of all its riches and renown. Thousands and thousands of pilgrims come from all quarters to kneel before the sainted shrine, and to obtain indulgences. Over the door is written, "*Ice on obtient indulgence pleniere et remission des peches.*" There is a fountain before the abbey, at which all drink, it being stated that Christ himself drank from it. The apartments in the abbey are on a splendid scale, and the riches, showered in by the devout, immense. The pilgrimage hither is rapidly increasing: in 1817, there were 114,000 pilgrims; in 1824, 150,000; in 1828, 176,000; and in 1831, 190,000. It was to visit this extraordinary place that we saw so many going. We walked with some who had come from the north of Germany: it was a family group. The father, mother, son, and daughter, and the old grand-dame. The latter was the most weary: footsore and exhausted, her faultering lag announced long travel and severe toil. To look at her, one would have thought she could not have hobbled a mile from her own heritage, and yet here she was hundreds of leagues from her home, and having the same distance to return, buoyed up by devout feeling and superstitious hopes. The others were also tired in proportion to their ages: the young ones laughed with us, and between their prayers uttered jokes which we could not understand, except by the laughing eye and the merry open countenance. I am sure we all ejaculated *our* inward prayers, that theirs might find a merciful acceptance in a forgiving Redeemer. Such heartfelt devotions and such unwearied desire to please God, however mistaken they may be, cannot, one would think, but be kindly looked upon by Him with whom one repentant tear is worth a year's professions. It is on the heads of the deceivers—of those who drag these poor creatures from their homes and kindred, to spend their strength and the savings of years upon a pilgrimage like the present—that the bolt must fall. A journey to Einsiedeln is considered indispensable

before death. As the legend over the door states, here they obtain remission for sins past, and indulgence for crimes yet uncommitted. Here, too, they leave, in offerings to the shrine, monies ill afforded, and the reward of bitter toil and labour."—Vol. ii. pp. 18—20.

At the town of Zurich, Mr. Dyke was struck with the fact that neither theatres nor balls are permitted in its precincts. Concerts, however, are common. At the evening parties, ladies and gentlemen never meet, the members of each sex being invited on seperate evenings. Proceeding up the lake of Zurich, Mr. Dyke arrived at Horghen, a town half way up the lake, where he and his companions commenced their pedestrian exploits, and making use of his experience as a walker, he furnishes to travellers some good practical hints on the subject. To take as little luggage as possible should be the motto of the pedestrian; not that a great coat would be useful and desirable betimes, but a just calculation shows, that for once that such a burden repays the trouble of its carriage, twenty times at least it will prove an intolerable nuisance. A small umbrella is a very admissible companion of the pedestrian, not so much as a protection from rain, but as a walking-stick in the first place, and next certainly as a covering from a shower. Fitted nicely to the shoulders should be a knapsack, elegant in form, small in size, and of water-proof quality. The contents of the knapsack should be a pair of trowsers, a shirt, a pair of stockings, two pocket-handkerchiefs, two cravats, a case containing needles, thread, a piece of rag, some twine, pins, shaving tackle as light as may be, and a bit of soap. The last article is indispensable, it not being usual to supply it in continental inns. When there is added to these a pocket telescope and drawing apparatus, the pedestrian will probably have a weight of nine or ten pounds. The dress worn by the pedestrian ought to be a flannel waistcoat—which is a friend in all seasons, to repel the cold and to absorb perspiration—the usual linen apparel, and a pair of tolerably stout shoes, easy and square at the toes. If the trowsers in the knapsack be of woollen cloth, that worn should be a light summer one, and vice-versa.

A tour through the Cantons of Lucern and Berne furnishes the author with materials for two more chapters. At Legnau, in the latter Canton, the houses consist chiefly of the "Swiss Cottages;" these habitations are built very large, and look more like mansions than the residences of the peasantry. In these the corn is housed, almost always in the upper chambers. These cottages are all built of the pine timber, which is very cheap; the consequence is that the liability to fire is so great, that the law of Switzerland requires that every house should be insured. The rate of the insurance is very moderate, being no more than about ten shillings the thousand pounds. Mr. Dyke speaks in the most eulogistic terms of the industry of every class of the Bernese, the women being there, as in most parts of the Continent, the most active and persevering of the

labouring class. The hotels in Berne, and indeed in most of the Cantons, are government establishments or monopolies, and the prices in them are therefore comparatively high. The fountains of Berne constitute one of its most attractive ornaments, but the curious machinery of a large clock on the gateway, at the head of La Grande Rue, seems to have pleased our traveller much better. The dial-plate is of extreme dimensions, and when the figure-hand points to the hour, the good Bernois stand and gape for the thousandth time at the approaching wonders, like as in our own city of London they used to quiz the clock of St. Dunstan's. When the hour is consummated, an old fat bag-piper begins to puff and play away, in tones exactly resembling those of that "windy instrument," which may be often heard in Switzerland as well as in Scotland. When the bagpiper has done, a cock comes forward, claps his wings like a conqueror, and crows like a chanticleer. Then a cavalcade of moving figures, bears, horsemen, dogs, &c., move round a centre, and, to crown the whole, a full-length man in armour strike the day of the month and the hour of the day—so that the Berne clock beats the old Fleet-street one "all to sticks."

From Berne the distance to Hofwyl is trifling, and Mr. Dyke made a visit to this latter place. It is almost superfluous to remind the reader that Hofwyl is the seat of the famous seminary of Fellenburg, where agriculture, amongst other practical sciences, is taught. Mr. Dyke's account of this establishment is highly interesting.

"There are schools for the superior and inferior classes of society, both male and female. The number of *pensionnaires* is about 400, among which may be found, English, Danes, Germans, Spaniards, Russians, French, Italians, &c. &c. There are twenty tutors to teach agriculture, the languages, natural philosophy, belles lettres, botany, and in short, every other useful and polite knowledge. Music, drawing, sculpture, singing, &c. have also their separate masters. The gymnastic school is on a large scale: here we saw balancing poles, wooden horses, ropes, and all the necessary apparatus. There were also several fine horses for the Riding Academy. M. Fellenberg has fixed his college in the centre of two beautiful farms, where his eleves become practically acquainted with the different modes of agriculture. One of these is intended as a model of what farms ought to be, and the other is used for experiments. There are also at Hofwyl a swimming pond, with convenient dressing-rooms on its verge; and, adjoining the farm-yard, a repository of almost every known implement of husbandry, models of agricultural instruments, &c. We saw, too, a variety of workshops for the manufacture of any implement required. In the stalls were 66 head of cattle, which are regularly curried, and fed with potatoes and green provender. The pigs are confined in byres, and fed from troughs.

"Among other things, we visited the dairy, where the milk is kept in a deliciously cool state; the kitchen, where cooking was going on in a wholesale way; and the washing-house, a place in which a dozen people are regularly occupied in tending the apparel of the students. In the principal

college we walked through the school-rooms and sleeping apartments, in the dining-room there is an apparatus, by means of which the dishes are conveyed up from the kitchen beneath. The same chapel is used alternately for Protestant and Catholic; the paraphernalia of the latter being enclosed in a recess during the hours of the former worship. In the musical saloon were pianos, harps, an organ, violoncellos, &c. One thing must not be omitted: M. Fellenberg, more happy in his philosophic views thad Mr. Owen (who derived his idea from Hofwyl, where his two sons were educated), has succeeded in his plans and endeavours to combine instruction, religion, and recreation. There are no prizes or humiliating punishments. A judicious praise or a well-timed rebuke he has found to be quite sufficient; consequently, there are fewer unamiable feelings engendered at Hofwyl than at most other seminaries. As to music forming a part of education, the worthy philosopher says it is "precious, as softening the character, and calming the passions; fortifying the love of order, and of the beautiful; strengthening the bonds that attach man to his country, and raising his imagination and his wishes towards heaven."—Vol. ii. pp. 83—86.

From Berne Mr. Dyke proceeded to Lausanne, and thence over the Jura mountains to France. Nothing of importance occurs in his description of this journey, and in truth we may with justice state that the same observation applies to the larger portion of these volumes. The writer appears to have meditated in his work the composition merely of a guide for Continental travellers, and the whole is evidently written under an impression on the part of the author that the scene which he describes is before the eye of the reader. Regarded in this light, we should conclude that the work would prove valuable to the tourist, for it contains a great number of details respecting localities, which cannot possibly interest the reader who never saw them.

ART. V.—*Cecil Hyde; a Novel.* In 2 vols. London: Saunders and Otley. 1834.

Barnardiston; a Tale of the Seventeenth Century. In 3 vols. London: Saunders and Otley. 1834.

THOSE who are careful to note the signs of the times, will not be slow to perceive that there is a tendency, silently progressing in the public mind, to take an interest in the anomalous condition in which the families of our aristocratic classes are at present placed. The number of novels especially devoted to the development of the fortunes which the younger branches of noble families meet with, is now considerably on the increase, and the augmentation is only the index of the march which this important question is making in the public mind. There is scarcely indeed a character in society, taken in the abstract, which demands more of our sympathy than one of the junior children of a British peer. Like the amphibious tribes

of nature, they are destined for a double state of life; from birth to puberty they are fitted for the elements which make up the great, the luxurious, the opulent sphere of existence, when by the effect of a sudden metamorphosis their adaptation to this medium altogether ceases, and they are forced to seek their abode in an atmosphere of a different kind. Men of sense begin to see that beings with this destiny belong to no natural system, and that they constitute only a race of fated victims, on whom an unjustifiable penalty is imposed. The rational part of society in England begins, we say, to be sensible of these things; and, like the straws which are held up to ascertain the direction of the wind, the modern novels may be regarded as signals whose indications are not to be disregarded.

The first of these compositions, "Cecil Hyde," purports to be written by the individual of that name; and he turns out to be the youngest of a large family, being the fruit of a second marriage by his father, Lord de Beauvoir. The number of sons to be provided for was sufficient to impose it upon any parent as a duty that he should let no opportunity pass of doing so adequately for them; but the noble baron, careless of consequences, took his permanent station amongst the ranks of opposition, and thus lost the surest facilities for the beneficial disposal of his sons.

The eldest brother, the humble Talbot Hyde, was asked to marry when he came to the legal age; but he refused the lady, who it seems stood five feet eleven in her stockings, and might probably weigh some sixteen stone exclusive of her drapery. Talbot, sooner than associate for life with such a Hottentot Venus, finally exiled himself to Florence, to console himself in the society of a danseuse. Of the other brothers, Edward lost an arm, and Phillip had a bullet passed through his lungs at Waterloo: both were rewarded for sixteen years service with unattached companies on half-pay, whilst Thomas was obliged, on account of some legal penalties incurred through indiscretion, to withdraw to the Isle of Man, and finally to cross the water, to settle in the Illinois territory as a backwoodsman.

Cecil himself was early destined for the army by his father; but, disinclined for the service, he refused the offers of a purchased commission, and bent his thoughts to diplomacy. He applied to his uncle, the Earl of Stratford, who happened to be a Privy Councillor, Lord Lieutenant, and filled other posts, which gave him some influence with the ministry. The Earl being either unable or unwilling to render assistance, actually bowed out his nephew for the present; but Cecil took care to accept an invitation to a ball, addressed to him by Lady Stratford about the same time. At the ball he met his old friend and cousin, Lady Jane Poynings, with whom he was near falling in love, until he afterwards saw that she was betrothed to the Duke of Tunbridge. A full account of the various parties he joined, is given by Cecil Hyde; he viewed them in general as a philosopher, making reflections such as were not likely to occur to any

of the thoughtless giddy throng comprising the living scene. We were struck in particular with his observations in reference to a young lady, the daughter of a colonel, who performed the honours at her father's supper-table one evening when Cecil was present.

"Miss de Montmorency did the honours of the table with a grace and good breeding that I had never seen surpassed on similar occasions. Of course she did not indulge in the atrocity of *eating*; a practice, the open exhibition of which cannot be too severely reprobated in a young lady, as wholly inconsistent with those ideas of delicacy and refinement which, in the mind of every man of sentiment, are inseparably connected with his abstract notions of female perfection. It is indeed much to be regretted that the fair part of the creation should *ever be* obliged to resort to those humiliating means of nourishing the vital spark, on which the existence of *our* grosser nature depends. But as they cannot wholly divest themselves of this degrading attribute of our common humanity and terrestial condition they should confine its operations within the narrowest possible limits, consistent with the preservation of health; or at least, by a judicious compromise between sentiment and sensation, indulge their carnivorous propensities in the privacy of the *boudoir* and observe the strictest *maigre* in public. Above all, I would impress this conviction upon the minds of all young unmarried ladies, who speculate, even remotely, on a change of condition. A good appetite is one of the prerogatives of the lords of the creation. In them, of course, it requires no apology. But on the other hand, no excuse can palliate its development in a pretty woman. Vain is the plea of a long morning's ride; vainer still that of a whole evening's waltzing. Cupid is a sensitive and abstemious deity; and the sight of a nymph devouring a couple of pork chops for luncheon, or discussing a plateful of ham and chicken at supper, will repel his warmest advances, and put him to flight as effectually as a frown or a wrinkle."—pp. 194—196.

He frequently visited at the house of this lady's father, having been admitted on terms of great familiarity; he fell in love with Miss Montmorency, but under the unpromising circumstances in which he was placed he resolved not to associate her fortunes with his, and in the hope of separating himself from her for ever, he pursued his scheme more ardently than ever, of obtaining a diplomatic appointment abroad. In the meantime his sister, who had been on a visit at the mansion of a friend of the family, received the addresses of Henry St. George, a young man of prepossessing appearance, accomplished, the descendant of an ancient family, and with an ample fortune. St. George, however, proved to be no more than a flirt, and his conduct soon satisfied the sister of Cecil Hyde, that the intentions of this pretended suitor were not serious. A duel ensued, which Hyde was induced to initiate in consequence of the nature of the insult. The parties went to the ground: Hyde fired his pistol, but St. George declined to make use of his, and an explanation ensued, the latter consenting to marry his sister. These proceedings took place at Dover, from which the whole party, including the seconds, returned to town together. Upon their arrival,

it was agreed that St. George should send a letter to Miss Hyde, informing her of all that had happened, and offering her once more his hand. Her reply was to the following effect:—

"After the extraordinary note which I received from you on Sunday, I was ill-prepared for the communication with which you have favoured me to-night. I am, however, too well aware of the circumstances which accompanied or induced this change of conduct on your part, and allow me to say, too thoroughly dis-abused with regard to your sentiments, to hesitate for a moment as to the nature of my reply.

"That I have, however blamelessly on my part, exposed myself to be treated with slight and indignity, must ever be matter of deep regret and mortification to me; but I should indeed forfeit my own self-respect, were I to acquiesce in the renewal of a suit, which, I cannot but feel, is now urged merely out of regard to appearances, and in a reluctant spirit of atonement for conduct which I will forbear to characterize.

"That this atonement has been strictly made by your letter of to-day I am willing to admit; and therefore, were I even disposed, I have no right to address you in the language of reproach. But though it may be our duty to forgive, it is not always in our power to *forget*. You will, I am sure believe me, when I say that I harbour no resentment against you: but, feelings of confidence and regard are not resumed at will, and the illusion once destroyed is destroyed for ever.

"I have only, therefore to bid you farewell: which I do, without anger, and with every sincere wish for your happiness. But it will be better for both of us, that we should not meet again.—CLARA HYDE."—pp. 19—20.

During this crisis, the day appointed for Lady Jane Poyning's being married to the Duke of Tunbridge arrived, and Cecil could not avoid attending the ceremony. He proceeded to the church on the prescribed morning, where he found the bridegroom and a large circle of his friends. They all waited in the vestry, and much anxiety was expressed when the hour for the ceremony came, and no bride appeared. The minute hand still went on, and at length a messenger from the Earl of Stratford (the lady's father) arrived in great haste for the bridegroom, announcing the deplorable intelligence that the bride had eloped the night before with Lord Glendower, Cecil and his sister returned home to Scroope Castle, where the death of their mother, shortly after their arrival, filled up the measure of their affliction. Unable to bear the scenes and associations which constantly recalled the most afflicting recollections, Cecil proceeded on the mission to which he had been appointed, as an attachè to the embassy at Paris. The ambassador and his lady appear to have behaved with great kindness to Cecil, and in truth he seems to have become with every circle to which he had access, a general favourite. The secret of his influence he has the good nature to impart to us, and we believe that there are few whose opinions of the world will not be improved by the following observations:—

"Unless a man be a positive fright, or an irreclaimable clown, it requires but little study and attention on his part to become a general favourite in society. A disposition to be pleased with others is the first step towards being pleasing oneself; and it would be superflous to observe how necessary it is to exhibit that favourable feeling towards all those whose acquaintance you are desirous to cultivate, whether from motives of inclination or interest. This is half the battle—and a very little knowledge of the world, and still less personal trouble, will suffice to secure you the victory. Nine times out of ten, a man recommends himself less in society by what he says or does, than by what he does *not* say or do. A constant effort to display your smartness in repartee, or your ingenuity in argument, at the expense of your neighbours, should it even extort from them an acknowledgment of your cleverness, will end by making you the object of their dislike. Most people are very much of Madame de la Ferte's opinion, and will not allow any body but themselves to be always right. Submit, therefore, to be sometimes in the wrong; and give up the point with a good grace, when such a concession involves no sacrifice of moral or political principle,—no violation of taste or sentiment. In petty matters there is no disgrace in the appearance of defeat; your adversary will be always in the better humour for his implied victory, and even with the bye-standers, what your character loses in logic it will gain in politeness. In such cases Chesterfield is a better guide than Watts, or Duncan. In fact, much of your success in society must depend on the judicious management of the self-love of your acquaintance; and in this forbearance is much more requisite than flattery. The self love of most people intrenches itself in matters of marvellously small moment; and in proportion to the insignificance of its object, must you be cautious in assailing it. You may often censure the follies, or reprobate the vices of your friend without incurring his displeasure; nay, perhaps he will like you the better for it, if you do not actually preach: but, beware how you criticise his manners, or call in question his skill in horse-flesh. After six weeks familiar acquaintance with a man, you may tell him with impunity that he stands a fair chance of going to the devil; but it is hard to say what degree of intimacy can authorize you to tell him that he is in want of a dancing-master. This may appear strange, but it is easily accounted for. In the general intercourse of society, a man's estimation necessarily depends more on his manners than his morals; for *these* are in his own keeping, and as long as his vices are those of a gentleman, society is not bound to take any cognizance of their existence, unless, as frequently happens, they should communicate to his character a certain degree of *eclat* in her eyes. But in his manners she has a decided and personal interest, which she is naturally disposed to guard with a watchful jealousy. It matters little, for instance, to your partner in a quadrille, that you should have lost half your fortune the day before on the Derby or the Leger, been '*cleaned out*,' at Crockford's, or have run away with the wife of your best friend. But it is of vital importance to her that you should not tear her flounces by lashing out in an *echappe*, shock the delicacy of her nerves by an oath, or bore her to death by a 'twice told tale.'"—pp. 80—83.

Amongst the society in Paris outside the diplomatic circle which Cecil frequented, was that of St. George and Lord Glendower and his lady, both of whom, by a curious coincidence, sojourned in that city

at the same moment. To his great astonishment, Cecil obtained undoubted proofs that St. George, who had once behaved so badly to his sister, was deeply engaged in endeavouring to alienate the affections of Cecil's cousin, the Duchess of Tunbridge. Cecil was privy to the intrigue, and took an opportunity at a ball to interfere with St. George, as he was about to force Lady Glendower away. A second duel was the consequence, and it was fought with swords. Cecil was dangerously wounded, and with difficulty recovered, although his father and sister went over to France to tend him during his illness.

The drama now closes: the breach is made up between Cecil and St. George, and Clara and the latter are brought together through the interposition of her father: Miss Montmorency, who was nearly snatched from Cecil, re-appears in Paris a rich heiress; and Cecil himself, whilst almost in despair lest his suit with that young lady should not succeed, is informed of the sudden death of Earl Stratford, and of his will, whereby he made Cecil his heir, and cut off his undutiful daughter. Cecil generously transferred the property to Lady Glendower, the unhappy culprit, who shortly afterwards died of a broken heart. The tale ends with the marriages of Cecil to Miss Montmorency, and of Clara Hyde to St. George.

This novel is a very fine specimen of a style which at once possesses elegance and energy. But even that qualification goes a short way towards forming a competency to execute a novel, as is strikingly exemplified in the present case. In the first place, we have no plot whatever, the story being composed of a series of dependent incidents, which have no necessary connexion, and are not rendered subservient to any artful contrivance intended to surprise or affect the reader. The characters are quite in keeping with the imperfection of the plot. What, for instance, can be more at variance with the strict rule of poetical justice, than to secure a happy exit out of dramatic life of such a man as St. George, who, after exhibiting himself as an adept in every baseness, is yet, without the slightest mitigating circumstance, rewarded with the hand of the lady whom he previously had disgracefully abandoned. Then there is Lady Jane Poynings most gratuitously and needlessly converted into an abandoned woman, there being not the least necessity for a guilty act upon her part throughout the whole of the scenes. The two duels between the same two antagonists is an expedient of the manager, too, which every body will attribute to great poverty of materials. We must likewise notice the display of his acquaintance with foreign languages, which the author chooses to make in many of his dialogues. This is a practice introduced by Lady Morgan, and it formed one of the causes which led to her unpopularity. Few persons who read for amusement will put up with the affectation which it displays, as if plain English, forsooth, were not of sufficient dignity to be worthy of conveying the rare ideas which some of

these authors express in French or Italian. Notwithstanding all these defects, the volumes, for the terse and animated style in which it is written, highly deserves the attention of the public.

Barnadiston is declared by its author to be the first literary production, of one altogether inexperienced in the discipline which it requires. His excuse for this want of preparation is the previous devotion of his whole life to the military profession, for that the avocations of a soldier on constant duty, "the roar and wit" of the mess-table, or the dull routine of garrison or colonial service, are little suited to the encouragement of literary occupations. But the author need by no means indulge in these timed apprehensions. Men of his profession, whose time has been as much monopolized by its details as it was possible for his to be, have contrived, notwithstanding, to put forth compositions of the greatest merit, as mere literary emanations, and who, even in this very branch of imaginative productions, have for a time disputed the supremacy even with the veteran civilians.

The great fault of this work is, in common with most of the novels of the present day, an absolute contempt of the necessity of a plot. There is a sort of wanton spirit amongst almost all our novel writers, which makes them rely too much on their own powers of execution, and hence all those necessary means of exciting interest are utterly abandoned. One author supposes, that by his skill in dialogue he will combat all difficulties, and compensate for every omission; another will trust for his success to his power of description, but in a very small proportion of cases indeed, do we find the composers of novels take a due estimate of the nature of their enterprize before hand, and thus are led in the execution of the details into labyrinths, from which the clumsiest expedients alone can extricate them. When many of these authors set about a tale, they begin a story of which they see neither the middle nor the end; once the *dramatis personæ* are thrown off upon the stage, they are left as it were to shift for themselves during their career. In many of the fictions recently published, we could very often point out a particular crisis of the plot, at which the author finds it absolutely necessary to invent entirely new motives and tendencies for particular characters, and this too they find themselves unable to avoid, although they are convinced that it will be the death of their consistency.

The tale of Barnadiston is evidently a contrivance got up for the purpose of enabling the author to display his taste and ambition, in gorgeous descriptions of those scenes which were exhibited in the feudal times. Albert Barnadiston, the remnant of an ancient and honourable house, is sent to London, and in the name, as well as with the claims which he inherits from his ancestors, he proffers his services to Charles, Prince of Wales, afterwards the ill-fated king, who lost his life on the scaffold, but who was then destined for a secret expedition to Spain. We shall follow Barnadiston to White-

hall, and hear the author's description of the reception of the gallant youth.

"James the First, at the time we speak of, had become corpulent, and his ever ungainly figure made more so by the quilted doublet and vest which he wore, from a timidity of the assassin's dagger, of which, from youth upward, he had ever entertained a strange apprehension. He had also become feeble on his limbs, from his mortal enemy, the gout, which showed victorious in every encounter with his shattered frame; add to which, the anxiety of a father, and a king, from the repented promise which he had reluctantly yielded to the entreaties of Prince Charles and the favourite, towards the wild Spanish journey, which had cast an additional load of care over his heavy and unintellectual countenance. When Albert Barnadiston with his esquire, the pallid-featured Wilfred Conyers, joined Sir Philip Maulerever, the old warrior was tricked out in the costume of an Elizabethan gallant, and complimenting the young lord upon his comely appearance and dress, he mounted his horse, and carocolled with his juvenile companions to Whitehall, the beautifying and ornamenting of which, the king was busily hurrying forward in fond anticipation of bequeathing a splendid abode for the darling son of his old age. The ante-chamber at Whitehall, it was crowded with the young nobility arrayed in their richest garbs; and the picturesque dresses, costly jewels, and velvet cloaks, deeply trimmed with dark furs, with the flowing white plumes of the gay courtiers, threw a brilliancy around the courtly circle. There might be seen the magnificence of Buckingham, and the simplified garments, and calm bold bearing of the young puritanical leaders, Pym, Vane, and St. John, and the proud Algernon Percy, the Northumbrian heir, with Sidney of the house of courtly Leicester: there, too, was his young and talented brother, afterwards the Lord Lisle, and Lord Deputy of Ireland for the Parliament. When the presence-chamber was thrown open, and the high ministers of the crown had been admitted, Albert for the first time beheld the worn and shattered king, leaning against a high velvet stuffed chair, and supported by easy cushions: he appeared feeble and care-stricken, and even the vein of pedantry in which he was used to indulge, to the utter confusion and vexation of many of the gaily-trimmed courtiers, had lost its charm: no smile was seen to illuminate that sepulchral countenance, and the demon of death already sat in mockery upon the golden jewelled tiara which circled the temples of the king. On his right hand stood the Prince of Wales, in all the pride of youthful manhood, admirably set off by the dark vesture, black velvet cap and raven feather, which suited so well with his peculiar countenance, strongly expressive of melancholly, yet very indicative of resolution or obstinacy; which success might have pronounced to be heroism, but which the unfortunate events of his life, his duplicity, and strange perverseness, stamped with the brand of folly. He possessed not any winning graces, and the unfortunate impediment in his speech threw an air of ill-favour over his discourse; yet to a spectator he bore himself princely, with a noble, kingly mein, and warrior carriage. The crowd of courtiers thronged through the presence, and the names which afterwards figured in the revolutionary war—the warm supporters of prerogative and tyranny, or the champions of equal rights and equal laws—were heard in the courtly circle of England's king."

Barnadiston, appointed by royal authority to accompany Prince Charles, proceeds with the rest of the suite to Paris. Here they were received with the highest consideration, and at a court mask, which the English party were invited to attend, Charles caught the first glimpse of Henrietta, the ill-fated daughter of Henry IV. Pursuing their journey to Spain, the royal party left Paris well pleased with the treatment they received, and having reached Madrid, were treated with still greater attention by that court.

The author puts forth all his power in depicting the spectacle of a bull-fight appointed for the amusement of the British Prince and his attendants. Barnadiston was one of the champions of the arena on that memorable day, and carried off the laurel which was placed on his head by the fair hand of the Duke of Lara's daughter. He now becomes an object of malignant jealousy to De Walden, one who filled a high office in Prince Charles's retinue, and as Barnadiston was returning from a court ball, where he was especially regarded by the beautiful lady already mentioned, De Walden, whose resentment had been raised to its utmost height by what he had witnessed, incited his page Paliker to way-lay and stab his rival. On his recovering from the consequences of the wound, Albert was despatched from Madrid to England on some private mission by the Prince. On his arrival in his native country, he finds his mother on the eve of terminating her existence, and promises to comply with her last injunction, that he should marry a young lady whom she had previously adopted, Miss Millbank.

In the meantime, the demise of James I. took place, and Charles ascended the throne. Barnadiston, who was in retirement at his castle, was summoned by the new monarch to proceed with Buckingham to the continent, for the purpose of escorting the young Queen, Henrietta, to England. A great portion of the work is occupied with an account of the court, various in its proceedings, and the conduct of the Queen; the latter being drawn strictly in obedience to the representations of history. Throughout the whole of the various adventures and employments in which Barnadiston was engaged, the malignity of De Walden was still operating actively against him. This individual at last joined the fanatic puritans, and from his subsequent acts, there is reason to believe that he did so merely to have a wider scope for the indulgence of his revengeful disposition.

The romance terminates by an attack on Barnadiston's castle, which was conducted by De Walden, and, as the former held out, the edifice was set fire to. The noble proprietor, in attempting to escape, was killed by the same Paliker who unsuccessfully attempted the same purpose before; the castle is reduced to a state of ruins by the conflagration, and the only inmate saved from the general devastation is the young lady to whom Barnadiston was betrothed. She was allowed to escape, and withdrew to such consolations as a convent afforded for her unparallelled misfortunes.

The above tale relates to a family of the name of Barnadiston which really existed, and resided in a castle that stood once on the banks of the little streamlet of the Stour, on the steep above the village of Kedington, in the county of Suffolk, on the Essex border. In the neighbourhood of that sequestered valley the author passed the happiest portion, he tells us, of his life.

ART. VI.—*Forty Years Residence in America; or the Doctrine of a Particular Providence exemplified in the Life of Grant Thorburn, (the original Lawrie Todd) Seedsman, New York.* Written by himself.—With an Introduction. By JOHN GALT, Esq. 1 vol. 12mo. London: Fraser, 1834.

MOST commonly it happens that those who undertake to write an account of their own lives, are actuated by the influence of certain qualifications which happen to be the best possible for fitting an individual for the task of biography. For example, it requires the greatest possible simplicity in any man to suppose, that he or his actions can form an adequate subject for the consideration of his fellow man, and who yet is induced from a contrary feeling to present a history of his career to the world. The very simplicity in which the work originates, is the guarantee of the fidelity of the author, and no man reciting the tale of his worldly fortunes, can ever be dull if he tells the truth. All the biographers, therefore, who have written amusing lines of themselves, have been remarkable for the quality to which we have alluded. The latest of these self-elevated heroes, the worthy author before us, Grant Thorburn, Seedsman, of New York, alias Lawrie Todd, will be found by no means deficient in the property of simplicity, and if any difference may be found to exist between him and his predrcessors, it will certainly be all on the side of the candid and careless Grant.

The subject of this autobiography, was born on the 18th of February, 1773, at a village called West Houses, near Dalkeith, about six miles from Edinburgh, in Scotland. He was bred to his father's mechanical trade, that of a nail-maker, in which he attained a dexterity that made him envied by his brother workmen.

Being of a temperament which made him easily susceptible of entering into warm sympathies with others, he joined one of the societies of the Friends of the People, which in 1792, were so numerous in these countries. In his capacity of member of the Dalkeith Corresponding Society, he was arrested in the winter of 1793, with seventeen of his colleagues, and marched to Edinburgh, where he was put into the same prison as Thomas Muir, the unfortunate Scotch Reformer. Mr. Thorburn gives the particulars of the life and trial of Muir, but the subject is already familiar to the public. Being released without much trouble from imprisonment in Edin-

burgh, the autobiographer, accompanied by his brother, sailed for New York, in April, 1794. The party on board offered a singular combination as might have been expected at such a crisis. There were among the passengers, Presbyterians, Methodists, Universalists, Burghers, Cameronians, Deists, and an Anti-Burgher minister, and it was not uncommon to see the minister preaching on the quarter-deck, and singing the old version of the Psalms, whilst a Universalist was chanting Winchester's hymns on the forecastle.

Scarcely had the ship anchored opposite New York, when a party came on board looking for workmen that would respectively suit them. A call for nail-makers brought up Grant Thorburn on his legs, who being asked if he could make nails, gave such a reply as astounded the inquirer. In fact, Grant, a few weeks before he quitted Scotland, executed between six A.M. and nine P.M., in one day, no less than 3320 nails, for a wager of sixpence. But as Grant and his brother were proceeding next morning on shore, they were accosted by another nail-maker at the head of the wharf at which they landed, and who being Scotch-folk and possessing other advantages, were naturally preferred as masters by the young nailers. Grant does not hesitate to say, that some of the most important advantages which he enjoyed during his life, resulted from this choice, for he took up his residence opposite to a school-house, for the educaton of Quaker children, the boys were in the habit of frequenting his nail shop, either to warm themselves or feed a monkey, which he kept in the forge. Many of these boys in after-life, stood staunch friends to the nail-maker.

Being in the habit of rising early to go to his work, Thorburn used to observe every morning, regularly, a young woman who met him precisely on the same spot each successive day. There was nothing in her conduct inconsistent with the greatest propriety, and Thorburn concluded that she was a tailoress or seamstress, and that she went out at this early hour for the benefit of her health. After a little time we find Thorburn and his brother actually established as lodgers with the mother of this very girl. The lodgers and the landlady, with her daughter, became all excellent friends; they were fortunate enough to be all disposed to religion, and Thorburn, being himself of a different persuasion from the landlady's daughter, contrived to influence her by arguments to come over to his faith. He succeeded, and she was publicly received in the chapel which Thorburn frequented. It is needless to say that our autobiographer at the time was over head and ears in love with the mantua-maker, and on the day on which her religious initiation took place he told her so. She heard his avowal with a sigh, which, to Thorburn's consternation, she afterwards interpreted by telling him that she sighed because of the pain it must give him to hear that she had received the addresses of a young man for two years, and was all but engaged to him. As this suitor had property, Thorburn began to despair, and he asked the young woman why

she did not marry this person. She replied, "I can't tell—I can't make up my mind." "I had confidence," continues Thorburn, "from previous observation, in connexion with her present answer, 'I can't tell,' that our marriage was registered in heaven, and if so, that all the powers of earth, and all the devils in hell, could not prevent it." He was under the necessity, however, of taking time to accomplish his wishes, for much was to be done before he could venture on so important a step as matrimony. As a specimen of the determined perseverance and industry of our autobiographer, we give the following statement:—

"About this time, in the spring of 1796, my brother not being in good health, we hired a small store, having saved about one hundred dollars; we laid it out in small hardware, and got fifty dollars' worth more on credit, consisting of pins, needles, scissors, knives, &c. My brother was to attend the store, while I was to make nails to support us both. When I began to place one hundred and fifty dollars' worth of goods on the shelves, I found they would make a very poor appearance; and as I was just beginning to find out that appearance went a great way in this world, I procured a number of brick-bats and round sticks of wood: the wood I sawed in lengths, and covered it with ironmongers' paper, having one shaving-box or snuff-box attached to one end. These, when laid on the shelves, occupied the space, and appeared to be six, twelve, or twenty-four boxes, just as the size may be; a brick-bat thus covered, having a knife and fork outside, looked as well on the shelf as two dozen real ones; so on with scissors, &c. &c., till the shelves were decently filled, and the store made a respectable appearance. I procured a glass-case to stand on the counter, in which I kept four, six, or eight of a sort for retailing; and as they sold off, I procured half-a-dozen more by wholesale; so I had no occasion to discompose my brick-bats nor wood blocks. By mistake, I had tied a round shaving-box on a brick; a slikie old Scotchman, who used to step in for a crack, observed it. 'Ay, man,' says he, 'but ye hae unco queer things here: wha ever saw a square shaving-box?' I let him into the secret; we had a good laugh. Says he, 'Ye're an auld-farrant chap; na doobt but ye'll do very well in this country.' My brother got tired of attending store, and went off to Philadelphia. I was now in great trouble; we were beginning to make some pennies by the store, and did not like to give it up; neither did I like to give up my nail-making, for this was sure. So I resolved to push my courtship, calculating, that if I got married, I would have a shopkeeper of my own; but if not, to sell off and leave the city; for I could not live in New York and see her the wife of another; and in the meantime continued to keep both. For this end I arose at four o'clock A. M., and made nails till eight; opened store at eight; staid in till eight P. M.; shut up, and went to nail-making till twelve: thus getting scant four hours' sleep in the twenty-four. My nail-shop window opened into the yard of the house where I boarded, and where my girl lived. She used to come to the window: I helped her in, where she staid sewing or knitting till midnight; I working and courting, thus killing two birds with one stone."—pp. 52—54.

These interviews very speedily terminated, and the parties were

quietly married at the house of a mutual friend. The room in which they lived was six feet by twelve; their furniture consisted of a bed and bedstead, one pine table, value fifty cents, three Windsor chairs, a soup-pot, tea-kettle, six cups and saucers, a griddle, frying-pan and brander. But it was enough for Grant Thorburn; it was all they wanted, for, as Grant says, they were all the world to each other. This marriage had one unfortunate effect; for it is very likely that it proved the death of the rival lover.

The author gives a copious and highly powerful description of the ravages of the yellow fever, in 1798, at New York, and it would appear that he took an active part in securing proper attention to the patients, by the most heroic personal sacrifices. The mortality estimated in the city in that year is absolutely astonishing, and we may form some judgment of the state of things there when we find that two small boys went round the city with a cart full of coffins to sell!

Mrs. Thorburn, after giving her husband one child, died of a rapid consumption in 1800. Grant, however, had too great an abstract regard for the pleasant state of matrimony, so he took a second wife in less than a year after becoming a widower. This was not the only change in his fortunes, for the introduction of cut-nails exploded the consumption of the manufactured article, and Thorburn was under the necessity of turning grocer. He was doing very well in this line, when unfortunately a popular firm opposed him, and ultimately obliged him to seek his fortune in some other line. This he considered a great misfortune at the time, but it subsequently proved a blessing in disguise, as the sequel will show.

About this time the ladies of New York began to show a taste for flowers, and it being customary for grocers to sell empty flower pots, these articles formed part of Grant Thorburn's stock. But his penetrating eye soon saw that a better description of pots were wanted, so he painted a pair green, instead of the old brick-bat colour, and the effect was finally of great importance to his fortunes. In the fall of 1802, he saw accidentally, for the first time, a man in the market selling flower plants, and taking up a geranium, (the first of the sort he had ever seen) he thought that by putting it into one of his new painted pots, the public who entered his shop would be more attracted by it. Having brought the flower home, and did with it as he intended, the pot and flower were very speedily picked up by a customer, and Thorburn was induced to go once more to the market. The sale of the flowers in the pots, took a serious turn, and the vendor being a Scotchman, the two soon struck up a bargain, whereby the plant-seller was to home and raise seeds, which were to be purchased for sale by Grant Thorburn. The result we must state in his own words.

"I now advertised in the papers of the day garden-seeds. In a short time my small stock was all sold out: I knew not how to replace them.

In this difficulty a friend stepped into the store, and introduced me to his friend, Mr. Morgan, just arrived from London, having a small invoice of garden-seeds, which he was willing to sell at a small advance. A bargain was soon struck, for the invoice contained the very articles I was daily asked for, and knew not where to obtain. Next day, on opening the casks, I found a catalogue of seeds for sale by William Malcolm and Co., London; this was at that time a prize to me, for never before this had I seen a seed-catalogue. This catalogue had noted on the margin the time of sowing—a thing I was totally ignorant of. Having now a plan, I published a catalogue of my own, and, with the assistance of my friend, the gardener at Brooklyn, adapted the time to suit our own climate; so that now, when my customers asked when such and such seeds ought to be sown, I was able to give the necessary information. Next fall, I sent a small remittance with an order to Mr. M. The seeds arrived in good season, and, with the seeds raised by my friend at Brooklyn, composed a good assortment to commence business in the spring. The seeds I had imported and got raised here, proving very good, my sales increased beyond what my friend could supply; and some of the market-gardeners, supposing they might be able to sell me seeds, had this year raised seeds for that purpose. Having no other resource, I was fain to purchase such as were offered; and, being a mechanic by profession, and alike ignorant of seeds and gardening, I had long to struggle with the impositions of unprincipled seed-raisers, they often selling me spurious seeds, and asserting they were of the most genuine quality.—pp. 96, 97.

A speculation which our autobiographer entered into, for cultivating a few acres of land with seeds, absolutely ruined him, and he was under the necessity of going through the ordeal of a *white washing*, as the process of the insolvent act is called. After his discharge he acted as a porter, but finally was able to resume his old residence, and thrive as a seedsman.

In the course of his active life, Grant Thorburn came in contact with many who became conspicuous in the world, and among those particularly mentioned by him are the notorious Tom Paine and General Moreau. Paine he often saw, and conversed with, and the uniform honesty with which Thorburn utters the truth, renders his account of this unfortunate man exceedingly useful. The following anecdote was communicated to him by Paine. During the sanguinary sway of Robespierre, when every republican that the monster could get in his power was cut down by the axe of the guillotine, Paine was in the dungeon, and his name on the list, with twenty more, ordered for execution next morning. It was customary for the clerk of the tribunal to go through the cells at night and put a cross with chalk on the back of the door of such as were to be guillotined in the morning. When the executioner came with his guard round, wherever they found a chalk the victim was brought forth. There was a long passage in the cellar, or dungeon, of this bastile, having a row of cells each side containing the prisoners. The passage was secured at each end, but the doors of the cells were chiefly left open, and sometimes the prisoners stepped

into one another's room to converse. Paine had gone into the next cell, and left his door open, back to the wall; thus having the inside out. Just then came the chalkers, and, probably being drunk, crossed the inside of Paine's door. Next morning when the guard came with an order to bring out twenty, and finding only nineteen chalks (Paine being in bed, and his door shut), they took a prisoner from the further end of the passage, and thus made up the number. So Mr. Paine escaped; and before the mistake was discovered (about forty-eight hours after), a stronger party than Spirie's cut off his head, and about thirty of his associates; and so Paine was set at liberty. But being afraid to trust his head any longer among these good democrats, for whom he had written so much, he made the best of his way for this country.

Paine was fond of company, but as his habits were intemperate, his society was by no means select. "In short," says Mr. Thorburn, "he was the most disgusting human being you could meet in the street. Through the effect of intemperance his countenance was bloated beyond description—he looked as if God had stamped his face with the mark of Cain. A few of his disciples, who stuck to him through good and through bad report,—to hide him from the gaze of men, had him conveyed to Greenwich, where they supplied him with brandy till he died."

General Moreau, when he quitted France, retired to New York, with his beautiful and rich young wife; what made her particular in the eyes of Grant Thorburn was her partiality for flowers. Moreau was much liked in America, for his unassuming and agreeable manners. The candour of Thorburn never forsakes him on on any occasion, and though grateful to the Americans for the hospitality and encouragement always shown to him, yet he never failed to speak the truth of them when there was occasion for him to do so. In passing through Jersey to Albany, only, in the year 1831, he gives a description of the inhabitants, which requires some boldness certainly to enable him to promulgate. He found them a lazy, lounging, sipping people, that sat at fires placed in ten-plate stoves, to which latter he seems to have entertained a most decided hostility. He had met with persons, he declares, who would not believe that the sins of the fathers are visited on their children, but he recommends all such, just to take a view of Jersey society for a short time in winter. "I saw delicate-looking women hewing wood and drawing water; I saw children standing on the snow and sliding on the ice without stocking or shoe on their feet; while the lazy drunken father was spending his time and money by the *ten-plate stove*. I have ever thought laziness and drunkeness to be the very essence of iniquity, and here I saw it visited on the innocent children with a witness. I thought the very brute creation of Jersey were groaning in pain under the wickedness of the men. Horses and cows stood trembling by the board-fence, the bones sticking through their hide-bound skins, without the slightest covering to protect them from the pierc-

ing winds. Cedar poles and brush were there in abundance, but the men were chained to the *ten-plate stoves*, while they ought to have been constructing a place of shelter for their dumb beasts. The clean rye-straw was blowing about with the four winds of heaven, which ought to have been gathered to the cutting machine, boiled with a few potatoes or coarse ground Indian meal."

Our autobiographer was well acquainted with the physician who attended Tom Paine in his last illness, and received from him the true account of the last moments of that unfortunate man. We give the melancholy tale, for it belongs to the most useful part of biography, the practically exemplary passages of men's lives:—

"It is not true, as has been reported, that Mr. Paine recanted his free-thinking principles on his death-bed. His physician—a man of good standing and respectability—informed me, that in the same hour that Mr. Paine died he was in the room. Mr. Paine's complaint was excruciating, and ever as the convulsions returned, he would exclaim—'Lord, help! Lord, help! Lord Jesus, help!" he had then a few minutes' respite from the pains. The doctor stood by his bed: says he, "Mr. Paine, you have published to the world, and we all know your sentiments on that subject; I ask you now, as a man who will be in eternity before one hour, am I to understand you as really calling on the Lord Jesus for help?' He thought for about one minute, and then replied—'*I don't wish to believe on that man.*' These were his last words, for in twenty minutes thereafter he died. It is a fact, that he applied (*officially*) to the Society of Friends to have his body buried in their ground; and when notified of their refusal, seemed much hurt:

"'Men may live fools, but fools they cannot die.'—YOUNG.

"Mr. Paine, with all his failings, was a man of strong mind. I remember (and I have heard him state the fact), when Louis XVI. was condemned by the Convention to suffer death, each member, on voting, was obliged to state his reasons: when it came to Mr. Paine, he voted against his death; and, among others, gave the following very sound reason:—'As I think,' says he, 'gentlemen, we are not making war on the person of the king, as a man—we are contending for principle. Unfortunately for Louis he was born a king—he could not help it—it was not his fault. Let us spare his life—give him a sum of money to live on, and banish him to America—there he can do no harm.' I thought this the best speech he ever made since the day he wrote the book on 'Common Sense.'"—pp. 209, 210.

Grant Thorburn had some peculiar notions on theatres, and these he never failed to espouse, no matter what was the consequence. An actor from London once called upon him, and found him still an uncompromising enemy of the stage. The man of the sock inquired the reason, and Thorburn gave it out without the smallest hesitation. "Why," said he, "wherever I see a playhouse erected, I always find that immediately in its neighbourhood spring up a porter-house, a gambling-house, an oyster-house, and a house that is,

perhaps, much worse than any of those houses: I find that it often happens that this last house is chiefly supported by those who frequent the other houses." Other objections were stated by him, and he satisfied his companion that he had at least some reason on his side. The shrewdness and tact shown by this autobiographer in all his controversies, are peculiarly worthy of attention, and to peruse them becomes a source at once of instruction and amusement. To judge of his extraordinary powers in this way, we need only refer to one example of the felicitous way in which he disposed of a young Mansfield Yankee, who seemed disposed to visit the results of his own indolence on his acquaintance, Grant Thorburn. This person walked into Grant's store one day, and stood leaning on the counter for about ten minutes without speaking.

"'Well, sir,' said Thorburn, 'what is wanting?'

"'Nothing particular,' said he; 'only I am the son of B—— D——, who kept a book-store in Water Street, thirty-three years ago, and with whom you were well acquainted.'

"'You look like him,' said Thorburn; 'and how do you live?'

"'By serving the *Lord*,' said he, 'as well as I knows how.'

"'Then you are a preacher.'

"'No; I teach the languages.'

"Thorburn says he thought it must be the dead languages, for he looked as dead as a snail; and he knew by the 'cut of his jib,' and the stock he sprung from, that he was preparing to open his battery on charity; so, thinks Thorburn, I will have the first shot. 'And why are you not teaching now?' said he.

"'My health will not admit; it was too sedentary.'

"'Well,' said Thorburn, 'go and hoe corn—that's a healthy trade.'

"'It *blisters* my hands,' said he; whereupon the author said,

"'When first I began to handle the hammer, my hands blistered too; but I wrought the blister down, and wrought till my hands grew as hard as a horn; and though I have wrought, on an average, from six in the morning till nine at night, for fifty years past, yet my hands have not blistered since: besides, you say you serve the *Lord* as well as you know how. 'But,' says he, 'you must be first *diligent in business*, and then fervent in spirit, if you mean to serve Him: and Paul also comes in, closing the matter at once: he says, 'the man that won't work should not eat.' 'Now,' says Thorburn, 'when a widow with two children comes begging, right or wrong, I help her; but a batchelor of thirty, sound in leg and limbs, let him work or die.' He turned to speak to a customer—he was off—he saw no more of him."—pp. 223, 224.

It is well observed by our author, that his success in life was in a great measure due to his faithful observance of the sabbath; nor is it in a fanatic spirit that he says this, but upon a downright estimate of the results of this observance, as compared with a neglect of it. One who is in the habit of spending the Sunday as religion teaches him to do, will devote himself to occupations which require little expenditure: he will not indulge in excursions, nor in luxurious

dinners on that day; but will, under ordinary circumstances, be able to lay by money. Now this is the secret of the thrift of the Scotch, whenever they take up their residence in foreign countries, they are always sure to make money, because they are always the best observers of the sabbath, and that is the day on which profanation wastes the earnings of most people who have to trust to themselves for their subsistence. Hence it is that Scotchmen always thrive in foreign countries.

Upon the subject of emigration to America, Grant Thorburn offers some advice which is particularly worthy of attention. He strongly recommends every man who is comfortably settled, and who makes a living, to stay where he is; for if he thinks that he will live better and happier under a republican form of government than he does in his own country, the sooner he gives up such a delusion the better will it be for him. He may reckon on finding quite as many political rascals in a republic as in a monarchy, and perhaps more, as there is in the former greater scope for intrigue. In these republican societies are found a set of fellows talking about equal rights, while they give right to nobody—about the public good, while they are filling their pockets with the public money—against family pride and kingcraft, and as soon as they make money enough out of the people to set up a two or four-wheel carriage, dress up an imported flunkie footman, or Virginia negro, with a green coat, red collar, black hat, and gold belt, daub something on his carriage-doors by way of arms, being the likeness of nothing in heaven above or on the earth beneath; thus imitating, as near as he can, nobility and royalty; and this is his *republican simplicity*! Talking about disinterested regard for the public good, while it is only to bring down every one to his level, that he may rise on their ruin. And then there are the elections, which never stop. Kept in continual motion by a set of political puppets behind the curtains, descending to means low, dirty, and dishonourable, where no honourable man can follow; so that there is some danger of the government being left to the management of men who are the off-scourings of all things.

Nevertheless, America is a fruitful land: the climate of it does so much for man, that he has but little to do for himself. Whilst in Europe the population is constantly in fear of the crops, in America the cause of anxiety is how to get rid of the large produce: there neither corn-laws, poor-rates, nor church-rates, exist; and it is the opinion of our autobiographer, that a man cannot confer a more lasting benefit on his posterity, than to place his children in America. Farmers coming with money there, may buy a farm and live where and how, just as they please. A good mechanic may be always sure of employment; but one with a family will do best to get into the interior, because the number who come to New York, without the means of going further, make it no difficult matter to obtain good mechanical labour, and, consequently, the

remuneration is less. Bedding is the only article which a man should take out with him, every other article of necessity or convenience being sufficiently cheap in America. But of all things let no man go out from this country who thinks he can obtain a competency without industry: professional men in particular, and those who live by their wits, are strongly recommended to remain at home. Emigrant domestic female servants form a very thriving race in America; so do emigrant farming labourers: and the feelings of the latter class, when they have had the experience of about a year or two in America, are very fairly represented in the following dialogue, which is given by our autobiographer as it occurred between two farmers' servants from Lanarkshire. They emigrated to Philadelphia, and both entered into the service of one of those substantial farmers within four or five miles of town, whose tables are daily loaded with necessaries as well as luxuries, and where the farmer and his white servant eat at the same table. The one was named Sandy, and the other Jock. One morning, after they had been about eighteen months in their place, as they were dressing, Jock says, "Ah! Sandy, I had an awful dream last night."—"And what did you dream, man?" says Sandy.—"Aye, but it was an awful dream," says Jock.—"And what did you dream?" says Sandy; "did you dream you had broken your leg?"—"Far waur than that," says Jock.—"And what was it, man? did you dream your mither was deed?"—"Waur than that yet."—"And what was it ye dream'd, man?" says Sandy; "did ye dream ye was in the bad place?"—"It was waur than that yet," says Jock.—"And what was it, man?" says Sandy.—"Oh! I dream'd I was at home again," says Jock.

Mr. Thorburn discusses with much common sense the value of a republican government. He says, that in America he would rather see a commonwealth than a monarchy; whilst in England he would infinitely prefer the latter form: and this is the expression of the sentiments of one who loves liberty and his kind, and who has given good grounds for believing that he was sincerely attached to both.

Our author concludes his work, by a reference to the political state of America. In reading her history for the last fifty years, he finds that Providence has taken the affairs of the country into his own immediate direction. In pursuing this part of his subject, the autobiographist carries out the principle hobby, which forms the great draw-back on the pleasure which we derive from this volume. If Mr. Thorburn only escapes a shower of rain, and meets a man in the street whom he has left his house to call upon, such accidental circumstances are at once elevated by him into miracles, into acts of the immediate Providence of God. There is no doubt but that every movement, every act of life traces its origin to the Creator, but for any weak creature of humanity to suppose himself, or his worldly happiness to be the particular object of divine superintendance, is not presumption only, because, as in the case before

us, there is too much innate religious awe for presumption in such matters, but it is great simplicity, and it shows a degree of self-consideration, of which the individual himself is totally unconscious. In all other respects, the work is a highly interesting and instructive one; it is the production of a bold and proud spirit, tempered by a deep feeling of reverence for religion; it is candid and blunt, and exhibits virtue made efficient for practical purposes, by innate shrewdness and a knowledge of the world. Such is the history of himself, which has been put before us by a man, whose education consisted in little more than learning to read the bible, and write his own name, who went to New York from his own country and arrived there with only three cents. in his pocket, who began business as a seedsman, without knowing a geranium from a cabbage head, and yet succeeded in bringing his establishment to the very first rank in America. An example better calculated than that found in this book, of the bare worldly advantages of genuine integrity, attended by its consequences, morality and correctness of conduct, has never been placed before the public.

ART. VII.—*Letters from Switzerland and Italy, during a late Tour.* By the Author of "Letters from the East," and "Travels in the East." 1 vol, large 8vo. London: Bentley. 1834.

WE should be doing great injustice, not only to the author of this work, but also to the intellectual part of the public, were we to abstain from marking the very important distinction subsisting between such a publication as is now before us, and the mass of that literature coming under the category of "Travels and Tours." Of the latter, we shall be authorised by the truth if we pronounce, that for the most part they are composed of hasty observations, of records, the formation of which is often founded merely on a glance from a carriage on a high road, a careless hint from an unknown fellow-passenger, and in almost all cases without a due devotion of time, or attention to the real nature of the facts, and the descriptions which are represented. But how very different a character is deserved by that collection of evidence which an observer, even with the common qualifications of one, may obtain, who mingles daily for a long period with the objects of which he is to give an account. The interval devoted to his investigation affords sufficient time to penetrate into the realities of the scenes, and the societies with which he has intercourse, and thus alone can a traveller, in the true sense of the word, be entitled to all that confidence which must be the foundation of the amusement and instruction of his readers.

Mr. Carne's "Letters from Switzerland and Italy," then, are not the results of that bird's-eye view of men and manners and scenery,

which may be compassed by the outside passenger on the top of a diligence; his acquaintance with these countries has been protracted, and the period when his report begins has been preceded by the very best opportunities for acquiring information.

In describing his recent winter abode in the valley of Thun, one of the most central in Switzerland, he enters into a full description of its situation, remarking in particular its proximity to some of the noblest scenes in that picturesque land; the castle and domain of Wemmis, which were quite adjacent, presenting a spectacle of extraordinary beauty. The interest of the vale, however, was in some degree diminished by a dwelling, which called up unpleasant associations in the minds of those persons who remembered that it was a few years ago, tenanted by a wealthy English gentleman, who, in his zeal for enlightening the natives of Switzerland, spared neither time nor expense in the execution of his task, devoting all his hours in private visits to the cottages, and in the distribution of tracts and pamphlets. But he had the good sense to open his eyes at last to the vanity of his sacrifices, and he withdrew from Switzerland. The case of this benevolent person brings to Mr. Carne's recollection a Swiss, whom he accidentally met on the mountains of Syria, and who had left Geneva for the East, fully determined to convert all its heathen natives. He is described by Mr. Carne as a mild, pale, and enduring man, with a spirit nerved to its high purpose, but with a mind totally unqualified for the object; he was ready to meet the fate of a martyr in the cause, and readily endured stripes and abuses from the natives, with hunger and fatigue. The pity which Mr. Carne felt at the recital of his afflictions was nearly turned into laughter, when he found that this reformer spoke not a word of the language of the people whom he meant to convert. But these are only mild specimens of the folly and absurdity to which even the benevolent impulses of the human heart are unfortunately sometimes directed.

The celebrated vale of Lauterbrunnen being one of the most interesting of the "lions" within a convenient distance of his residence, Mr. Carne proceeded with his party to this place, in the midst of winter, to the great astonishment of the Swiss peasantry, who were seen in their houses on the mountain sides, looking with wonder at the travellers. The scene was altogether singular, having been formed by the extreme narrowness of the valley, that was nearly choked with snow, the tops of the tall trees at intervals breaking forth from their white shrouds, the jagged precipices, many thousand feet above their heads, each point, each crag, distinctly visible, such was the excessive clearness of the atmosphere.

The hamlets of Lauterbrunnen were of the most wretched description, shivering and half-starved groups were gathered around the hearths, destitute of every comfort and necessary of life. Mr. Carne's companion, a few years before, had explored the higher part of this valley, early in the season, when the snows had melted,

to his great surprise, he lighted, in his difficult course, on a lonely chalet, in which he found a human being under the following extraordinary circumstances :—

"The man was not a native of Lauterbrunnen, but of a distant canton, which may account partly for his being left in so deserted a state. During the last days of the preceding autumn, he had watched a few goats feeding on the pastures, when the snows fell so suddenly and heavily, that he was compelled to take refuge in the chalet, in the hope that they would disappear ere long. In this hope he was disappointed; the winter set in yet more severely, and the snows continued to fall and remain, to such a depth, that his chalet was converted into a prison. Here he had lived for five months; his only companions were two goats, whose sustenance was the mountain moss, and a little dried herbage, which he had preserved. His own food was some goat's-milk cheese; at last he killed one of the animals, and dried the flesh. A little Indian corn which he had at the commencement was some help for a while.

"The appearance of the dwelling was as dirty and squallid as possible; the man, the goat, and the chalet, all looked black, as if they had ascended from the regions below; he had a long beard, and seemed an utter stranger to the blessing of fresh water—his drink was furnished by the melted snow. The only luxury the poor fellow enjoyed, and in which he revelled, was a good fire. Fancy could hardly picture a more wild imprisonment: how wistfully the lonely man must have looked forth, day after day, through the bars of his chalet, on the ocean that slept deep and calmly around! And, when at last the snows rose high above the roof, and shut out the light of earth and sky, his despair was great.

"Day and night came and went—he knew no difference; neither the sunbeams gleaming fiercely on the surface, nor the softer moonlight, could penetrate the thick canopy of snows. He heard no sounds, nor could he tell the passage of time; for, like a Kamtschadale, he slept away as much as he could, and the sleep was more welcome than the waking; when, crouching by the fire, husbanding the sustenance of his poor goat and himself, pacing to and fro the little interior of his chalet—a few steps would suffice—were all his occupations. He drank eagerly and with gratitude of the horn of brandy that was offered. His solitary goat was to journey forth with him."—pp.—12—14.

In pursuing their adventurous journey through the snow-covered districts, they met with an English sea captain, who had taken up his residence in the valley of Hasli, and also in the village of Meyringen, for the purpose of joining the sports of the Chamois hunters. He was lodged and boarded in the house of a native, for three francs a-day. He had no amusement but the hunt, and in this he joined with great enthusiasm, night and day, encountering the greatest fatigues. It is worth while noting that his unfailing resource against the depressing effects of this toilsome life was, not indeed the Kirchenwasser bottle, but a large lump of white sugar, the virtues of which he extolled, as being capable, when eaten, of restoring him, when hungry and exhausted, to fresh vigour and energy.

Mr. Carne gives a very favourable account of the domestic con-

dition of the peasantry of Berne. In Switzerland, the winter sunset is the finest of spectacles, and is compared by our author to the dying throes of a volcano—again, again—fiercer, and yet fiercer still; and then, a sudden whiteness fell, like death! In the valleys, which were so much frequented by Mr. Carne, the nights were of peculiar loveliness; the fall of the avalanche from the Jungfrau, heard at the remotest distance; the noble mountain itself, such an object as has made him believe that no landscape is perfect without a snowy mountain, as it furnishes the truest relief to the rich and various hues of groves, gardens, and vales. Such indeed is the nature of the impressions excited by mountains, on the untutored hearts of the natives, as that they believe in the existence of a class of spirits whose haunts are mountains. The popular name for this description of genii is *bergeister*, spirits of the mountains, which are said to have their dwelling in the glen: if they are seen by the Chamois hunter, about that hour when daylight, fading, no longer lights the hunter on his way, and though the latter is liable to be lured into a precipice, still the mountain spirit does not fail, on all proper occasions, to lend his secret but very useful assistance, in the performance of the duties of the dairy and the farm-yard.

In describing the casualties of a Swiss winter, Mr. Carne dwells on the fate of the little village of Biel, situated in one of the lateral valleys in the upper part of the Vallais, which took place, we believe, somewhere about the period when he resided in that country.

Biel, as we have said, was in a vale surrounded with mountains, and the eldest of the inhabitants, which amounted in all to us more than five hundred, never remembered that any avalanches had ever fallen from their heights. Hence an unsuspecting confidence reigned amongst them from generation to generation, which was destined to terminate in the most fatal manner. On a certain morning, the labouring part of the population went forth as usual to the fields, leaving the sick, the aged, and the women at home. All of a sudden the peasantry in the fields heard a rushing sound, and turning their eyes in the direction from which it proceeded, they were thunder-struck at the spectacle which was presented to them. An immense body of snow rushing in upon them from the mouth of a ravine. The avalanche it seems had fallen six miles off, it had travelled the distance to the village through the ravine, beneath the termination of which the village of Biel lay, and in an instant the loosened mass fell over it like a cataract, covering cottages, gardens, and trees. The destruction was frightful, some being killed, and others grievously maimed and crushed. One little trait is preserved by Mr. Carne, which affords an addition to the numerous facts that recommend so strongly to our care and affection, that faithful animal, the dog.

"It so happened, however, that *one* was left: a little boy five years of age was found alive and unharmed, clinging to the neck and body of a

faithful dog. When the mass of snow fell, and his mother and the other children perished, he had clapsed in his terror, the large dog who chanced to be close to him at the moment. The sagacious animal covered him with his body, and lay gently down beside him during the long darkness; the warmth of his body, as well as his companionship, cheered the little fellow through the trying scene. He gave a simple and touching detail of his own feelings, and the sounds of anguish and despair that he had heard from hour to hour."—pp. 34, 35.

A subscription was entered into, and we are happy to say that a great deal of consolation was thus administered to the survivors.

It happened, that during his excursion in the pleasantest part of Switzerland, Mr. Carne was overtaken by the season in which the Swiss agricultural families leave their homes, and drive their herds up the mountains, to remain there in chalets until winter should drive them again to their residences in the valleys. This is a welcome time to the people, for it is a pleasant change of clime and abode. Nothing could be more delightful than the chants of the peasantry resounding from the hills, as they made the ascent. Mr. Carne in this excursion met with a pale and interesting girl riding on a mule;—she proved to be the sister of a curate's daughter of the neighbourhood, who had recently died. The deceased young lady was accidentally seen by an English family, who fixed upon her as a governess. They brought her over to England, treated her with kindness, and even afforded her the opportunity of settling herself for life. But her heart had been early given to another in her own country, and whilst in England she heard of his death. Her health declined, she was sent back to Switzerland, and died there under the influence of sorrow. The sister never recovered the shock of this death, and it is probable that she did not long survive it.

Upon the delicate subject of Swiss female beauty, Mr. Carne is particularly candid. He tells us, that throughout the whole canton of Berne, it is even thus: great thick figures; features full of kindliness, but broad and unmeaning; a pair of legs, exposed as if courting admiration (being never covered below the knee,) and of the shape and thickness of huge wedges of timber, just hewn from the mountain oak. Where then is the dream—the illusion of Swiss beauty? The head-dress of the Bernese females of all ages, is made of black horse-hair, which rises over the head thin and airy, in the form of wings. The natives of this canton have generally a squalid complexion, which arises altogether from the habitual neglect of the benefits of ventilation. The courtships of this peasanty are conducted in a very peculiar style; every Saturday night the lover, apparelled in his best attire, hies to the abode of his mistress. So far it is in keeping with "The Cottager's Saturday Night" of Burns; but farther the comparison holds not with that beautiful pastoral. It is after the whole of the family are retired to rest, and the paysanne has all the house to herself, that she appears at the

window to look out for the approaching footsteps of her lover. Perhaps the chalet is beside a glacier or cataract, or looks over the dark face of the rock; soon the swain stands beneath the wooden walls that hold his treasure, and, without any parley or waste of words, he climbs up at once, and enters the apartment of his mistress through the window that has been left expressly open. Here he remains, treated with cakes of different kinds, and the fiery spirit called *eau de cerises*, and passes the witching hours of night, till morning often surprises him still in the chamber of reception. This practice is connived at by the parents, nor is there any thing surprising in this, when we find that an example of relaxation of moral discipline is afforded by the government itself. Thus, every married person in the Canton of Berne, and in the Canton of the Vaud, is allowed to obtain four divorces, which he may successfully sue for, upon the very vague grounds of an inconsistency of of habits between himself and his wife. This facility gives rise to abuses, which prove most fatal to the morality of the Bernese. Another exemplification of the lax morality of this people, is to be found in the manner in which they observe the Sabbath. There is no cessation of the ordinary labours of the mechanics, or of the amusements, particularly of the sport of shooting at a mark with rifles. Again, the theatres are open on a Sunday. Mr. Carne expresses a very becoming indignation at these abuses, and says, that in the Catholic districts, where long habit and a belief of their innocence render these practices less obnoxious to the religious, such things may be palliated, but that they are unpardonable amongst the Protestants of Switzerland, particularly when sanctioned, not merely by the connivance, but by the example of a pastor.

Crime is rare in Switzerland. This peculiarity is as much owing to physical obstacles, as it is to any moral superiority ascribable to the inhabitants; but when a case arises in which a disposition to crime is developed, it is distinguished by great atrocity, and also by some strange anomalies. Thus, Switzerland is one of the few countries in which a female has been found to lead a banditti. Clara Wanzel commanded a band of robbers, which for many years was the terror of the country. This band was ultimately taken, and its members condemned to a just punishment.

The ascent of the Jungfrau is an enterprise which ranks in spirit and enterprise with that of Mont Blanc. Some pretend that the Jungfrau is the most difficult of the two to be encountered, and consequently that the gaining of the summit of this mountain is a diploma for heroism of far more value than that which accrues from a viotorious ascent of Mont Blanc. About four years since, two gentlemen of Berne resolved to attempt the heights of the Virgin mountain, and, after incredible hardships and difficulties, at last succeeded. They declared it to be a far more arduous enterprise than the ascent of Mont Blanc: the precipices, which look from

a distance like crystal walls that may not be scaled, were often perpendicular. These adventurers were engaged three days in the attempt, being obliged to lodge two nights amid wastes of snow, and retrace their steps many a time to seek a safer path; yet so delighted were they with the novelty and excitement of their journey, that they hazarded it a second time in the following season, and succeeded with very great, though with somewhat less peril and hardship than on the former occasion; painting in vivid and enthusiastic terms the recompense they had reaped. The mountain of Savoy (Mont Blanc), on the contrary, whether from its extreme height, or the clouds and vapours that are apt so suddenly to gather on its summit, rarely gratifies those who arrive there with the magnificence of view they expected. Three things, it is said, the traveller inevitably encounters there—great expense, great fatigue, and great disappointment.

Continuing his journey, Mr. Carne arrived at the Grimsel, where a hospice was established, forming a sort of miniature representation of the famous asylum of the Great St. Bernard. The house of reception of the Grimsel is situated on a small lake, and in a wild district. It is inhabited about four months in the year, by one who rents it from the Canton of Berne, and when the tenant quits it, he leaves a small stock of provisions for the relief of such persons as may be bold enough to encounter the passage during the winter season. During the period of the proprietor's residence, thirty passengers, on some days, are entertained beneath his roof. The wealthy guests pay liberally for their hospitality, but here, as at the larger hospices of St. Bernard and St. Gothard, meat and lodging are provided gratuitously for the poorer order of travellers. This lovely hospice is described by Mr. Carne as standing in the slope of a mountain; the dreary tern, or lake, is just beside it; and the hills rise high, though not closely, around: it would be an excellent abode for a hermit; and as the evening light was cast on it, and no other dwelling was within view, or within the space indeed of a long way, it was impossible to envy the individual who dwelt there. For days and weeks, sometimes, he does not meet a fellow-creature, but is engaged in tending his flocks; he manages all the household cares of his hospice, and goes to rest and wakes in the same loneliness: his lake has fish, and there is game on the heights; and the fatted calf or sheep of his herd is often killed for the stranger, whom he was not seldom on the look-out to discern toiling up the tedious ascent. The heartiness of his welcome was in proportion to the appearance of the pilgrim: if humble and destitute, his wants were supplied; but if wealthy, the look of mine host brightened, and all the resources of his solitude were instantly put in requisition.

The town of Berne was next visited by our traveller, and the society and manners of the inhabitants are described. The bane of aristocracy is here effecting its most mischievous consequences, notwithstanding the liberal principle on which its institutions of

every sort are founded. We were not a little surprised to hear from Mr. Carne, that Geneva, with its vicinity, is the only really habitable part of Switzerland. We presume that he means for a permanency, otherwise we cannot account for the praise which he gives to many other parts of Switzerland. He follows up this observation by some remarks on the comparative cheapness of living in Switzerland on the one hand, and on the other in the south of France and Italy. In the latter countries, economy in necessary expenses includes extreme cheapness of luxuries also, with the various facilities for supporting in comfort and respectability a large family. In Switzerland, there is, no doubt, a cheapness of provisions, those particularly which are classed as necessaries of life; but then, those who live there must be content with this, for they will find no luxuries in Switzerland, except what can only be procured at an extravagant price; its wines are execrable, and are on a par with its cookery; and servants are a universal burden, from the high wages which they require. More than once has Mr. Carne alluded to the extravagance of religious delusion which now characterises Geneva. He particularly describes the new and prevailing sect called "Momiers," which was foolishly made the object of persecution by the authorities, and which consequently throve to a formidable degree of prosperity. It is a melancholy truth, that the most painful experience has so little effect on mankind. The tenets of these people consisted simply in the proposition, that the religion of Christ was to be felt in the heart, not coldly, but with a deep and exquisite enjoyment, and that the influence of the Spirit of mercy and love might so fill the mind, as to give security against sin, and a sure hope of future felicity. Independently of the recommendation which Momierism receives from persecution, it really contains the elements of success, for it implies no lofty or peculiar revelations, and no member is exalted high above the rest for surprise or imitation; but the minister and the poorest of the people, the *avocat* and the *paysan*, the lady and the washer-woman, all meet alike on the same kindred soil, drink of the same fountain of inspiration on a footing of perfect equality, speak of their hopes, fears, and triumphs, with mutual sympathy and mutual kindness. All feel that they are embarked on the same troubled but exciting course, that the same tide wafts them onward for good or ill; for the system is a purely spiritual one, and also an eminently social one.

The interests of the society are admirably served by the private and earnest visits of the female members to families and individuals; they enter with an air of perfect simplicity, and, being seated, commence a touching and earnest address on the subject of their best and highest interests. Two or three of their books and pamphlets are not forgotten, and are placed in the hand of the hearer. They have already their own hymn-books; many of the pieces are of original composition, and do no discredit to the genius of the com-

poser; and treatises also, explanatory of their sentiments, touching on the darkness that shrouds too much of the land, the supineness that lulls the spirits of its people, and so on. No Quaker, however, can be more unassuming or persevering than these female disciples, whom the rest of the natives call Quixotes, and regard with dislike; but if success is the test of a good cause, they have it, and will reap it in future years still more abundantly. The dry, cold, comfortless system of Calvin, observes Mr. Carne, falls every day before these humble but untired and determined innovators—the Socinianism that has thrown its blasting shadow over the shores of the lake begins to give way before the sure yet noiseless march of the obscure Momiers. A few years more, and they will, most probably, be a powerful and flourishing body of people.

The hospice of St. Bernard was visited by Mr. Carne. We have so frequently repeated the accounts of travellers who have been hospitally received in this convent, that we always feel disposed to pass by the descriptions which are given by the new race of adventurous book-makers who ascend the Great St. Bernard. There is, however, so much that is new in every fresh account of this establishment, the gratitude of the visitors is so enthusiastically expressed on all occasions, that, frequently as we are called upon to notice the convent, we feel that we are not at liberty to suppress the mention of it on any occasion. Our author states, that it is the practice for most visitors to remain no longer at the Hospice than a few hours, for the loneliness of the situation is apt to generate a sense of solitude and of remoteness from society, which becomes painful at last. The air of the mountain is so piercing, as to be a source of apprehension to many persons, and a retreat for the proper inmates who cannot continuously endure the climate, is secured at Martigny, where the superior of the convent has been, for this reason, obliged to live. The community of St. Bernard essentially differs from that of La Trappe, because whilst the latter is compelled to fast in the most vigorous manner, the regulars of St. Bernard are allowed a bottle of wine each, which serves them for dinner and supper. There are few travellers who visit the hospice without being privy to some fresh occurrence which proves the benefits to humanity of this establishment. Sometimes, however, the obstinacy of visitors will make them disdain the admonitions of the experienced inmates of the convent, and an example is recorded by Mr. Carne of the fatal effects of this perverseness. He mentions, that during the last winter, two Italians living in the valley of the Nost beneath the mountains, were returning home after a long absence, and stopped at the convent in their way to their native valley. They took refreshment there on the evening on which they arrived, and then rose to proceed on their journey. The inmates remonstrated at this resolution, and represented to them that heavy falls of snow during the night were indicated by the atmospheric appearances, of which they were experienced judges. The Italians persisted in

their resolution, and the monks had no other alternative than that of furnishing them with two guides who would safely conduct them over the most dangerous part of the way. About an hour after their departure a snow storm came on, and they and the guides fell victims to its effects, having been buried beneath avalanches which they might have, under other circumstances, avoided. The morgue of the convent, where the bodies of those who perish in the snows are placed in various positions, is a frightful, but to the philosopher an interesting spectacle. The guides employed at the monastery only reside there during the winter: they are often summoned at night, and generally submit themselves to the guidance of the dogs, on the accuracy of whose scent they have reason to implicitly rely. The monks tell many curious stories of travellers who call at St. Bernards. Amongst other anecdotes they mentioned the visit, on a very sharp day last autumn, of an English party, which consisted of two English ladies with their servants: on another occasion five ladies formed the whole of the visitors. The good monks, to prepare for such casualties, have actually added a female housekeeper to their establishment, and in the case of the first visit just mentioned, the English ladies were greatly indebted to her assistance. The fathers of the convent are stated by Mr. Carne, in confirmation of representations to the same effect by former travellers, to be of the Augustin order, and not of the Benedictine. Before we quit this peculiar scene, we must mention, that a Swiss association, called the Helvetic Society, held its annual meeting once on this mountain. The members assembled in large numbers, and the day was spent with great rejoicing, the inmates of the convent contributing to, and partaking of the entertainment. Part of the business of the day consisted in the examination of objects of natural history, and hundreds were seen investigating the structure of the mountains, whilst others pursued birds and insects, and another body was scattered over the fields in search of plants. The meeting lasted three days, during which the monks behaved with magnificent hospitality, which is described by Mr. Carne with the liveliest expression of gratitude.

From Switzerland, Mr. Carne bent his steps to Italy, sojourning in the principal cities or towns which lay on his road, his ultimate destiny being Rome. He notices the most curious and interesting objects in each of these localities, but very little is given that has not been already most amply described by former travellers. Upon the whole Mr. Carne seems disappointed at the results of this journey from Switzerland to Rome: neither the inhabitants nor the edifices at all came up to the expectations on which he had been led to indulge, and he was surprised at the uniformity with which he found in every hotel at which he stopped, even to within a few miles of Rome, a striking deficiency of conveniences and comforts. Indeed, the feelings with which he approached the "eternal city" are so very different from those which have been excited in the breast

of almost every traveller in the same circumstances, may be regarded as resulting from the chilling influence exercised on Mr. Carne's mind by the disappointment to which we have alluded. As he entered the city he saw hosts of the pilgrims whom he had met in detached bodies in many parts of Italy before, and who had preceded him in reaching the goal for which they had been destined. He tells us, that

"They had come from all parts of Europe, for this was the holy year—the year of jubilee, that threw such an amazing sanctity round the home and personage of the Pope. Men of all ages, and of all aspects, with long staves in their hands, sandals on their feet; those who were barefooted, by way of penance, had a dreadful journey, amidst excessive heat and the ruggedness of the way. Some of the very old men now seemed ready to give up the ghost, no longer able to drag their weary steps along; from Switzerland, Germany, France, and Spain they came, and now the blessed goal was gained. Some had journeyed from the more northern parts of Europe, and appeared sinking under the effect of the unusual heat to which they were exposed. They generally marched in small bands, at a slow pace, supported by their long staves, each of which bore an image on the top, according to the fancy of the bearer; some had the Virgin, but in general, each had his favourite saint, and they frequently sang hymns to beguile the way. Around their neck they also wore crosses and images; the impression wrought upon their minds by this crusade was visible upon their countenances, which all wore a solemn and subdued air. Those most to be pitied were the solitary stragglers, who often looked the very picture of misery, and solicited charity of passengers, for the love of the Virgin and the saints! While they were not allowed to travel in any other manner than on foot: to mount a horse or a voiture would have been esteemed sacrilegious. The expenses of the journey could not be slight to these poor devotees; the distance they had to traverse was, in a majority of instances, immense; and from thirty to fifty thousand, at least, were computed to be at this time in the city, or on the way. One of them attracted our curiosity to ask him some questions; his person was dwarfish and remarkably deformed, and how he could have supported the fatigues of the journey is inconceivable. He came, he said, from the neighbourhood of Mount Rosa; his only ambition, to see St. Peter's and the Pope: and the eyes of the poor creature beamed with delight while he spoke of them."—pp. 291—293.

Mr. Carne arrived at Rome in sufficient time to be able to witness the public ceremonies which take place on Easter Sunday. He devotes several pages to the description of these proceedings; but there is no information contained in it with which most of our readers are not already familiar, with the exception, however, of the account which he gives of the Hospital of Pilgrims. At this establishment the pilgrims are lodged and fed during three days and nights, and as the Easter is the period when the great mass of pilgrims is congregated, Mr. Carne, on his entrance into the hospital, was struck by their vast number. After contemplating the

multitude, which he saw seated at immense tables at their supper, he descended by several steps into two very large halls, where an entirely new scene presented itself, for, as Mr. Carne says, no earthquake or conflagration could have more utterly confounded the ranks of society, or thrown high and low into more desirable or hopeless confusion. Cardinals and dukes, archbishops and nobles, were humbled at the feet of peasants and menials, of the lowest and obscurest grades. The smell was offensive enough, but the sight still more so. In three or four long rows, in a gradual ascent from the floor, sat the pilgrims, their eyes beaming with delight and satisfaction at the ceremony. With those who were placed on the second and third seats, the rite was finished; they were absorbed in contemplation, in sweet and lofty musings, or else muttered in low sounds to themselves their heart-felt joy. But their brethren beneath were now served by illustrious hands, for this is an office rather *desired* by some of the first people of Rome, who consider it as a most excellent and self-denying performance, and a decisive proof of their extreme humility. He saw two or three dukes, and as many cardinals, busily engaged in washing, in large tubs, the feet of the numerous pilgrims; and whilst doing so, they repeated incessantly, in a loud tone, blessings and benedictions on the heads of the pilgrims. The latter altogether chaunted prayers and thanks.

The principal sights of Rome, the churches, sculptures, &c., are noticed in detail by Mr. Carne; and those who are anxious to form a judicious opinion respecting these objects, may consult a worse critic than they will find him in this volume. A journey to Naples, the indispensable appendage to a visit to Rome, was not, of course, neglected by Mr. Carne. In this city he found many specimens of sculpture well worthy of his admiration, particularly the statues in the church of St. Levero. He was likewise well pleased with his visit to the Studii, or general Museum, in which, amongst other curiosities, are displayed statues found in Pompeii and Herculaneum; and also, from the same buried cities, clusters of grapes, bread, raisins, figs, and many kinds of ornaments, besides corn, eggs, prunes, &c. Mr. Carne afterwards paid a visit to Pompeii, with the wonders of which he was much gratified. He says that a bath-room of one of the Pompeians, lately discovered, showed a singular degree of ingenuity and taste. It was a large basin of marble, sunk in the earth, with steps to descend of the same material; and adjoining was a small apartment, with a fine mosaic pavement, and marble seats in the recesses. Abundance of stone-vessels, long and slender in shape, and narrow-necked, and resembling those still used in the east, continue to be found amongst the ruins of Pompeii. The most interesting part of the revived city, however, is the street of tombs, which is entirely paved, and crowded with large tombs. Mr. Carne, after execrating the Campo Santo, or abominably kept common burying place, amply

makes up for the abuse to the Neapolitans, by his praises of their church of St. Martino. The scenery of the far-famed bay of Naples, he is of opinion, has been exaggerated by travellers. The beach is destitute of trees, and the burning declivities around render the air sometimes unwholesome; often, too, after a sultry day, about four o'clock in the afternoon, the sea-breeze sets in, producing an intense chilliness, which makes the consumptive patients hasten home, and even those who are sufficiently healthy, to wrap their cloaks closely around their bodies. Having returned to Rome, from his excursion to Naples, Mr. Carne found a very different state of circumstances from that which he had witnessed during the Easter. He left Rome with regret, and returned through Italy by way of Florence, evidently much better pleased with the country and people than he appeared to be on his former journey. With Florence our traveller was so pleased, that he recommends it as a residence to his countrymen. The grounds of his preference is, that society there is agreeable and accessible, and, what is most extraordinary, the English resident in Florence are disposed to be *rather sociable with one another*, a phenomenon so peculiarly marvellous, as must surely lead to some chemical investigations as to the nature of the atmosphere which can produce such unparalleled results. Florence is stated by the author to be a cheap residence, the hotels, lodgings, attendance, &c., being excellent and economical: compared with the usual charges of hotels in England, those of Florence are even ludicrously low. Wandering one day in the country about Florence, Mr. Carne and his party came to a little auberge among the trees: the host set before them a huge bottle of light and pleasant wine, fish from the Arno, eggs, bread and fruit. The bill was a little more than a shilling a head.

With all the materials for exciting the imagination, which Italy possesses in her monastic retreats, her ruined castles and palaces, and the wild sites in which many of their ruins are situated, it is wonderful how poor is the romantic literature of that country. In the hands of genius her stores of history, her scenery, and antiquities would prove golden treasures, and the success of the monstrous tale of Walpole's, "The Castle of Otranto," is the best evidence of the interest that can be raised by Italian romances.

At Bologna, our traveller was much gratified by his visit to the Gallery of Paintings, and the University. The latter is an institution of great reputation; it was here that dissection was first systematically performed, in the fourteenth century, and there much later was Galvanism discovered. It is famous also, for having numbered amongst its professors various females. Novella di Andrea, daughter of the professor of the canon law, used sometimes to supply his place in the chair, but as her beauty, the first time she made the experiment, distracted the students, she always employed afterwards a curtain, from behind which she addressed the class. Lauri Bassi was the regular enrolled teacher of philosophy there, in the

last century, and later still Clotildo Tambroni was the professor of Greek; at the moment in which we write, the professorships of law and *surgery*! are held by *two* female teachers. The students of Bologna University amount to between five and six hundred. A botanical garden, amongst other important appendages is attached to it, and also an agrarian garden, for practical instruction in agriculture, With respect to the general condition of education in the papal states, Mr. Carne tells us, that it is almost exclusively in the hands of the clergy; almost every curate or assistant gives instruction for a trifling fee, to a certain number of boys in the parish, in reading, writing, and the elements of Latin grammar. Many of the unprovided clergy give instruction either at their own houses, or by repairing to those of their more affluent pupils. Several monastic orders devote themselves to the instruction of youth, and open classes, *gratis*, to a certain number. In the towns this system is more accessible and useful than in the country, where it is necessarily irregular and uncertain. In the states of Lombardy, the system of education enforced by the Austrians is excellent: every village has its school, whose masters receive a fixed salary from the municipal fund. In the chief towns these seminaries are superior; and history, the science of commerce, mathematics, chemistry, and some of the modern languages, are taught. Female elementary schools are also provided, comprising writing, arithmetic, needle-work, embroidery, sacred history, epistolatory composition, &c.

Returning to Switzerland once more, Mr. Carne's remarks on the new route which he adopted, showed that he was quite satisfied with the selection. In surveying the well-known groups of Swiss, particularly under the circumstances in which he had often seen them, congregated in their rustic chapels, he is reminded of the peculiar class which has so often called forth eulogy, namely, the Swiss pastors in the wilds of their native land. As a specimen of this heroic body, he presents us with a sketch of Felix Neff, so whom, our readers will remember that in a former number of our REVIEW we rendered ample justice, under the auspices of his biographer, the Rev. W. S. Gilley.

Proceeding to the Valley of Chamouni, Mr. Carne enters into some particulars of his excursions up the mountains, and the excursions of others up Mont Blanc. It would appear from his representations, and indeed they are confirmed by most other travellers, who have visited this valley, that the fatal practice of attempting to ascend the latter mountain is still adopted by strangers. The repeated instances in which lives have been sacrificed, or health permanently destroyed, appears to have no effect in checking the wild ambition, particularly of the youthful visitors from Germany, to acquire such glory as is incident to the feat of climbing Mont Blanc.

The general character of Swiss society, which Mr. Carne gives towards the close of his volume, is not exactly so favourable as we

were prepared to expect. In most of the towns and cantons, the only close intercourse is confined to *soirees*, and very seldom is a dinner party known amongst them, The Swiss dine early, so that the tea becomes a principle meal to a family, when they spend the evening at the house of another ; the English stranger who attends one of these *soirees* for the first time, is sure to be much amused by the rapid consumption of the cakes, which are usually supplied in the most plentiful quantity. After tea, the party is separated into small card parties, and the average stake which a Swiss is willing to put in peril, never exceed the sum of three half-pence. Mr. Carne says, that commonwealths are agreeable things to admire, but for his part, he does not much like living in them ;—in fact all those evils which result from the bad passions of men, and from the lust of power, or the abuse of it, are just as ripe in republics as in monarchies ; human nature is the delinquent in both cases, and when laws, or forms of government can control the bad impulses of men, and implant new principles of nature in their hearts, then shall we be justified in attending to the distinctions, between one sort of domination and another. Switzerland is further deficient in that refined taste in the arts which belongs to the Italians, and various others of their neighbours; but to compensate for this, there is, with a staunch independence, a congenial frankness of demeanour in the Swiss. The wreath, however, of eulogy which is woven by Mr. Carne thus far, is stripped of many of its leaves, when he comes to consider the love of gain which pervades every link of the Swiss population, and even is found among those, who dwelling amongst the majestic scenery of the country, ought to have a proper contempt for the dross of the earth beneath them. National vanity too, is charged upon the Swiss by Mr. Carne ; but, what people is without it ? and even were the case otherwise, would it be so well after all for society?

After the lengthened account which we have now given of this work, it will be quite unnecessary to add any expression of our opinion as to its merits. It appears to us, to recommend itself to those who intend to visit Switzerland or Italy, by such a combination of useful qualities, as no other work on the same subject, to our knowledge, possesses.

ART. VIII.—*Fanaticism.* By the Author of Natural History of Enthusiasm. 1 Vol. London: Holdsworth and Ball, 1833.

WE immediately recognize in this volume the same philosophic spirit, the same high sense of the Christian religion, and the same general ability and power which we before eulogised in the Natural History of Enthusiasm. It gives us pleasure to find from the author's preface, that this is not the last time that we shall have occasion to express our obligations to him for the instruction

which his compositions are so well calculated to afford us. About twelve years ago, it appears that he projected a large work to comprehend the whole of the subjects which he now, on more mature deliberation, prefers issuing in definite quantities in succession. The plan, which has been reduced to practice, is, undoubtedly, the more convenient one for each of the two parties most interested in the performance, the writer and the readers; inasmuch, as the project of the author, now that it is finally unfolded to us, exceeds in extent the amount which should form the natural contents of any single publication. By this means we shall be able to devote that attention, of which it will no doubt be worthy, to each of the important questions constituting the great links of the momentous subject, and on that account be best able to comprehend the general result of the whole.

The series, then, which is to follow, will consist of volumes on these branches: Superstition and its attendants, Credulity, Spiritual Despotism, Corruption of Morals, and Scepticism.

Though powerfully written, and blending all the grace of eloquence with all the strength of logic, yet we confess that this lucubration on Fanaticism falls short of producing the same impression which we derived from the admirable effusion on Enthusiasm. In the composition of the latter work, the author took his station as it were on a height where, exempted from the disturbances which are encountered in the living crowd beneath him, he was able to preserve that fine tone of serene and affecting philosophy which presented him to our imagination like some superior being looking down upon our race with the benevolent aspect of compassion. But, in the present case, the emergencies of his situation obliges him to unfold the dark page of human history, to dwell on what he believes to be either the folly or the crimes of man. This duty cannot be performed without, in some measure, involving the feelings of the inquirer, who, under such circumstances, must necessarily cease to be that mere abstract superintendent of the scene, and must take an interest more or less in the proceedings. In addition to this, the subject now chosen by the author for his theme, is not so fully susceptible as the former one of being familiarly described. The process which he has to go through in this case, imposes on him the most delicate inquiries, since its locality is no other than that complicated labrynth, the human mind.

The learned writer commences with an account of the motives of the work. He devotes a second section to the exposition of the meaning of some principal words, afterwards largely employed by him, and also to a sketch of the rise of the malign emotions, and in the succeeding section arrives at the mere immediate topic, the illustration of which forms the grand object of the whole. The definition which he gives to fanaticism is, very properly, explained to the reader, as it saves the possibility of any apprehension after-

wards of the meaning of the author. Fanaticism, he tells us, is *enthusiasm inflamed by hatred.* Setting out upon this as his text, the writer proceeds to trace the origin and cause of the malign emotions; and having done so, his next object is to exhibit the alliance of these malign emotions with the imagination. It would be impossible, in the space allowed to us, to give even a sketch of the profound and very refined chain of reasoning whereby the author brings us at last to his conclusions, each of which forms the subject of several succeeding sections. We shall be contented with stating that the elements of fanaticism are described by him to consist of three; namely, the supposition of malignity on the part of the object of religious worship—a consequent detestation of mankind at large, as the subjects of malignant power—and then a credulous conceit of the favour of Heaven shown to a few, in contempt of the rules of virtue.

In order to exhibit the modifications which these elements have undergone in the various religious systems that have occupied the attention of the world, it was necessary to go deeply into history. But then, it is obvious that, had the author adopted such a plan, numerous repetitions, not to speak of other inconveniences, would have arisen, and, consequently, another scheme of arrangement, which, in our judgment, fully answers the desired end, has been employed. The able writer has digested the materials before him into four leading divisions, each distinguished by some broad characters which may be easily traced in any age, and which it will not be possible to confound with the rest. The first of these varieties comprehends all cases wherein malignant religious sentiments turn inward upon the unhappy subject of them; this sort he calls austere, and describes under the designation of The Fanaticism of the Scourge, or of personal infliction. The second class contains that more violent species of fanaticism which looks abroad for its victims; it is called cruel, and is described by the title of, The Fanaticism of the Brand, or of immolation and cruelty. To the third class belongs the combination of intemperate religious zeal with military sentiments, or with national pride and the love of power: this is called ambitious, and is described by the title of, The Fanaticism of the Banner, or of ambition and conquest. In the fourth are comprehended all instances of the more intellectual kind, and which stand connected with opinion and dogma: to these the author gives the name of factions, and devotes a chapter to them under the designation of, The Fanaticism of the Symbol, or of creeds, dogmatism, and ecclesiastical virulence.

In the section on the first of these classes, The Fanaticism of the Scourge, the author particularly adverts to that fanaticism which is produced in consequence of malignant religious sentiments being turned inward on the unhappy subject of them. He illustrates his views by a reference to the system of monkish

austerity, the entire history of which demonstrates that *virulent* motives were in secret operation throughout that system. He tells that there is a rebellion of proud hearts against the calamities to which life is exposed, such as impels the disordered mind sometimes to take up its burden of woe spontaneously, rather than wait until that burden is imposed. With such as are here described, it is the practice to adopt some repugnant mode of life, as though they said, "I will live for misery—I shall run away and embrace wretchedness." That modes of feeling such as these have been acted on is too forcibly shown by history, and the author's arguments is directed to the object of making out the certainty that fanatical cruelty is derived from fanatical austerity. It was about the opening of the fourth century that the tide which ultimately brought the Christian world into a fatal swamp of superstition, first showed itself, and Basil, a man whose talents and learning might have stopped it, unfortunately lent all his powers to it: though fully capable of penetrating into men's minds, Basil was yet ignorant of the wrong tendencies of his cotemporaries, and he promoted, to an immense extent, the grand error "which had already poisoned the church, and which, after a century or two, laid her prostrate, as a corrupting carcase." Basil must have been, in his time, one of the greatest props of the monastic system, and to judge from his description of it, the world would be led to infer that it offered a most delightful and seductive existence, instead of being, as our author expresses it, "a fanatical and malignant one." Thus, in alluding to his own seclusion amongst the mountains of Pontus, Basil gives the following description, addressed in a letter to a friend:—

"In Pontus, God hath shewn me a spot precisely suited to my turn of mind and habits.—In truth it is the very scene which heretofore, while idly musing, I had been wont to picture to myself. It is a lofty mountain, enveloped in dense forests: on its northern front it is watered by gentle streams that sparkle to the eye as they descend. At the foot of the hill a grassy plain spreads itself out, and luxuriates in the moisture that distils perpetually from the heights. Around the level space the woods, presenting trees of every species, take an easy sweep, so as to form a natural rampart. Calypso's isle, so much praised by Homer, one might contemn in comparison with this spot: in fact itself might be called an island, since it is completely encircled and shut in—on two sides, by deep and precipitous ravines; on another, by the fall of a never-failing torrent, not easily forded, and which like a wall excludes intruders. In the rear the jagged and uneven heights, with a semicircular turn, rise from the skirts of the plain, and deny access, except through a single pass, of which we are masters. My habitation occupies the ridge of a towering height, whence the landscape, with the many bends of the river, spreads itself fairly to the view, and presents, altogether, a prospect, not inferior, as I think, in gay attractions, to that which is offered by the course of the river Strymon, as seen from Amphipolis. The stream, indeed, moves so sluggishly in its bed, as

hardly to deserve the name of river; but this, on the contrary (the most rapid I have ever seen) rushes on to a neighbouring rock, whence thrown off, it tumbles into a deep vortex in a manner that excites the admiration of every beholder. From the reservoir thus formed we are abundantly supplied with water; nor only so, for it nourishes in its stormy bosom a multitude of fishes. What might I not say of the balmy exhalations that arise from this verdant region, or of the breezes that attend the flow of the river? or some perhaps would rather speak of the endless variety of flowers that adorn the ground, or of the innumerable singing birds that make our woods their home. For my own part, my mind is too deeply engaged to give much attention to these lesser matters. To our commendation of this seclusion we are moreover able to add the praise of an unbounded fruitfulness in all kinds of produce, favoured as it is by its position and soil. To me its principal charm (and a greater cannot be) is this—that it yields me the fruits of tranquillity. For not only in the region far remote from the tumults of cities, but it is actually unfrequented by travellers of any sort, a few huntsmen excepted, who make their way hither in search of the game which abounds in it. This, indeed, is another of its advantages; for though we lack the ferocious bear and the wolf that afflict your country, we have deer and goats, sylvan flocks, and hares, and other animals of the sort."—pp. 125, 126.

Happy would it be if this picture were faithful, but the author has left us many grounds to believe that the very contrary was the case. The subject of pilgrimage is next glanced at in this section, and is treated with learning and ability.

The chapter on Fanaticism of the Brand is chiefly occupied with reflections on the Papal Hierarchy as the prime or incomparable example of religious ferocity. The ancient idolatries, the author contends, were by no means, so atrocious; for, though it be true that the Druidical, Syrian, Scythinan, the Mexican, and Indian, religious systems, were cruel and sanguinary, "still, a broad distinction," remarks the writer, "presents itself, which places the Papal immolations and tortures on a ground where there is nothing to compare with them. It might be enough to say that an annual or triennial sacrifice of a few victims, or the gorging of captives reserved for that very purpose from the slaughter of the field, have in no country amounted to a tenth of the numbers that, in equal portions of time, have fallen around the altar of the Romish Church. But leaving this point, there is a clear difference, much in favour of the Pagan rites, between the shedding the blood of a *victim* (using the term in its restricted and proper sense) at the impulse of a sincere superstitious dread; and those executions and exterminations that have sprung, not from horrors of conscience, not from error of belief; but from a sheer rancour. Superstition does indeed *tend* to blood, and often is guilty of it; but Fanaticism—fanaticism such as that of the Romish Hierarchy, breathes revenge, and murder beats from its heart."

The author proceeds then to compare the Romish doctrine respecting the punishment of sin with that which is really taught

by the Christian religion. The prominent doctrine of the latter is mercy incomparably full, free, and available, and also an appalling declaration of the wrath of God, which may be incurred by impiety and immorality. But a different spirit is represented by the author to be indicated in the Romish doctrine. "The Papal Hell," he states, "is only the State Prison of the Papal Tyranny.—The future woe, converted into the instrument of its oppressions, has made it natural that the inflictions of the infernal dungeon should be taken as the examplers of sacradotal barbarity. All offences of a moral kind, even the most atrocious, having come under the management of the Church, and being made the subject of a mercenary commerce between her and the transgressor, so that while he submits implicitly to the direction of the priest (who farms heaven) he has nothing to fear, the bearing of the doctrine of retribution is wholly turned off from the consciences of men; and the genuine association of ideas, which connects sin and punishment, is broken up. The preacher may still declaim about the righteous judgment of God; but in fact, and in every man's personal apprehensions, the terror of justice has passed off obliquely, and is no more thought of in its due place. The future Retribution remains therefore at large to serve the turns of the hierarchy: it is nothing else than an ecclesiastical terror. The Romanish place of perdition awaits—the infidel, and the heretic, and whoever provokes the jealousies of the Church."

Following up the subject more in detail, the author finally concludes that there is nothing in history which at all resembles papal executions; for, in respect of the prodigious numbers of the victims of her courts, and in the fact of almost all these victims having been confessedly guiltless of crimes visibly injurious to society; whilst all other polities reserved punishments of excessive ignominy and torture for cases of peculiar atrocity, and for criminals of a certain rank; the Romish polity, says the author, defied all distinctions, and consigned to the flames with the same unrelenting indifference, the noble and the peasant. The writer, after these general remarks, proceeds to the consideration of the celibacy of the clergy belonging to the Church of Rome, and contends, at some length, that this law of celibacy cannot fail to produce, in a certain proportion of instances, a rancorous fanaticism. But the Church of Rome, though she is unrivalled in her cruelty, is not alone the church that has adopted it, and the present writer does not hesitate to state, that if she has not been eclipsed, she has been at least worthily followed by almost every dissenting community, with the exception of the Quakers. Those that have gone off, continues the writer, to the remotest point of doctrine and polity, and have adopted a system, in every article the antithesis of that of Rome, all have used, in the day of their pride, the engine of spiritual oppression with intolerant and merciless

hands; and the author expresses himself energetically in endeavouring to impress upon his readers that the responsibility under which every nation, church, and community, labours on account of this oppression, will one day be rigorously demanded of them.

The Fanaticism of the Banner, the reader will have anticipated, refers to the Mahometan system, which carried the word of God, as its disciples pretended, over the world by the sword. One of the finest portions of this work is the passage in which the author contrasts the martial fanaticism of the Saracens with that of the Crusaders. Not only in their circumctances were these two holy enterprises carried on by the Mussulmans and the Christians dissimilar, but also that was the case with respect to the elements from which these projects sprang. The Moslem armies sought proselytes, they waged war in religious error, they endeavoured to drag the souls of men captive to the throne of God. The Crusaders, on the contrary, thought only of a local contest, and a definite victory.

" 'There was,' he observes, 'a harmony, sublime though terrible, in the early diffusion of the religion of Mahommed:—the high-minded and never-conquered Arab—the same being in all ages and climates, and much less liable than other men to admit modifications of his opinions or manners from foreign sources, presented himself haughtily on the frontiers of every land—Africa, Spain, Persia, India, China, and in the same stern and sententious language summoned all men to surrender faith, or liberty, or life. But the Crusades poured a feculent deluge, upheaved from the long stagnate deeps of the European communities, upon the afflicted Palestine. The dregs, the scum, and the cream of the western world—its nobility and its rabble, in promiscuous rout, flowed toward the sepulchre at the foot of Calvary. The Saracenic conquests might be compared to a sun-rise in the tropics, when the deep azured night, with its sparkling constellations, is almost in a moment exchanged for the glare of day, and when the fountain of light not only darts his beams over the heavens, putting the stars to shame, but, but with a tyrannous fervour, claims the world as his own. The Crusades might be better resembled to the tornado, which, sweeping over some rich Polynesian sea, and rending up all things in its course, heaps together upon a distant shore, but the confused wrecks of nature and of human industry.' "—pp. 241, 242.

No inconsiderable portion of the section appropriated to the division of the work entitled, The Fanaticism of the Banner, is given to a historical notice of the Crusades, and after contemplating the most complete instance of aggressive religious war, and these cases in succession, in which the war was either of the mixed kind, or became a defensive one, the writer starts afresh to describe the memorable example of a nation gathering its strength to a frenzied effort for the rescue of its ancient and impassioned religious hopes. Need we add, that the Jewish nation is here meant? The author thinks it only justice to trace the growth and stages of progress of this fanaticism, which came to its height

in the Jewish war. From this topic, the author makes a natural transition to that sort of fanaticism which proceeds from an athiestical enthusiasm that seeks to destroy every religious profession. Such was the French revolution, and the promoters of that dire example of infatuation were mere zealots, dogmatical, and intolerant, and ready to imbrue their hands in the blood of the victims to their persecutions.

We come, now, to the last of the classes of fanaticism, that called, The Fanaticism of the Symbol, which embraces a great variety of observations on the present state of the religious community of England, which, he says, is unhappily influenced by the fanaticism of dogmas and creeds. To such an extent is this the case, that the Christian community of this country is cast as it were into a factious condition, and factious religionism. Which ever it may be tamed and subdued, will not fail to produce, by an example of division, wide-spread impiety and infidelity. So far, then, as we are religious at all in England, we constitute a nation of sects, our theology being necessarily the theology of faction, not, indeed, that it is false, but that it is, in the language of the author, "confused, entangled, imperfect, and gloomy, abundantly breeding infidelity among the educated classes, at the same time fails to spread itself through the body of the population, or but does so only dimly, and only as a flickering candle." The recent consolidations of religious liberty ought to have the effect of doing away with these factious divisions; but, unfortunately, in its immediate consequence, it has done much to establish the angry animosities which existed before. The triumphant party exulting, and the defeated party depressed, it is not likely that harmony should be much cultivated between them: on the contrary, there is infused a fresh energy into the virulence of both, and the writer calculates that half a century will not obliterate the dissensions to which the settlement of this question has given rise.

The two last sections are devoted to the illustration of the position that "the religion of the Bible is not fanatical;" and from the elaborate nature of the remarks on the Old and New Testaments, we should certainly be inclined to recommend these sections as containing, in a comparatively narrow compass, one of the most luminous expositions ever written, of the grounds on which the confidence due to a divine revelation should be given to these books. A portion of the summary in which his principal conclusions are recapitulated, well deserve the attention of the reader.

"Christianity then, such as we find it in the Scriptures, is benign—it is from Heaven; and even had it utterly vanished or ceased to affect mankind in the same age that saw it appear, the documentary proof of its divine origin would have remained not the less complete and irresistible. In that case—convinced as we must have been that the True Light had once, though but for a moment, glanced upon the earth, we should have

looked wishfully upward in hope that the great revolutions of the heavens would at length bring round a second dawn, and a lasting day.

But it is far otherwise; and in coming to the close of a course that has presented the perversions, not the excellences of Christianity, we should seek relief from the impression made by a long continued contemplation of a single order of objects—and those the most dire.—The Gospel has had multitudes of genuine adherents—Christ a host of followers, in the worst times; or if the first three centuries, or the last three of Christian history, are looked to, it would indicate affectation, or a melancholy and malignant temper, to estimate at a low rate the extent of the true Church.

Yet the terrible fact which, though predicted by the apostles, would have astounded themselves had it stood before them in distinct perspective, remains to sadden our meditations—That an apostacy, dating its commencements from a very early age, spread over the whole area of Christendom, affecting every article of belief, and every rule of duty; and that it held itself entire through much more than a thousand years.

But what is our own position? what stage on the highway of truth has the Protestant community reached? are the reformed churches calmly looking back, as from an elevation, and under the beams of day, upon a dark landscape, far remote, and hardly distinguishable? or should it not rather be confessed that our reformations though real and immensely important, are initiative only? This is certain that the evolutions of the Divine Providence exhibit seldom or never to the eye of man, any hurried transition; but that it renovates and restores by sudden impulses, and these at distant intervals. We only follow then the established order of things when we hope that there is yet in reserve for the world the boon of an unsullied Christianity."—pp. 510—512.

ART. IX.—*Olympia Morata, her Times, Life and Writings, arranged from Contemporary and other Authorities.* By the Author of "Selwyn," "Mornings with Mamma," &c. 1 vol. 12mo. London: Smith and Co. 1834.

THIS work is only an example of the vast benefits which may be bestowed on our literature in all its branches, by researches undertaken with judgment, pursued with perseverance, and guided by sound discretion. In this volume we see the fruits of those combined qualifications, and remembering by whose hands they have been laboriously reaped, we regard them as a monument of female industry and talent.

The heroine, whose story is found in this volume, acted and suffered in the stirring times which characterize the early part of the sixteenth century. She was born at Ferrara, in Italy, in the year 1526, and having had the advantage of parents who knew how to train her mind, she discovered at a very premature age, an intelligence which was quite surprising. Cœlio Calcagnini, a celebrated instructor of Italy, had the care of the promising young lady for some time, and it was by his advice that the parents were

induced to give her the fullest opportunity of cultivating her talents. The result was, that Olympia, at the age of twelve years, was not only a perfect mistress of the Latin and Greek languages, but she had obtained a high degree of proficiency in rhetoric and several branches of science. Even then, with so many temptations to indulge in pride, Olympia was remarkable for the sweetness of her disposition, as well as for the most engaging modesty of demeanour. Her acquirements, however, were no mystery in her native country, and the fame which she had acquired reached the princely house of D'Este. One of the young ladies of this family, Anna D'Este, having been instructed in Greek by John Sinapius, an eminent teacher, her mother thought it necessary to excite in her for this study an honourable emulation, and at her instigation Olympia was called to court to be there a companion and a model to the daughter.

Before she had completed her sixteenth year, she composed a defence of Cicero against some of his calumniators, a production which is described by one of her teachers, as having wonderfully resembled the beauty and elegance of the original. To her perfect acquisition of the classic languages, Olympia united a profound acquaintance with philosophy and theology. That she excited admiration in every mind will not be matter of astonishment, when we find that her masters made it almost a part of their duty to make known her accomplishments to the world, as we learn from good authority. That a young girl, according to her biographer, should be able to accomplish all that she did, must be admitted to have been almost miraculous, especially since her preceptor, Chilian, styles her, in many of these branches of science, *self-taught*. Nor did she ever relax in her studies and diligence, but proceeded even beyond what could have been imagined. Having collected a rich treasure of the sciences, she never hesitated to draw from it, and to distribute to others.

The year in which she began to put on the professional habit, we learn, from the epistle of Curio to Xystus Betuleius, was, that before the death of her father, when she had just completed her sixteenth year. This is more distinctly stated in the preface to the first edition of the works of Olympia, which Curio dedicated to that illustrious lady, Isabella Manricha, of Bresegna, where he circumstantially relates the particulars of her entrance into the academy of Ferrara; and as this account of Curio is of much importance in her history, I subjoin his precise words. "She wrote observations on Homer, the prince of poets, whom she translated with great strength and sweetness. She composed many and various poems with great elegance, especially on divine subjects, and dialogues in Greek and Latin, in imitation of Plato and Cicero, in such perfection, that even Zoilus himself could have found nothing to criticise. And she wrote those three essays on the paradoxes of Marcus Tullius Cicero, which in Greek are called prefaces, when she was scarcely

sixteen years old; and declaimed, from memory, and with excellent pronunciation, her explanation of the paradoxes in the private academy of the Duchess of Ferrara."

Curio, another of her preceptors, mentions, that applications used to be addressed to him by persons who suspected the truth of the account of Olympia's acquirements, and in reply to one of his correspondents he says, "I have heard her at court declaiming in Latin, speaking Greek, and answering questions as well as any other of the females among the ancients could have done.

At the court of the D'Este family, Olympia was surrounded by some of the finest spirits of Italy, consisting of Bernardo Tasso, father to the illustrious Torquato, and himself an excellent poet, filled the post of private secretary to the Duchess: the court physician was Angelo Manzolli, known in literature under the name of Palingenius; Calcagnini, her father, a learned man and graceful poet, with her two preceptors. All these great masters indulged in the composition of Latin verses as an amusement, and it is scarcely necessary to say, that Olympia, with her plastic mind, was soon amongst the number of the versifiers. In this brilliant career Olympia conducted herself with such peculiar propriety, that she was treated as a dear relation by both the Duchess and her daughters, and when afterwards, Anna D'Este was the wife of the Duke of Guise, her friendship for Olympia was as cordial, as when they laboured together over their books. During the period of the Duke of Guise's life, the Princess Anna had to encounter great afflictions, and for the fortitude and consolations by which she withstood her sorrows, she was particularly indebted to the letters of Olympia. As a specimen of the spirit in which this distinguished female was in the habit of writing, we shall make an extract from one of her letters to her friend the Princess.

"But my most fervent wish is, that you should apply yourself seriously to the study of the sacred Scriptures, which alone can unite you to God, and console amid all the miseries of this life. *I* have no other consolation, no other delight. For, since (by God's goodness to me) I have escaped the idolatry of Italy, and accompanied my husband to Germany, it is incredible what a change He has been pleased to work upon my mind; so that I, who formerly felt such an aversion to divine things, can now find pleasure in them alone. My mind, my inclination, and my delight, are all placed in them; and I despise riches, honours and pleasures, which I was formerly wont to admire. Oh! that you also, dearest princess, would take these things into your serious consideration! There is nothing lasting here, believe me—all things are subject to change; as the poet says, 'we must one day all tread the dark paths of death,' and time passes swiftly along. Neither are riches, nor honours, nor the favour of kings, of any avail: but that faith, with which we embrace Christ, can alone rescue us from eternal death and condemnation; which faith, as it is the 'gift of God,' you ought to seek by frequent prayer.

"It is not sufficient that you know the history of Christ—of this Satan

himself is not ignorant—but you are required to have that faith which works by love, which makes you able to confess Christ among his enemies; for he saith, 'Whoever is ashamed of me, of him will I be ashamed before my Father;' nor would there ever have been any martyrs had it been permitted us to conceal our faith.

"Wherefore, my excellent princess, since God has so favoured you as to make you see the truth, and since you well know that all those persons who are now consigned to the stake, are innocent, and submit to such tortures for the Gospel of Christ, duty enjoins you to manifest your sentiments, either by using your influence with the king in their favour, or, if that shall fail, in praying for them. For if, without remonstrance or open displeasure, you permit them to be martyred and slain, you will appear by your silence not only to connive at, but conspire for their murder, and to league with the enemies of Christ."—pp. 152—154.

The Princess was happily emancipated from her thraldom by the death of the Duke of Guise, and found in her subsequent alliance with the Duke of Nemours, a compensation for the former loss of conjugal happiness. In the year 1547, a severe persecution was instituted against those persons belonging to the court of Ferrara, who professed the doctrines of Lutheranism. Not only did this visitation afflict Olympia, but a total change of her fortunes was affected by Providence, as if to chasten her soul in the midst of the happiness which she enjoyed. Her father was attacked with a fatal disease, to which he rapidly fell a victim; Olympia was under the necessity of leaving the palace to attend him in his last moments. She was charged with heresy by the papal emissaries, and abandoned by her best friends, she was doomed to feel all the miseries of a deserted and helpless female. Returning to the bosom of her mother, Olympia resumed the duties of her domestic relations, and performed them with that disposition to give satisfaction which had so long multiplied her friends. Upon this interesting crisis of the life of Olympia, the biographer has taken extraordinary pains to be full and accurate in his details. He describes her as living, and entirely devoted, to domestic life and piety. After her father's death, her mother's health having also declined, she, as the eldest, took upon her the management of the family, and began to educate in a suitable manner her brother and sisters. She instructed the latter, of whom she had three, in all the studies, literary and sacred, usually confined to the other sex; and made one of them, Victoria, so excellent a scholar in Latin and polite literature, that in a short time she surpassed most of the illustrious females of Italy. At this time her private studies were exclusively directed to divine things, to which she entirely devoted herself; occasionally composing Greek poems, and filling up her leisure hours with her elegant epistles.

But, even in her retired home, she was not safe. The persecution against the disciples of Calvin and Luther still continued; and Julius the Third moved heaven and hell that he might extirpate totally those pious men who were impugning his authority in divine

affairs. Those he had formerly attempted to get into his power by the wiles of the fox, he now attacked with the ferocity of the lion. All who were suspected of Lutheranism were seized, and summoned to abjure their religion. Many preferred the flesh-pots of Egypt to the heavenly manna, and, abjuring the truth, came under the yoke of the Roman see: others, professing the truth, but fearing the persecution, left their country, and, crossing the Alps, sought refuge in Germany, France, and Switzerland; of whom were Isabella Manricha de Bresegna, a woman to whose merits justice cannot be done, and Olympia Morata herself: others, suddenly taken, boldly defended the truth, confirmed it by their death. Of this number was Fannio, of whom it is now proper to speak.

At this period it happened, that in the prison of Ferrara was confined a celebrated and learned man, named Faventio Fannio. He had embraced the religion of Luther, and was comforted in his dungeon by the visits of Olympia. The prisoner was finally executed. The feelings of Olympia were now wound up to the highest pitch; she saw that persecution threatened her life at every instant; she beheld around her a family, whose hopes of subsistence were but feeble, and it is impossible to calculate what would have been the consequences, had not a providential interference been made in her favour. A young man, of learning sufficient to enable him to appreciate the endowments of Olympia, paid his addresses to her, and finally succeeded in obtaining her hand. His name was Grundler, and was of a good family, and competent fortune, in Franconia. Like most German medical students of the time, he went to Italy, for the benefit of mental improvement; and succeeded in obtaining, as the reward of his abilities and accomplishments, the professorship of medicine at the famous University of Heidelberg. A deep mutual affection marked the brief career of their union; for, as it will be hereafter stated, Olympia sustained the common fate of all those spirits of a superior nature, an early death. The story of her life, as far as it is connected with that of her husband, is full of interest of the most affecting kind. The absence of her chosen companion and protector is thus lamented in one of her letters to him.

"How grieved I am to think, my dear husband, that you should have left me, and that you will be so long absent! Indeed nothing could well have occurred more vexatious or distressing to me. For though deprived alas! of the pleasure of your company, my thoughts are never so busy about you as during your absence. I am in continual apprehension of your meeting with some accident; and when did the evils of imagination not far outdo those of reality? You know the poet's remark.

'Love and care go ever hand in hand.'

Do, if you would free me from the solicitudes that torment me during your absence, omit no opportunity of letting me know how you are, and what you are about, for, as you well know, you cannot give me tidings of

ought more pleasant or more dear to me; indeed were it otherwise I should deserve to be hated. Would I were only with you! and then I might have it in my power to express far better than in words (which indeed I despair of doing) the affection I bear you. There is nothing, however painful or difficult, which I would not eagerly perform to gratify you; and thence you may form some idea of the irksomeness of our present separation. I think I could bear any other trial on your account more easily than this; therefore I beseech you do all in your power that we may meet in your country this summer, as you promised. If you love me as well as I do you, I know you will accomplish it: so I will say no more, and spare you further importunities. Indeed, it is not from any doubt of your prudence, or readiness to do what is best; far less from a chiding disposition, that I have so far ventured to remind you of my anxieties and wishes."—pp.174—175.

It was a source of occasional unhappiness to Olympia, that she was obliged to reside in Germany, at a distance from her mother and sisters. The whole of them, however, maintained the faith which they adopted in common with Olympia, and two of the sisters were taken under the protection of some ladies of high rank in Italy. Her young brother, Emilius, accompanied her to Germany, Her yearnings for the scenes of her native country are often beautifully expressed in her letters.

Augsburgh was the residence of the new-married party, and was at this period one of the most flourishing cities in Europe, as is evinced by the hospitality shown to the Emperor Charles V., during the diet held in that city. The head of the Fugger family entertained the Emperor and his retinue, with all the pomp and splendour befitting such a guest, for a whole year, and finished by a sort of climax to his generosity, causing a fire to be made of the precious fuel, cinnamon bark, he put into it the Monarch's bond, which he held for half a million of crowns. His ability to endure such extravagance may be estimated, when it is known that he left no less than six millions of gold crowns, with jewels, ships, and property of all sorts, in Europe and the Indies. Dwelling, very excusably, on the prosperity of the burghers of Augsburgh, the biographer relates, that to found hospitals and schools, on a liberal scale, was a common practice there. A noble set of houses still may be seen in the suburbs of the city, built by the family of Fugger, for indigent citizens at a small rent. This family sprang from an humble weaver, in the fourteenth century; and not a little surprise would have been felt by him, had he risen in the year 1619 from his grave, to find no less than forty-seven counts or countesses amongst his relations, about four of whom were subsequently elevated into princes. A traveller, who visited Augsburgh nearly about the period to which we are now alluding, gives us a curious confirmation of the opulence of its burghers.

"Truly I must confess, that in all my life I never looked on fairer ladies than these, of whom there were seventy in all; each dressed in white

damask to please the bride, and covered all over with chains and jewels. Misson, who happened to witness at Augsburg, about a century later, a magnificent marriage ceremony, proves that in *wealth* at least, its citizens had not degenerated. 'The bride,' says he, 'was loaded with gold, a chain (like that of some order), hung from her neck—another, equally massive, formed her girdle; every *seam* of her gown was bordered, and its bottom *fringed* with the same metal; and her *very head* fantastically attired (in a manner hardly to be described), with a sort of *wig* of gold wire, at every intersection of which dangled a drop of polished gold, which sparkled with every movement she made.' It affords a curious instance of a hereditary love for peculiar styles of display, that in Augsburg, at the present day, not only does the head-dress of the peasantry exhibit, as in many parts of Holland, plates of solid gold, but even the modish modern costume of its *burgher* females, is blended with a crown-like appendage of the same costly material. And the hall large and handsome, sparkling with gold and silver, so that one might take it for a paradise. In the evening, I attended a rich maiden home, whose father's fortune, it was said, exceeded *two tons of gold*. I was received by him as if I had been a prince, and nobly treated. Then, as is the custom in the place, he conveyed me home to my lodging in a coach, attended with torches. I wished such a life might last many years."—pp. 184—185,

The very same spirit still marks the good inhabitants of Augsburgh, and we are told by modern travellers, that at the present day, not only does the head-dress of the peasantry exhibit, as in many parts of Holland, plates of solid gold, but even the modern costume of the burgher ladies is blended with a crown-like appendage of the same costly material. Nothwithstanding all this apparent exuberance of wealth, it is well known that at the same era Germany was still very defective in its want of comforts. The patience and resignation of Olympia are dwelt on by her friends, for the indifference with which she treated the privations attending her residence in Germany; she being all her life previously accustomed to a very different style of living. There appears to be only a single suggestion made by her, all the time that she stood in need of any convenience, and that was in a letter, addressed from Heidelberg, to a friend, whose daughter was about to go there on a visit to the writer of it. In this letter she enjoined it as a particular duty on the father to send the young lady's bed along with her, as such articles of furniture were not to be purchased in the town. But we shall not be surprised at this, when, a century later, Misson states, that he accompanied the Duke of Ormond to Heidelberg, and that from thence, all the way to Nuremberg, they could seldom get any thing better than straw to lie on.

It is stated, to the immortal honour of Grundler and his wife, that he was offered the post of chief physician to Ferdinand, King of the Romans, but that he declined the office because of his consistency in the maintenance of his religious principles. "You are well aware," wrote Olympia to the powerful friend who had succeeded in obtaining the appointment for her husband, "you are

well aware that we are the soldiers of Christ, and have taken our solemn oath to his service; so that if we desert it, we shall be liable to everlasting punishment. And such is the greatness and omnipotence of our heavenly Captain, that not only has he over his soldiers the power of life and death, but can even consign them to eternal condemnation; nor will he suffer them for a single instant to be off their duty. Wherefore we ought to be especially careful, lest from fear of worldly enemies we forfeit his protection; or from love of worldly advantages, rush into dangerous situations, in which we may be tempted to commit crimes against his laws.

"I most earnestly entreat, therefore, that by your own letters, or those of your friends who reside at Lintz, you will inform us if (as we have heard) Antichrist is exerting his cruelty in that place; and if they punish severely all who do not attend mass, and who cultivate the true religion. For our deliberate opinion is that we are not at liberty to conform to the outward worship of a perverted and impious faith, and at the same time profess to be Christians. If, therefore, as in other places, the inquisitors of Antichrist would there take observation of us, and wish to force us into their style of worship, we *cannot go thither;* for by so doing (as I said before), we should sin against God. I beseech and entreat that you will assist us in this matter with your information and advice. Farewell."

Some time after this, the native town of Grundler, Schweinfurt, in Franconia, was besieged by a Spanish force under the Emperor, and Grundler being invited to that place as a medical friend, in whom his townsmen could put confidence; he readily complied with their wishes, and taking up with his wife a residence in the town, they patiently submitted to all the hardships imposed on the inhabitants by a fourteen months siege. The letters of Olympia described the sufferings of the inhabitants, controlled as they were by a lawless soldiery, and devastated by the ravages of pestilence and the horrors of famine. She is uniform however in submitting to the decrees of Providence with humble hope and satisfaction. Her husband was seized with the pestilence, and brought to the extreme verge of life, but his final recovery was hailed by her with enthusiastic joy. The town at last was fired; every sort of property was plundered or destroyed, and amongst them some of the most precious of the works of Olympia were lost for ever to the world. Issuing from their home to escape from the flames, Olympia was stripped to a single garment by the soldiers, and her husband was arrested. Ultimately both were permitted to depart. They took the road to Hamelburg, a small village about nine miles from Schweinfurt, Olympia, looking, as she writes afterwards, for all the world like the Queen of the beggars, being destitute of shoes, her hair dishevelled, and her feet bleeding. But the Hamelburgians had no bowels of compassion for the houseless strangers, and were in some jeopardy, as the Bishop had given orders that all refu-

gees from the besieged town should be put to death. But for this inhumanity they were amply compensated afterwards, by the family of Count Rhinek at Furstenburgh, where they were kindly received and most tenderly treated. It was through his good offices, that Grundler was at length appointed to the professorship of Heidelberg.

The consideration in which Olympia was held in Germany, is remarkably manifested in the general spirit which displayed itself among the friends of literature. A host of eminent men, on hearing of the destruction of her library at Schweinfurt, vied with each other in sending presents to make up the loss, the contribution having been generously assisted by the liberal booksellers of Frankfort and Basle. Numerous selections are made by the biographer from the letters of Olympia at this period, which distinctly show the predominance of religious feelings in her mind, and the zeal with which she sought to promulgate the new principles of the Reformation. To Vergerio, a learned convert, she addressed a letter energetically urging him to labour in the great cause. "I write," she says, in one of her epistles, "to entreat that you will devote your well-known energies to the extension of the Church, by giving it an Italian version of that work of Luther's, called the Greater Catechism, already translated from German into Latin by Vincentius Opsopœus. You must be aware of what great benefit it will prove to our Italian countrymen, to the young especially, if diligently perused. Therefore I entreat, I conjure you, in the name of Christ, that for the sake of those brethren for whom we ought to brave death itself, you will apply yourself to this task. Besides, being, alas! not ignorant of the unfortunate contentions which exist at present among Christians respecting the sacrament, (which would be easily put an end to if men would only have in view, not their own, but the glory of Christ, and the safety of the Church,) I am the more disposed to reiterate my request, for I think the work will be of the greatest possible service to our countrymen, provided you will give your able assistance in its translation; which, with the greatest imaginable earnestness, I entreat you to do.

The anxieties and the ceaseless exertions of Olympia Morata must have contributed a great deal to the shortening of her life, and no inconsiderable length of warning was given to her of its speedy termination. She was far from being depressed at the contemplation of the event, but thought, spoke, and wrote about it as of an affair on which she liked to meditate. The biographer inserts in this volume a letter written by her husband, in which her last moments are powerfully described. The scene will be found highly edifying to the reader, but no extract, for which we can make room, would afford an adequate idea of its nature. Olympia died in the 29th year of her age, and her husband survived scarcely a twelvemonth.

Never did a public character, on the termination of its useful

career, depart in the midst of more numerous manifestations of regard than Olympia Morata; the poetical tributes alone to her memory would fill a volume, and the author of this life presents us with two specimens of those eulogies, one by Micyllus, an eminent Latin poet of the time, the other by Curio, the friend who had long behaved to her as a father. The epitaph written by the latter has been translated by the biographer, who appears to have preserved the peculiar characters which she states that it possessed. Even in this form it may be regarded as a faithful specimen of Italian poetry, such as it existed in the sixteenth century.

EPITAPH BY CELIO SECUNDO CURIO ON OLYMPIA MORATA.

" Dost marvel, traveller! as thy footsteps tread
This hallow'd ground, with purple violets spread—
Breathing Arabian odours? Hid beneath,
Lie flow'rs of heav'n that holier perfumes breathe.
If skill'd in ancient lore—oft didst thou hear
Of that bright female band to Phœbus dear,
Muses and Graces—twin'd in wreath divine—
Beauty's bright handmaids, with the tuneful Nine,
Whose soft ethereal breath each strain inspires
That art embellishes, or genius fires.
Behold this lowly tomb! the resting place
Of one whose soul partook of Muse and Grace;
Olympia nam'd—by right of birth divine!
Fulvia—because ne'er came from Indian mine
Gold brighter, purer, than (by griefs refined)
'Mid tempests shone the treasures of her mind—
Or else, perchance, because on early wing
Like *golden* birds that 'mid th' immortals sing,
She left earth's sluggish atmosphere, to fly
In quest of kindred bliss beyond the sky.
Morata, too, her name—to mortals known
As one that all her sisterhood outshone
In genius, learning, and that brighter fame,
Pure spotless life, and true Religion claim!
For this, the Lord who gave the earth to view
For a brief space her virtues—heav'nward drew
First each pure thought, and then a soul so bright,
With Him to dwell, in realms of endless light.
There, rest and bliss are her's. Traveller, adieu!
Be thine such paths and blessings to pursue!

A considerable portion of the volume is appropriated to letters or extracts from letters written by Olympia. They exhibit great strength of mind, and a profound conviction of the truth of revelation. They exhibit the characters of true Christian piety, in a form which cannot be contemplated without advantage to those who will take the trouble of perusing these letters. They likewise prove how indefatigable she pursued the great object of all her life, the estab-

lishment of what she regarded, the genuine principles of religion. No consideration of personal sacrifices, no dread of power ever swayed her, or in the least interfered with her boldest projects. Nor was it by her sanguine efforts alone in the propagation of her creed, that she proved herself a sincere Christian, for the multitude of her charities, the disinterestedness which animated her to the performance of them, could have proceeded only from the impulse of such an influence.

The works left by Olympia Morata were afterwards carefully collected and published under the superintendence of Curio. "To the mixture," writes our biographer, "of affection and reverence with which the editorial office was performed, the original collection of her recovered works (dedicated, with singular propriety, to the protestant Queen Elizabeth of England) bears sufficient witness. And it is felt to be no very presumptuous hope, that the fragments of exalted piety and classical eloquence, judged worthy of being presented to the admiration of contemporaries by one himself so gifted with both as Curio, may command (especially when embalmed in the venerable antiquity of nearly three centuries) not only the curiosity, but interest, of the countrywomen of her to whom they were originally, as no unworthy or unacceptable offering, inscribed.

Great credit is due to the compiler of this work, for such a contribution to our staple literature.

ART. X.—*A Review of the Labours, Opinions, and Character of Rajah Rammohun Roy: in a Discourse on occasion of his Death, delivered in Lewin's Mead Chapel, Bristol; with a series of Illustrative Extracts from his Writings: to which is subjoined an Examination of some derogatory Statements in the Asiatic Journal.* By LANT CARPENTER, LL.D. London: Hunter. Bristol: Browne and Reid, 1833.

SOME difficulties have been felt, or pretended to be felt, in certain quarters, as to the real definition of the creed which he was prepared to avow after his researches in this country. We are not prepared upon this or any other occasion for the discussion of theological questions, and still less are we disposed to take a part in any sectarian controversy. But as the circumstances connected with this singular individual have a bearing on some questions of high importance, and worthy to be considered by the intelligent portion of the public of England, we have no hesitation in stepping in to state impartially the truth.

Mr. Carpenter seems to have been acquainted with the Rajah in India, and to have been instrumental in introducing his name to the acquaintance of the religious communities of this country, and when he arrived in England, the author was one of the num-

bers to whom he paid the greatest respect. The latter informs us, that whilst many of his Christian brethren were contemplating with intense earnestness, and costfully promoting, the efforts made by Missionaries of their own denomination. to spread the Gospel among the Hindoos—as it appeared to Mr. Carpenter with little success, or, on the system they adopted, well-grounded hope,—the attention of the Unitarians in England and America began to be arrested by the information which came to them from various quarters, that in the British capital of Hindostan a highly-gifted Brahmin had been, for some time, with little knowledge of the Gospel, preparing the way for its divine light by dispersing the debasing darkness of heathen idolatry; and that he had been endeavouring, with much success, to lead his more intelligent countrymen to the ancient and purer forms of their religion.

It appeared that this highly-gifted Brahmin, who, it is unnecessary to say, was no other than Rammohun Roy, had begun early to see the necessity of a reformation in the faith of the Hindoos, and in direct contradiction of paternal authority, he persisted in his attempts. His labours were directed principally at first to the exposure of the evils of the prevalent notions of his countrymen, and more than twelve years ago, several of his publications came into the hands of Mr. Carpenter, but, at least, he says, six or eight years before that period, he had made and extensively circulated translations of the Hindoo sacred writings, and afterwards abridgments of them; and there is no doubt that great and important benefits have arisen from these publications among the cultivated and inquiring part of his countrymen, whose minds, trained by their native learning and knowledge to a great degree of acuteness and refinement, had become disgusted with the degrading nature and influences of the ceremonies and worship of their own people, yet were impressed with strong repugnance at the prevailing representations of Christian doctrine, which was increased, there is reason to believe, by the extreme absence, at that period, in British society in general, of the ordinary indications of any deep sense of religion.

From the statement of the Rajah himself, we learn the nature of his early employments, and from that authentic source we are informed that when about the age of sixteen, he composed a manuscript calling in question the validity of the idolatrous system of the Hindoos. This, together with his known sentiments on that subject, having produced a coolness between him and his immediate kindred, he proceeded on his travels, and passed through different countries, chiefly within, but some beyond, the bounds of Hindostan, with a feeling of great aversion to the establishment of the British power in India. When he had reached the age of twenty, his father recalled him, and restored him to his favour; after which, he first saw and began to associate with Europeans, and soon after made himself tolerably ac-

quainted with their laws and form of government. Finding them generally more intelligent, more steady and moderate in their conduct, he gave up his prejudice against them, and became inclined in their favour, feeling persuaded that their rule, though a foreign yoke, would lead more speedily and surely to the amelioration of the native inhabitants; and he enjoyed the confidence of several of them even in their public capacity. His continued controversies with the Brahmins, on the subject of their idolatry and superstition, and his interference with their custom of burning widows, and other pernicious practices, revived and increased their animosity against him; and through their influence with his family, the father was again obliged to withdraw his countenance openly, though his limited pecuniary support was still continued to the youth.

After his father's death, he opposed the advocates of idolatry with still greater boldness. Availing himself of the art of printing, now established in India, he published various works and pamphlets against their errors, in the native and foreign languages. This raised such a feeling against him, that he was at last deserted by every person except two or three Scotch friends, to whom, and to the nation to which they belong, he always felt grateful.

The part taken by the writer, in all these controversies, was not to overturn Brahminism, but to destroy, what he considered, a perversion of it. He displayed his learning in proving to them that their ancestors had a different belief from that which they now adopted. Several of those who were capable of listening to the appeals of reason, were converted to the Rajah's opinions. Feeling a strong wish to visit Europe, his father gave him permission to fulfil his object, and in November, 1830, he embarked for England.

It would appear that, from his earliest childhood, the Brahmin showed great gentleness and docility of temper; he was the object of the particular affection of his parents, for whom he entertained a warm feeling of attachment and veneration. They, however, did not conceal their uneasiness at the course which he was pursuing; and, during his exile from home, for his excursions deserve that name, he still pursued his object. That there were good ground for his resolution to improve the minds of his benighted countrymen, he himself furnishes abundance of proof, and we select from his works a few statements which will place the evils complained of by him in their proper light.

"So tenacious are those devotees in respect to the honour due to their chosen divinities, that when they meet in such holy places as Haridwar, Pryag, Siva-Canchi, or Vishnu-Canchi in the Dekhin, the adjustment of the point of precedence not only occasions the warmest verbal altercations, but sometimes even blows and violence. Neither do they regard the images of those gods merely in the light of instruments for elevating the

mind to the conception of those supposed beings; they are simply in themselves made objects of worship. For whatever Hindoo purchases an idol in the market, or constructs one with his own hands, or has one made up under his own superintendence, it is his invariable practice to perform certain ceremonies, called Pran Pratisht'ha, or the endowment of animation; by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

"At the same time, the worshipper of images ascribes to them at once the opposite natures of human and super-human beings. In attention to their supposed wants as living beings, he is seen feeding, or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day with warm clothing, and placing them at night in a snug bed. But superstition does not find a limit here; the acts and speeches of the idols, and their assumption of various shapes and colours, are gravely related by the Brahmins, and with all the marks of veneration are firmly believed by their deluded followers. Other practices they have with regard to those idols which decency forbids me to explain."—pp. 86—87.

There is reason to believe that the labours of the Rajah were more successful with his countrymen than even he himself had anticipated, as his language, on contemplating the results evidently proves. He gloried in being able to say, that a great body of his countrymen, possessed of good understanding, and not much flattered with prejudices, were perfectly satisfied with the truth of the doctrines contained in his works laid before them, and of the gross errors of the puerile system of idol-worship, which they were led to follow, and they altered their religious conduct in a manner becoming the dignity of human beings. Some of his opposers in India, endeavoured to answer his arguments by pretending that the existing system was perfectly harmless, and that it would be better to retain it. But Rammohun Roy showed, that this was far from being the case, and that the system abounded not merely in frivolous and absurd practices, but also in immoral influence: he showed that the chief part of the theory and practice of Hindooism was made to consist in the adoption of a peculiar mode of diet, the least aberration from which is not only visited with the severest censure, but actually punished by loss of caste. The rigid observance of this grand article of Hindoo faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation. Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of caste, is visited in their society

with no peculiar mark of infamy or disgrace. A trifling present to the Brahmin, commonly called *Práyaschit*, with the performance of a few idle ceremonies, are held as sufficient atonement for all these crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.

It cannot be a matter of surprise that, with such evils to be got rid of, the good Brahmin never ceased his labours from that purpose, but even sacrificed his dearest affections and his worldly happiness at the shrine of his duty.

Rammohun Roy, in the course of his labours, translated many portions of our Scriptures for the purpose of being circulated among his countrymen; but it does not appear that in doing so, he was thereby seeking to propagate the Christian religion, nor is it clear that he had adopted that faith himself in any of its forms. He seems to have presented to his countrymen a code of morality intrinsically so good, that they who became acquainted with it would be able to appreciate its value, as it was likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding. His own words are—"The simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of caste, rank, or wealth, to change, disappointment, pain, and death, and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form."

The Brahmin complains, with as much bitterness as his benevolent feelings will allow, of the reception which was offered to him by the missionaries abroad, to whom he naturally looked, under his circumstances, not only for encouragement, but co-operation. It may be only fair to those gentlemen, to consider the circumstances in which they were placed. They may have admired and been pleased with the exertions of Rammohun Roy—they may have been convinced that his services were useful to the common cause which they themselves had embraced—but was there, in the *form* of the new faith adopted by the Brahmin, any ground of objection which would justify them in withholding their assistance to him. It must be remembered that he did not teach the Christianity in which they believed; he denied the existence of the Trinity; and had the Missionaries consented to be parties to the propagation of a doctrine which they believed to be unfounded, they would have betrayed both their consciences and their trust. Candour ought to induce us to make allowances for the feelings which operate in other bosoms than our own; and it is impossible not to believe, that had the Missionaries been per-

suaded that the objects of their labours would be promoted by his assistance, they would have rejoiced in accepting it. Mr. Carpenter seems to be of opinion, that the surprise and disappointment acknowledged by Rammohun Roy to have been felt by him towards the Missionaries, induced him to a still closer examination of the Scriptures. We confess that it appears to us to be the meaning of the learned preacher, that so offended was the Brahmin with those gentlemen, that he thought it necessary to test a little better the religion which such men followed; and the insinuation which naturally results from this position of the parties, we sincerely hope, was not justified by the reality. Yet Rammohun says, he had good reason to complain of a want of candour and liberality towards him.

Although the general impression appears to be, that Rammohun Roy embraced the doctrines of the Unitarians, still we think that the truth of that statement remains still to be determined. Our own impression is that he remained a Brahmin, and that the sentiments upon religion which he ventured to express in this country, were only accidentally in conformity with the creed of Unitarians, but at the same time were strictly those of the true Hindoo faith. He asserted, for example, the absolute unity, the unrivalled supremacy, the sole worship and essential mercy of the only true God; but this was his doctrine at the very time when he commenced as a Brahmin reformer, before he examined the Scriptures. Rammohun Roy regarded Christ as entirely subordinate to the Supreme Being, and dependent on him for all by his high powers and authority. So far he may be regarded as a Unitarian; but then he does not stop at the point where the members of that community do, for he speaks of the Saviour as pre-existent, and as employed in the creation of the natural world. Then, if he had been a Unitarian, why did he refuse to be baptized into that Church. Mr. Carpenter answers our question by saying, that his system prevented him from engaging in the positive rites of any sect of Christians. What system is it that Mr. Carpenter means? No doubt, the system of religion which, upon examination, he thought it most advisable to follow, and, if his devotion to that system was inconsistent with his participation in the rites of any other, how is it possible to rank him out of his proper sphere? Nay, what Mr. Carpenter adds in a few lines, shows, that it was simply his own doctrine as a Brahmin, that Rammohun Roy was recognising, when he maintained the unity of God, and even the divine authority of Christ.

Upon the whole, we may say of the Brahmin, that he was actuated by the purest emotions of benevolence, and that from motives of the most disinterested and generous kind, he yearned for the moral improvement of his countrymen. His labours for the abolition of the practice of Suttee were various and undaunted, difficult as was the task which he proposed to accom-

plish: in short, the brief career which he passed through in this life, amply entitled him to the credit of a philanthropist, a philosopher, and a patriot.

Mr. Carpenter, in conclusion, exhorts Unitarians to employ such opportunities as now exist, to promote the reception of the Gospel in its simplicity. "If," he says, "the British and American Unitarians cannot do this by direct means, we may do it by contributing, as far as in us lies, to the promotion, among those who already receive the Gospel, of what we believe to be the real Scriptural views as to the character and dealings of our Heavenly Father, and the worship due to him, and of the work and doctrine of him whom he hath appointed to be our Lord, our Saviour, and our Judge. In my opinion it is certain, that it is only in connexion with the full acknowledgment of the unity and essential mercy of God, and with the direction of worship to Him alone, that the Gospel of Christ, and its inestimable blessings, can be extensively and effectually received among the intelligent Heathen, or that it can be embraced at all by those who, together with the admixtures and deficiencies of Mahomedanism, maintain, with the Jews, as an essential doctrine of religion, that God is One—Jehovah will reign, in truth and righteousness, over the whole earth; but 'in that day Jehovah shall be One, and his name One.'"—Zech. xiv. 9.

We have thought it right to endeavour to set the question of Rammohun Roy, being a Christian, on its true footing.

ART. XI.—*Conversations of Lord Byron with the Countess of Blessington.* 1 vol. London: Colburn. 1834.

THE subject of this volume, and the quarter from which it emanates, renders it only an act of sound discretion on our part to take some notice of this volume, whatever be the objections in other respects which may arise against such a course. Such a durable interest does Lord Byron maintain in the minds of his cotemporaries, that every record, however trifling, which adds a new shade even to our knowledge of him, is hailed with satisfaction by the public.

With all respect for the noble author of these Conversations, we may be permitted to inquire in what school of erudition it was that the Countess acquired the extraordinary faculty which she possesses of remembering. We have here some four hundred solid pages of choice conversation, in which a vast proportion is represented as having been spoken by Lord Byron: here and there we have whole pages which are stated to have been exactly delivered by his Lordship, and there is nothing suggested throughout the volume to make us suppose but that we are listening to the precise words which, at various periods, dropped from the lips of the illustrious poet. If

the account of these speeches and conversations be strictly correct, then we can only admire Lady Blessington as the very pattern of a reporter, and we are sure that it is only the exalted circumstances in which she is placed that prevent her from being employed at this moment, on the invitation of some spirited proprietor of a morning paper, at an allowance of her own choice.

It was at Genoa that Lady Blessington first met with Lord Byron; she saw him frequently afterwards, and carefully notes every interview which took place during the early period of the acquaintance. Taking the result of what she says of him at this era of her knowledge of his character, it appears to us to be very unfavourable. She describes his person and manners, the expression of his countenance and the gaucherie of his gait, together with the awkwardness which characterises him, and which is to be attributed to a vain effort to conceal his deformed leg. Then she finds him a great talker, his flippancy, she says, ceases a tête-à-tête, and he becomes sententious, abandoning himself to the subject, and seeming to think aloud, though his language has the appearance of stiffness, and is quite opposed to the trifling chit-chat that he enters into when in general society. I attribute this to his having lived so much alone, as also to the desire he now professes of applying himself to prose writing. He affects a sort of Johnsonian tone, likes very much to be listened to, and seems to observe the effect he produces on his hearer. In mixed society, his ambition is to appear the man of fashion; he adopts a light tone of bandinage and persiflage that does not sit gracefully on him, but is always anxious to turn the subject to his own personal affairs, or feelings, which are either lamented with an air of melancholy, or dwelt on with playful ridicule, according to the humour he happens to be in. She takes it for granted that Byron is right in making himself out an avaricious man, and that he talks of his faults as one would of an acquaintance, in a deprecating tone, as much as to say, "I know all my faults better than you do;" and she adds, that Byron often brought forward his defects as if in expectation of some one else exposing them, a liberty which he never liked; he is jealous of being found fault with, and shows that he is so in a thousand ways. This is not all: Byron affects to dislike hearing his poetry praised; but Lady Blessington seems to understand matters much better, for the dislike, she says, is not real. He prided himself on his horsemanship, shot, swimming, &c.; and was particularly delighted if any body bore testimony to his success in fashionable life. As a sort of relief to this process of flaying poor Byron, Lady Blessington just pauses, to soothe the victim, and she gives him the great credit of being charitable to the poor, and that what he bestowed was given with gentleness and kindness; these feelings, she takes care to remark, being more particularly observable in his conduct when the object of his benevolence had some deformity.

In the next place, Byron was fond of gossip, and he delighted in

scandal: he was a person to be extremely bored by the constraint imposed on him by any change of system, and with respect to his philosophy, it is disposed of by this Lady with this scornful apostrophe:—"Poor Byron! he is still far from arriving at the philosophy that he aims at and thinks he has acquired, when the absence or presence of a person who is indifferent to him, whatever his station in life may be, can occupy his thoughts for a moment."

Another of his faults was, that he habitually attached importance to trifles, and, on the other hand, turning serious events into ridicule; superstition, too, is thrown in his face, for it is held by the author that Byron was sincere in his belief of supernatural appearances, and carried his notions to such an extreme, as to put credit in the certainty of lucky and unlucky days, in the criminality of doing business of a Friday, in the horrors of spilling salt, or helping it! But we must allow the Lady to speak for herself.

"I should say that Byron was not either skilled in, or an admirer of, works of art; he confessed to me that very few had excited his attention, and that to admire these he had been forced to draw on his imagination. Of objects of taste or virtu he was equally regardless, and antiquities had interest for him, nay, he carried this so far, that he disbelieved the possibility of their exciting interest in any one, and said that they merely served as excuses for indulging the vanity and ostentation of those who had no other means of exciting attention.

"Byron is of a very suspicious nature; he dreads imposition on all points, declares that he foregoes many things, for the fear of being cheated in the purchase, and is afraid to give way to the natural impulses of his character, lest he should be duped or mocked.

"Byron seems to take a peculiar pleasure in ridiculing sentiment and romantic feelings; and yet the day after will betray both, to an extent that appears impossible to be sincere, to those who had heard his previous sarcasms: that he is sincere, is evident, as his eyes fill with tears, his voice becomes tremulous, and his whole manner evinces that he feels what he says.

"He never appeared to so little advantage as when he talked sentiment, this did not at all strike me at first; on the contrary, it excited a powerful interest for him; but when he had vented his spleen, in sarcasms, and pointed ridicule on sentiment, reducing all that is noblest in our natures to the level of common every-day life, the charm was broken, and it was impossible to sympathise with him again. He observed something of this, and seemed dissatisfied and restless when he perceived that he could no longer excite either strong sympathy or astonishment."—pp. 43—47.

In talking of literary productions, it was Lord Byron's uncharitable practice to speak more of the faults than the beauties of authors: he never failed to remember some quotation that told against the composer, and this he would recite with a mock-heroic air, which made it quite ludicrous. Lady Blessington found it difficult to determine often whether Lord Byron was serious or not; for he had a habit of mystifying which could not impose upon her,

however it might on others. But his decided taste for aristocracy, is particularly noted by the Countess, and this disposition she declares he showed in a thousand different forms. Upon the subject of his intimacy with the Countess Guiccioli, his lordship was very candid, and he did not hesitate to disclose the history of his intimacy with this lady to the author. He stated that she and her family lived beneath his roof, because his rank as a British peer, afforded her father and brother protection, they having been banished from Ravenna, their native place, on account of their politics. He spoke in high terms of the Counts Gamba, father and son; he said that he had given the family a wing of his house, but that their establishments were totally separate, their repasts never taken together, and that such was their scrupulous delicacy, that they never would accept a pecuniary obligation from him in all the difficulties entailed on them by their exile. He represented La Contessa Guiccioli as a most amiable and lady-like person, perfectly disinterested and noble-minded, devotedly attached to him, and possessing so many high and estimable qualities, as to offer an excuse for any man's attachment to her. He said that he had been passionately in love with her, and that she had sacrificed everything for him; that the whole of her conduct towards him had been admirable, and that not only did he feel the strongest personal attachment to her, but the highest sentiments of esteem. He dwelt with evident complacency on her noble birth and distinguished connexions,—advantages to which he attaches great importance.

A strange melange, concludes Lady Blessington, good and evil is Lord Byron. The improbability of his keeping a secret, is dwelt on in this volume at some length. The author says, that he is incapable of being trusted with a confidential communication, and this, she admits, not from malice but shear indiscretion, and want of delicacy. As a set off against the character of Byron, in his treatment of authors, it is related by the Countess, that he praised many performances of the day. Hope's "Anastasius" received the highest applause; and Mr. Galt's novels, he said, reminded him of Wilkie's pictures, by the identity which characterizes them. Mrs. Heman's came in for his marked eulogy. With respect to the Lake School, he continued to abhor it, and had a quarrel with Lady Blessington because she defended Keat's. Shelly was next mentioned; "you should have known Shelley," observed Byron to her, "to feel how much I regret him. He was the most gentle, most amiable, and *least* worldly-minded person I ever met; full of delicacy, disinterested beyond all other men, and possessing a degree of genius, joined to a simplicity, as rare as it is admirable. He had formed to himself a *beau ideal* of all that is fine, high-minded, and noble, and he acted up to this ideal even to the very letter. He had a most brilliant imagination, but a total want of worldly-wisdom. I have seen nothing like him, and never shall again, I am certain. I never can forget the night that his poor wife rushed into

my room at Pisa, with a face as pale as marble, and terror impressed on her brow, demanding, with all the tragic impetuosity of grief and alarm, where was her husband! Vain were all our efforts to calm her; a desperate sort of courage seemed to give her energy to confront the horrible truth that awaited her; it was the courage of despair. I have seen nothing in tragedy on the stage so powerful, or so affecting, as her appearance, and it often presents itself to my memory. I knew nothing then of the catastrophe, but the vividness of her terror communicated itself to me, and I feared the worst, which fears were, alas! too soon fearfully realized.

In reference to Leigh Hunt, Lord Byron expressed regret that he had ever embarked in the "Liberal." Our author says, we believe truly, that the noble lord was a person who would readily form without reflection, engagements which, when he repented of them. he would gladly exonerate himself from, without being very particular about the means. He gave to her the idea of a man who, feeling himself in a dilemma, would become cold and ungracious to the parties with whom he so stood, merely wanting the mental courage to break with them at once. She confesses that this was the impression which she derived from all he said about Hunt. Of Hobhouse, Byron talked in high commendation, particularly in reference to his talents and acquirements; but it is Lady Blessington's opinion that he was piqued with Hobhouse, whose frankness and unbending honesty he always admitted.

The Countess frequently alludes to the manifestations which Lord Byron occasionally afforded of recollections of his wife: he took great pains to convince her ladyship, that no fault was attributable to him, and from the earnestness with which he sought to free himself from any imputation was carried to a considerable length. The author is convinced that his lady occupied much of his thoughts, for he frequently spoke of her. She informs us, that the noble poet once gave her a copy of a poem which was written by him during the emotions he felt after reading a paragraph in a newspaper, stating that Lady Byron was ill. It certainly possesses the genuine character of the author, and is replete with deep feeling. We shall extract a portion of it for the gratification of the reader.

"Mercy is for the merciful!—if thou
Hast been of such, 'twill be accorded now.
Thy nights are banish'd from the realms of sleep!—
Yes! they may flatter thee, but thou shalt feel
A hollow agony which will not heal,
For thou art pillow'd on a curse too deep;
Thou hast sown in my sorrow, and must reap
The bitter harvest in a woe as real!
I have had many foes, but none like thee;
For 'gainst the rest myself I could defend,
And be aveng'd, or turn them into friend;
But thou in safe implacability

Hadst nought to dread—in thy own weakness shielded,
And in my love, which hath but too much yielded,
And spared, for thy sake, some I should not spare—
And thus upon the world—trust in thy truth—
And the wild fame of my ungovern'd youth—
On things that were not, and on things that are—
Even upon such a basis hast thou built
A monument, whose cement hath been guilt!
The moral Clytemnestra of thy lord,
And hew'd down, with an unsuspected sword,
Fame, peace, and hope—and all the better life
Which, but for this cold treason of thy heart,
Might still have risen from out the grave of strife,
And found a nobler duty than to part.
But of thy virtues didst thou make a vice,
Trafficking with them in a purpose cold,
For present anger, and for future gold—
And buying other's grief at any price.
And thus once enter'd into crooked ways,
The early Truth, which was thy proper praise,
Did not still walk beside thee; but at times,
And with a breast unknowing its own crimes,
Deceit, averments incompatible,
Equivocations, and the thoughts which dwell
In Janus-spirits—the significant eye
Which learns to lie with silence—the pretext
Of Prudence, with advantages annex'd—
The acquiescence in all things which tend,
No matter how, to the desired end—
All found a place in thy philosophy.
The means were worthy, and the end is won—
I would not do by thee as thou hast done!"—pp. 81—83.

It is a subject of great surprize to the Countess, that, as Byron has shown in his works so much knowledge of the female character, he should miscalculate so much upon their dispositions, for she thinks that Byron showed great misapprehension of the sex when he complains that Lady Byron never relented his absence. She properly observes, that his lordship forgot how that absence was filled up, and Lady Blessington took the liberty once of telling him as much. Upon her own part, she makes use of her competency as a judge of her sex, and thus breaks out into the following pathetic strain.

"How few men understand the feelings of women! Sensitive, and easily wounded as we are, obliged to call up pride to support us in trials that always leave fearful marks behind, how often are we compelled to assume the semblance of coldness and indifference when the heart inly bleeds: and the decent composure, put on with our visiting garments to appear in public, and, like them. worn for a few hours, are with them laid aside; and all the dreariness, the heart-consuming cares, that woman alone can know, return to make us feel, that though we may disguise our

sufferings from others, and deck our countenance with smiles, we cannot deceive ourselves, and are but the more miserable from the constraint we submit to! A woman only can understand a woman's heart—we cannot, dare not, complain—sympathy is denied us, because we must not lay open the wounds that excite it; and even the most legitimate feelings are too sacred in female estimation to be exposed—thus, while we nurse the grief "that lies too deep for tears," and consumes alike health and peace, a man may with impunity express all, nay, more than he feels—court and meet sympathy, while his leisure hours are cheered by occupations and pleasures, the latter too often such as ought to prove how little he stood in need of compassion, except for his vices."—pp. 85, 86.

Lord Byron told Lady Blessington, that the number of anonymous letters received by him from English ladies would fill a large volume; but he never noticed one of them. As to the religion of the noble poet, she says, that he was by no means an unbeliever: she admits him, however, to have been a sceptic: she is certain of his firm faith in the immortality of the soul, and that he was a sworn foe to materialism, tracing every defect to which we are subject to the infirmities entailed on us by the prison of clay in which the heavenly spark is confined. But as nothing in the way of praise by Lady Blessington is ever uttered without its accompanying antidote, so the favourable view given of Byron's religious principles, only ushers in a fresh accusation. She says, that the consciousness of his defects rendered him less tolerant to those of others, and that in fine, a close intimacy with Lord Byron left on the mind a heterogeneous mass of conflicting impressions, which puzzled the observer to form any conclusion out of them. His susceptibility to censorious observations was a remarkable weakness of his character, but it was not more annoying to those around him, as his impatience of contradiction. A great cause of the formation of Byron's character, Lady Blessington thinks is the morbid feeling on the subject of his deformity: she represents him as manifesting great emotion when his attention is turned to it, and she exhibits him on one occasion as speaking to the following effect:—

"I often look back on the days of my childhood, and am astonished at the recollection of the intensity of my feelings at that period;—first impressions are indelible. My poor mother, and after her my school-fellows, by their taunts, led me to consider my lameness as the greatest misfortune, and I have never been able to conquer this feeling. It requires great natural goodness of disposition, as well as reflection, to conquer the corroding bitterness that deformity engenders in the mind, and which, while preying on itself, sours one towards all the world. I have read, that where personal deformity exists, it may be always traced in the face, however handsome the face may be. I am sure that what is meant by this is, that the consciousness of it gives to the countenance an habitual expression of discontent, which I believe is the case: yet it is too bad (added Byron with bitterness) that, because one had a defective foot, one cannot have a perfect face."—pp. 129, 130.

Two points of ambition are attributed by the Countess to Byron, the one to be thought the greatest poet of the day, the other a nobleman of fashion, two characters which produced such anomalies of conduct and sentiments, as led absolutely to the institution of a sort of jealousy between Byron in one character, and Byron in the other. When the combat began between the rivals, Lady Blessington tells us, that it gave rise to a most amusing scene.

Numerous translations into foreign languages were made of portions of his works. The great bulk of them completely destroyed the sense, and when the noble author lighted on a passage which was particularly execrable, he was excited almost to fury. The author states, that he always spoke of his works with derision, saying he could write better, but that he choose to write *down* to the public taste. There is certainly no sincerity in this statement, and the last canto's of Childe Harold, present the evidence of being wrought with a vast extent of labour. Byron never wished to be old it is said, and he is represented as making declarations such as, "Let me not live to be old, give me youth, which is the fever of reason, and not age, which is the palsy." But, mayhap, this was the repetition of the fable of the Old Man and Death. Had Byron's sentiments been known before his dissolution, would he have surrendered his life so easily, if the messenger of death had given him his option?

At a more advanced period of her acquaintance with Byron, Lady Blessington seems to have ascertained the justice of criticizing, with lenity, his sayings and doings, inasmuch as they proceed from the impulse of the moment, and scarcely ever from premeditated malice. He cannot resist, according to her understanding of his character, expressing whatever comes into his mind; and the least shade of the ridiculous is seized by him at a glance, and portrayed with a facility and felicity that must encourage the propensity to ridicule, which is inherent in him. All the malice of his nature has lodged itself on his lips and the fingers of his right hand—for there is none I am persuaded to be found in his heart, which has more of good than most people give him credit for, except those who have lived with him on habits of intimacy. He enters into society as children do their play-ground, for relaxation and amusement, after his mind has been strained to its utmost stretch, and that he feels the necessity of unbending it. Ridicule is his play; it amuses him perhaps the more that he sees it amuses others, and much of its severity is mitigated by the boyish glee, and laughing sportiveness, with which his sallies are uttered. All this is felt when he is conversing, but unfortunately it cannot be conveyed to the reader.

Curiously enough, the Countess of Guiccioli took an exception to the poem of Don Juan as its immorality shocked her! Byron, to please her, gave up writing it for some time, and got permission at last to resume it, only on the pledge that he would mend Don Juan's manners as well as his morality; and he told Lady Bles-

sington, that not only would he comply with that promise, but that it was his intention to make Juan a Methodist! Whilst on the subject, he mentioned further, that he once received an anonymous letter on the subject of Don Juan, with a beautiful illustrative drawing, under which was the following inscription: "When Byron wrote the first canto of Don Juan, love, that had often guided his pen, resigned it to sensuality—and modesty, covering her face with her veil to hide her blushes and dry her tears, fled from him for ever." This drawing represented love and modesty turning their backs on wicked Byron, and sensuality, a fat, flushed, wingless cupid, presented him with a pen.

Infirmity of purpose was a marked fault of Byron's; and the Countess adds, that his treatment of women may be traced to this cause, for as she told him, he was too selfish and indolent not to have given cause to those who had more than a common interest in him to be dissatisfied. She adds, that it is such men as Byron who complain of women; they touch not the chords that give sweet music in woman's breast, but strike—with a bold and careless hand —those that jar and send forth discord. Byron has a false notion on the subject of women; he fancies that they are all disposed to be tyrants, and that the moment they know their power they abuse it.

There is a striking specimen of good sense in the following observations, attributed by the author to Byron, on the subject of hypochondriasm. Experience must have taught him the true nature of this malady, and we are induced, not more on this account, than on the intrinsic evidence of the remarks themselves, to place confidence in them.

"'Real ailments may be cured, (said he,) but imaginary ones, either moral or physical, admit of no remedy. People analyze the supposed causes of maladies of the mind; and if the sufferer be rich, well-born, well-looking, and clever in any way, they conclude he, or she, can have no cause for unhappiness; nay, assign the cleverness, which is often the source of unhappiness, as among the adventitious gifts that increase, or ought to increase, felicity, and pity not the unhappiness they cannot understand. They take the same view of imaginary physical ailments, never reflecting that "happiness (or health) is often but in opinion;" and that he who believes himself wretched or ill, suffers perhaps more than he who has real cause for wretchedness, or who is labouring under disease with less acute sensibility to feel his troubles, and nerves subdued by ill health, which prevents his suffering from bodily ills as severely as does the hypochondriac from imaginary ones. The irritability of genius (continued Byron) is nothing more or less than a delicacy of organization, which gives a susceptibility to impressions to which coarser minds are never subject, and cultivation and refinement but increase it, until the unhappy victim becomes a prey to hypochondriasm.'"—pp. 217, 218.

Remarks are recorded which have been made by Byron on several distinguished political and literary characters of the day. He uni-

formly leans to the eulogistic side, and seems to confine himself altogether to the good qualities of the individuals. In the manner he speaks of Mackintosh, Moore, Lord Erskine, &c. He characterized Canning's moral qualities well, when he said that fortune would have saved him from tergiversation, the bare suspicion of which is destructive to the confidence which a statesman always should inspire. Byron frequently reverted to the inventions of Sir Walter Scott, varying only the terms on every occasion of sincere praise. He has been heard to say that he never rose from the perusal of any of his works that he did not find himself in a better disposition than when he began. He used to estimate, with great precision, the qualifications of Sir Walter as a writer, and considered him to be the only successful genius who could be cited, as being generally beloved as a man, as he was admired as an author. Byron's friendship for Scott showed him off in the best attire in which his character could be presented, for here he could not apply those suspicions of which he was so profuse to others, being apt to attribute every mark of respect or good will paid him as springing from a selfish motive. In the case of Scott, a suggestion of this kind would be absurd, and hence the uninterrupted course of his admiration for the great Waverley master.

But a strange anomaly in Byron is particularly noticed by the Countess. An exquisite taste was displayed by him in descriptive poetry, whilst his modes of life was utterly destitute of such a feeling. Fine scenery, she says, produced little effect on his mind, and he had no adequate comprehension of the elegancies or comforts of life. She declares, that a bad and vulgar taste predominated in all his equipments, whether in dress or furniture, and, having seen his bed in Genoa, she does not hesitate to say, that it was the most gaudily vulgar thing she ever beheld. His carriages and liveries were all in the same bad taste, being a display of affectation, and a regard to tawdry ornaments. One of the few persons in London, whose society served to correct Byron's predisposition to misanthropy, was Lord Holland, whose benignity he eulogizes beyond all bounds. He never heard of a second opinion being entertained of that nobleman, such are the charm of his manners, the cultivation of his mind, his agreeable conversation, his bland temper, and his hospitality. This compliment contrasts very strongly with the expression of his hostility to Southey, in respect of whom he said, "It is difficult for me, who detests an author, not to detest his works, and there are some I dislike so cordially, that I am aware of my incompetency to give an impartial opinion of their writings, Southey, for example, is one of these."

The Countess listened with impatience always to Byron, when he reflected upon fashionable society in England, and particularly when his sarcasm was directed against women. Her observations on the source of these attacks are not without their value.

"Byron has not lived sufficiently long in England, and has left it at too

young an age, to be able to form an impartial and just estimate of his compatriots. He was a busy actor, more than a spectator, in the circles which have given him an unfavourable impression; and his own passions were, at that period, too much excited to permit his reason to be unbiassed in the opinions he formed. In his hatred of what he calls cant and hypocrisy, he is apt to denounce as such all that has the air of severity; and which, though often painful in individual cases, is, on the whole, salutary for the general good of society. This error of Byron's proceeds from a want of actual personal observation, for which opportunity has not been afforded him, as the brief period of his residence in England, after he had arrived at an age to judge, and the active part he took in the scenes around him, allowed him not to acquire that perfect knowledge of society, manners, and customs, which is necessary to correct the prejudices that a superficial acquaintance with it is so apt to engender, even in the most acute observer, but to which a powerful imagination, prompt to jump at conclusions, without pausing to trace cause and effect, is still more likely to fall into. Byron sees not that much of what he calls the usages of cant and hypocrisy are the fences that protect propriety, and that they cannot be invaded without exposing what is the interest of all to preserve. Had he been a calm looker on, instead of an impassioned actor in the drama of English fashionable life, he would probably have taken a less harsh view of all that has so much excited his ire, and felt the necessity of many of the restraints which fettered him."—pp. 301—303.

It is evident from many passages in this volume, that Byron set a high value on education as a general principle. He acknowledged his conviction, that it had more effect in quelling the passions than is generally allowed: by expanding the mind, and giving to it sources of tasteful occupations, he thought that it filled up the time, that no leisure was left for the passions to obtain that umpire over the reason, to which ignorance and idleness exposes it. He referred to the lower classes, and particularly those of Italy, for a proof of the influence of passions over uneducated minds. Well-educated women, he observed, rarely, if ever, give way to any ebullitions of passion. Of mankind in general, he uniformly expressed an unfavourable opinion; but the Countess suspects that it was not genuine, but the result of a cynical habit, to which he too often descended; she has heard him oppose, one day, opinions which he warmly sustained the next, so that the impulse of the moment was always the guide of his conversation. There is no question but that he studied and deeply admired Shakespeare, yet on an occasion when his mind was obliquely directed, he did not hesitate to put forth the following criticism on the immortal bard:—

"All his vulgarism, are attributed to the circumstanees of his birth and breeding deprived him of a good education; hence they are to be excused, and the obscurities with which his works abound are all easily explained away by the simple statement, that he wrote above 200 years ago, and that the terms then in familiar use are now become obsolete. With two such good excuses, as want of educatioa, and having written above 200 years

before our time, any writer may pass muster; and when to these is added the being a sturdy hind of low degree, which to three parts of the community in England has a peculiar attraction, one ceases to wonder at his supposed popularity; I say supposed, for who goes to see his plays, and who, except country parsons, or mouthing, stage-struck theatrical amateurs, read them?"—p. 356.

Byron, it appears, took a peculiar pleasure in opposing popular opinions, no matter what the subject was. Here he showed great weakness, because his determined hostility was mere pride that led him to despise the multitude. He often declared, that nothing would give him a worse opinion of a book than to hear it was admired by the people of England; and he admitted that his dislike of the Duke of Wellington arose because they made him their idol. The notions of Byron on the professions of divinity and physic are common to many persons, who, like himself, are very careless about premises when they go about forming their conclusions. Medical men he thought little about, and one of his reasons appears to be that they do not sufficiently attend to idiosyncracy, on which so much depends, and often hurry to the grave one patient by a treatment that has succeeded with another. The moment they ascertain a disease to be the same as one they have known, they conclude the same remedies that cured the first must remove the second, not making allowance for the peculiarities of temperament, habits, and disposition; which last has a great influence in maladies.

In the course of the volume, we meet with many passages put into the mouth of Byron, which deserve more the name of sermons than conversation; we mean to say that they are too moral, too demure, a great deal, for such a man; and we should not be surprised if some of the elegant and pointed terms, by which piety is made interesting, and religion clothed with beauty, represented as being used by Byron, were really no more than unconscious intercalations of the fair author herself. Her pity is called forth in very touching expressions, when she contemplates Byron turning his thoughts upon his daughter, She says,—

"There is something tender and beautiful in the deep love with which poor Byron turns to his daughter. This is his last resting-place, and on her heart has he cast his last anchor of hope. When one reflects that he looks not to consolation from her during his life, as he believes her mother implacable, and only hopes that, when the grave has closed over him, his child will cherish his memory, and weep over his misfortunes, it is impossible not to sympathize with his feelings. Poor Byron! why is he not always true to himself? Who can, like him excite sympathy, even when knows him to be erring? But he shames one out of one's natural and better feelings by his mockery of self. Alas!—

His is a lofty spirit, tnrn'd aside
From its bright path by woes, and wrongs, and pride;

And onward in its new, tumultuous course,
Borne with too rapid and intense a force
To pause one moment in the dread career,
And ask—if such could be its native sphere?

How unsatisfactory is it to find one's feelings with regard to Byron, varying every day! This is because he is never two days the same. The day after he has awakened the deepest interest, his manner of scoffing at himself and others destroys it, and one feels as if one had been duped into a sympathy, only to be laughed at."—pp. 387, 388.

Still recurring to her accusatory habit, the Countess holds out to our notice the unquenchable thirst for celebrity of Byron: no avenue to it was left untried, and the means by which it could be reached he never trifled about. Thus his weakness was manifested, by the frequent occasions on which he associated himself with those beneath him in rank, thinking he honoured them by his condescension, and expecting that they would make a due return in the submission which they observed. Another bad habit was, that of disclaiming friendships, which again arose from his aristocratic pride. Before setting out on his expedition to Greece, it appears that Byron was exceedingly anxious to proceed first to England, and she suspects that his main object was a reconciliation with his lady.

But, here we must close the the book, feeling that we have gained quite enough of information to induce us to entertain a very poor opinion of the noble poet, in his capacity of a member of society. It would be easy to show that the debtor and creditor account which is given here between Lord Byron the good with Lord Byron the bad, goes nigh to make a bankrupt of his Lordship's character. The whole effect of the details may be summed up in a very brief way, and we give the recapitulation, which is exceedingly well done to our hand, by the accomplished author herself.

"With such various forms of pleasing as rarely fall to the lot of man. Byron possessed the counterbalance to an extraordinary degree; as he could disenchant his admirers almost as quickly as he had won their admiration. He was too observant not to discover, at a glance, the falling off in the admiration of those around him, and resented as an injury the decrease in their esteem, which a little consideration for their feelings, and some restraint in the expression of his own, would have prevented. Sensitive, jealous, and exigent himself, he had no sympathy or forbearance for those weaknesses in others. He claimed admiration not only for his genius, but for his defects, as a sort of right that appertained solely to him. He was conscious of this *foiblesse*, but wanted either power or inclination to correct it, and was deeply offended if others appeared to have made the discovery."—p. 403.

The volume really affords many interesting materials for useful meditation; and those who wish to see the results on the moral nature of one who has judgment, joined with good sense, and more than all, a thorough knowledge of busy life, will not fail to peruse these Conversations.

ART. XII.—*Selections from the Edinburgh Review; comprising all the best Articles in that Journal, from its Commencement to the Present Time; with a Preliminary Dissertation and Explanatory Notes.* By MAURICE CROSS, Secretary to the Belfast Historical Society. 4 vols. 8vo. London: Longman and Co. 1833.

IT is not our intention to undertake a review of this large work, its chief contents being of a nature altogether unsuited to our purposes; but, as the Preliminary Discourse prefixed to it, contains some interesting information on the general subject of periodical literature, we feel that it would be useful as well as agreeable to the reader to become acquainted with some of the facts.

The invention of the noble art of Reviewing is traced to Photius, whose *Bibliotheca* resembled, we are told, in some degree, the early English Reviews, which aspired to no higher merit than that of giving extracts from new books. It consisted, exclusively, of abridged notices of the works he had read during his embassy in Persia, and was not designed to perform the office of a critical journal. France has the honour of giving birth to this species of publication. Denis de Sallo, a counsellor in the Parliament of Paris, and a man of eminent literary attainments, established, in 1655, a Review,—the *Journal de Scavans*,—on the plan of those which exist at present. It was a weekly publication, and contained reviews of the most popular and distinguished productions in every department of literature. The style of criticism was bold and sarcastic, and exposed the editor to the resentment of the authors he held up to ridicule. To shield himself from the personal attacks to which the severity of his criticisms made him liable, De Sallo published his Journal in the name of Steur de Hedouville, his footman. For a considerable time, he conducted it without any assistance from his literary friends; but, as he proceeded in his labours, he found it necessary to seek for contributions from others, and selected, as his coadjutors, some of the most learned men in France.

Sallo, however, did not continue in possession of the reins of his literary government as long, perhaps, as he might have done; we are certain only of the fact of his having broken up his establishment without any apparent just ground. D'Israeli says, that after publishing only the third volume of his periodical, he felt the stings of the wasps who were irritated by his criticism, and that he was glad to abandon the throne; but the more probable cause of his renunciation was the interference of the Court, stimulated by powerful intriguers, enemies to the editor. The *Review* was conducted, in succession, by the Abbe Gallois, the Abbe de la Roque, next by M. Cousin; at length, it fell into the hands of a

Society, under whose administration it flourished, and acquired a high reputation.

In 1684, the celebrated Bayle commenced the *Nouvelles de la Republique des Lettres*, which was admirably conducted; it was afterwards called *Historie des Ouvrages des Scavans;* and finally disappeared from the literary horizon. The example set by Sallo made its impression in foreign countries, and England was not backward in answering the call which it made upon her. The early English Reviews, however, were little more than advertisements of new works; extracts were made, but clumsily put together. The first of the publications mentioned is, *The Weekly Memorials, or, an Account of Books lately set forth.* It appeared in January, 1688. Several journals followed, founded on the same principle, but they were scarcely worthy of being classed under the head of regular reviews. The writer of the Dissertation next proceeds to show the origin of the modern method of treating books, and the following account of the *Monthly Review* is introduced into our pages with no small degree of pride, but with a sense of much gratitude for the liberal compliment which it conveys:—

"The system of criticism, now so popular, was first adopted in the 'Monthly Review.' This old and respectable journal was established in 1749, by Ralph Griffith, Esq.—a gentleman universally esteemed for his literary attainments, liberal opinions, and moral worth. He discharged the duties of editor for upwards of half a century. Those acquainted with the work, whilst under his judicious management, will acknowledge the literary talent and political honesty by which it was distinguished. In 1803, Mr. Griffith, junior, succeeded his father as editor, and continued his labours till May, 1825, when indisposition compelled him to relinquish a situation he occupied with honour to himself and advantage to the public. The different series of the 'Monthly Review' contain a vast accumulation of general knowledge, and many admirable specimens of philosophical and impartial criticism. It was the first journal which skilfully combined an analysis of books, with critical strictures on their character, and the topics of which they treated. Disquisitions on the subjects of works were only occasionally introduced, and were contributed by men of established celebrity in the republic of letters. The criticisms were, in general, neither too brief nor too elaborate; but gave a fair abstract of an author's productions, accompanied by a discriminating commentary on their excellencies and defects. Though the 'Monthly' has not maintained the same lofty ground as the 'Edinburgh' and 'Quarterly Reviews' in learned and profound discussion, it has occasionally sent forth articles of great attraction and permanent value. Its views on political subjects were always comprehensive and enlightened, and advocated, under circumstances the most discouraging, with firmness, talent, and integrity. On questions of a religious nature, it was favourable to the opinions of the Unitarian party; but its support was the result of conviction, and invariably rendered in a tolerant spirit. The rights of conscience were strenuously defended by its conductors. Persecution was never justified in the name of religion,

nor disabilities, whether civil or political, vindicated as necessary to the existence of the British constitution. Upon the whole, it may be said with truth of this useful journal, that, for a period exceeding seventy years, it has been the 'steady and independent advocate of the general interests of literature, of moral virtue, of political freedom and religious liberty, unawed by the threatening aspect of the worst of times, and unseduced by the allurements of days of peace and pleasure, which it has been alike its fortune to witness in its protracted career.'"—pp. xii, xiii.

The success of the *Monthly Review* laid the foundation of that plan of reviewing, which has since been so well developed in the *Edinburgh;* and the number of imitators which followed upon the success of the *Monthly*, showed that criticism in England had assumed an important character, and was sought after with avidity. About a year after the establishment of the *Monthly Review*, a *Journal Britannique* was started at the Hague: it was conducted by Dr. Maty, a physician, and gave an account of English works: it was written in the French language.

In the year 1755, the literati of Scotland, seeing the various benefits which accrued to literature from the periodical publications, now so comparatively numerous in England; a proposition was embraced for that purpose, and the establishment of a journal, entitled *The Edinburgh Review*, was agreed on. The contributors formed a brilliant circle of talent, consisting, as it did, of Adam Smith, Dr. Robertson, Lord Chancellor Roslyn, Dr. Blair, and several other writers of note, are associated with this remarkable work. It contains the earliest efforts of the author of the *Wealth of Nations*, and of the historian of America.

The *Review*, however, proved an abortion; two numbers only appeared—the one in July, 1755, the other in January, 1756.—The reason why it was abandoned was, the extreme sensitiveness of the Scotch on the subject of religion. In 1756, the *Critical Journal* made its appearance. It was published in London, and was projected by Mr. Archibald Hamilton, a native of Scotland, and by profession a printer. Having been for some years foreman of Mr. Strahan's printing establishment, his perseverance and talents at length enabled him to commence business on his own account. Hamilton was thus brought into connexion with many persons of literary eminence, amongst whom was Dr. Smollett, with whose assistance he established the *Critical Review*. This journal was the unflinching advocate of the Tory and High Church party. The *Monthly Review* had previously obtained considerable influence as the organ of the Whigs and Dissenters; and it was deemed expedient, by the writers engaged in the new undertaking, to occupy different ground, and to avow their strennous attachment to Church and State. Whatever estimate may be formed of the political doctrines of Dr. Smollett and his coadjutors, there can be no difference of opinion as to the zeal and ability with which they supported them in the *Critical Review*.

In the same year appeared the first number of the *Literary Magazine, or Universal Review.* The introductory address was the composition of Dr. Johnson, who, himself, contributed twenty-five reviews to this miscellany, as, also, several biographical, moral, and historical essays.

Scotland made an attempt at improving on the plan first established by the *Monthly Review;* and a journal was brought out there, in 1773, called the *Edinburgh Magazine and Review,* having been destined to answer the purposes of both a magazine and a critical journal. It was conducted, at first, by Gilbert Stuart and William Smellie. The work entered upon general matters, and formed a very popular publication. But, for the same reasons as operated against the first *Edinburgh Review,* this combined magazine was discontinued in 1776.

In 1782, the *New Review* was commenced by the Rev. Mr. Maty, son to the Editor of the *Journal Britannique,* already mentioned. This periodical work was principally devoted to foreign publications, but it dropped in 1786. In the year 1783, the *English Review* made its appearance, and became, at the outset very popular, in consequence of the spirit which it displayed in exposing the sceptical tendency of *Gibbon's Decline and Fall of the Roman Empire.* This periodical mounted up to thirty volumes, having been relinquished in 1788.

In 1788, the *Analytical Review* was first published, but the series was terminated at the twenty-second volume.

In 1793, the *British Critic, or Theological Review* was established, and still continues.

The writer next enters into the changes which the *Edinburgh Review,* first published in 1802, effected on the old system of criticism, and then proceeds to trace the progress which periodical literature has made from the beginning of the present century, whereby it gradually assumed the political and commanding tone which now so distinguishes it.

The public of England spent the great portion of the latter part of the last century in preparing itself for the solid compositions of the Press, which are now so abundant. Addison and Steele brought to perfection a sort of literature highly calculated to please, at the time; nor was it likely that a less important cause could change the popular taste, than great political changes. Hence, when the reign of George III. began, an evident change took place, for important events occurred, which, says our author, gave a new direction to popular taste, quickened into action the intellect of the whole nation, and turned it from the "green pastures and still waters" of literature, into the agitated ocean of political discussion. It was then that those graphic sketches of manners, and playful satires on fashionable amusements, which once created so lively a sensation, began to be regarded with frigid indifference. The minds of the people were

roused to the investigation of more momentous topics, than those furnished by the habits and frivolities of the higher classes, or by the peculiarities of individual character. Publications were quickly adapted to the altered taste of the times. They treated of civil privileges, of the objects of governments, and the duties and rights of the people. They breathed the renovated spirit of a new era. Bold, eloquent, and vigorous in their style, they appealed to immutable principles and enduring interests; and, in the course of a few years, supplanted, in popular favour, the finely-tempered irony and pungent wit of Steele, the grace and moral beauty of Addison, the oriental richness of Hawkesworth, the pomp of Johnson, the vivacity of Colman, the fertile genius of Cumberland, and the pathos of Mackenzie.

The change which took place in our periodical literature, that is to say, its transition from mere literary subjects to political ones, is accounted for by the policy of George III., who commenced by summoning the general attention to questions connected with affairs of deep importance. Wilkes' proceedings' warrant, Junius' letters, but, above all, the controversy respecting the American war. All formed subjects of discussion so intense in their interest, and, at the same time, so universal, that soon, the whole of the reviews and magazines became the organs of the popular sentiment. From this memorable time, the periodical press continued increasing in its influence. Conducted, says Mr. Cross, on a comprehensive plan, aiming at objects of permanent utility, and bringing to the execution of his duties the highest order of intellect, the events which followed widened, to an unlimited extent, the sphere of its power. The Revolution in France may be said to have completed that change in the character and tendency of our periodical literature which had previously commenced. It furnished new subjects of investigation, gave circulation to novel theories and startling opinions, inflamed the passions of the populace; and was productive of as much extravagance and folly in the partisans of unlimited authority as in the wildest advocates of equality. Its effects on literary productions were no less remarkable and sudden, than on the political movements of society.

After more particularly describing the influence on our literature, which had been produced by the French Revolution, the writer observes, that a better time could not have been chosen by the conductors for bringing it out, for they found that all classes, from the aristocrat to the labourer, had entered upon a course of mental and political training, which rendered them peculiarly susceptible to the impressions of works emanating from high ability and extensive knowledge.

The writer then proceeds to give a general analysis of the objects of the *Edinburgh Review*, and its contents, separated into a series of general heads, in which nearly the whole of the various

papers are embraced, for the purpose of characterising their separate divisions. These divisions are numerous, and an indication is given to show the consistency which has been preserved by the contributors in both morals and politics, and how immensely the work served to promote the great ameliorations of the state which have taken place from the period of its first establishment.

This portion of the work we are not permitted to enter upon, and we leave the reader with a recommendation to refer to the volumes themselves.

ART. XIII.—*The Philosophic Rambler; or the Observations and Adventures of a Pedestrian Tourist through France and Italy.* 5 vols. 8vo. London: Simpkin and Marshall. 1834.

HAVING passed over much of the ground which has been visited by the author of this volume, with our pleasant guide, Mr. Carne, we should have deemed it expedient to postpone this notice of it to another and better opportunity, did we not find that enough had been collected by this author, to enable us to lay before our readers much that is new and original.

The adoption of the pedestrian system of travelling is always enough to excite our highest expectations, when we take up the tour of the enterprising individual who has selected it. We feel a confidence in the indications which the fact at once announces, and when such a criterion is employed to anticipate its accompaniments, it is very rarely that we find it to fail. The work before us is chiefly valuable for the unusual attention which the author has given to the Fine Arts during his journey. At Paris, for instance, he turns his time to account chiefly by a close inspection of the specimens in the Louvre; and the elaborate criticisms which he offers on the fine examples of sculpture and painting in that institution prove, not merely a taste, but a very high degree of judgment, in those arts. His opinions of David, the celebrated French painter, though differing from those generally entertained, at least by the public, seem to receive a good deal of support in the reasonings with which he sustains them; he concludes by stating it to be his conviction, that David mistook his talent, and that instead of taking the pencil in hand, he should have chosen the chisel. At the same time, the author confesses David's power as a portrait painter, and appeals to his painting of Pope Pius VII., as a proof of his powers in that department of the art. It would appear, according to this critic, that David's faults are attributable, in some degree, to the peculiar character of the times in which he flourished. During, and after the Revolution, every sort of novelty and monstrosity was the prevailing taste of the day. The ancient masters of Italy were neglected, if not despised; and nothing but the pristine models of

republican Greece and Rome were deemed worthy of imitation. This affected taste introduced the stiffness of statuary into all their designs. Studies from the antique became their models; stories from the same source were taken for their subjects; and every rule and practice was outraged by the meretricious desire to produce something *piquante, frappante*; and hence the number of monstrosities that now line the walls of the Luxembourg; as Girodet's string of horribles, called the Deluge, and such like, exemplify. The progress of taste in the arts is the same as in literature; the marvellous and astonishing in both, in their infancy, are more admired than the sublime beauty of a grand simplicity, where depth of conception composes the sentiment, rather than surprise resulting from some forced expression, and which, inasmuch as it excites a hyperbolical feeling, invariably loses in dignity by so much the nearer it approaches the ridiculous.

In his progress through the provincial parts of Provence, from his very first departure from the metropolis, he appears to have made very careful observations of habits and customs. Indeed, some such extra exertion was essential to an inquirer, whose labours had been preceded by so many investigators. An early inference was noted down by him, to the effect that, whenever a landlady of a French aubrage indulged in the graceful accentuation of every word with an oath, there was no great comfort to be expected therein. This law he found to be invariable, the author's experiments on the point having commenced at Le Plessis.

At Orange, an ancient city which gives a title to the house of Holland, the traveller was struck with the remnants of antiquarian architecture which he discovered. He gives a very full description of the triumphal arch which stands at the entrance of the town, and which appears to be a beautiful though imperfect work. He next visited the theatre of Orange, and in its arrangement seemed to have been erected on the principle of the ancient Greeks and Romans; namely, advantage was taken of the natural state of the locality which supplied the necessary degree of elevation for the spectators. Stopping for a short inspection of the fine old town of Avignon he proceeded forward, and was soon in the valley which leads to the fountains of Vancleuse. We do not remember that this memorable scene has been lately under the observation of any of our locomotive fellow-subjects, and as it is connected with associations of true love, it cannot but prove acceptable to most of our gentle readers.

"As you draw near to the fountain, the scene becomes still more uncouth and rugged; lofty and savage rocks close around you, in which you perceive numerous natural excavations, resembling the caves of the Troglodytes. A dull noise steals on the ear, which becomes louder and louder asyou ascend the steep. All of a sudden the veil of awakened expectation is rent asunder. A majestic scene succeeds to the mild cast of the one you

have just passed, and you now see a river rising perpendicularly out of the bowels of the earth. To depict in your mind's eye, the scene which gives birth to the Sorgue, figure to yourself a rampart of rocks on the flank of a mountain, whose grey and venerable head is surmounted by a coronet of rugged pinnacles. These masses of rock bend back their ridges, to form a semi-lunar cavern hollowed out of the solid rock by the chisel of Nature, at the bottom of which is situated the mouth of the fountain. The water does not appear to flow from any part in particular, but ascends tranquilly from the entrails of the earth into a large basin, where it appears stationary and motionless. This seeming stillness is deceptive; for, at some feet from its surface, it regurgitates, and, sinking down, again re-appears in successive rotations—a phenomenon of which the visitor may satisfy himself, by throwing a few pieces of wood into the basin. At first you perceive them quietly swimming about, but on watching them more narrowly, you see them assume a regular progression, as if attracted by some invisible power, they begin to follow one another in the same tract; by-and-bye they take a rotatory motion, and, now fairly entangled in the vortex, they pirouette in gradually concentrating circles, and on arriving at the centre, sink down into the whirlpool, and are never seen more. From the abundance of rain that had fallen, the fountain was at its heigth. It is under such circumstances that it presents the most majestic spectacle; for then the reservoir, unable to contain the volume of water vomited up, ejects the surcharge, which, overleaping the edge of the basin, rushes over with stupendous impetuosity, and plunges down from cascade to cascade, until it forms the stream below. In an instant the turbulence calms, and it now changes its waves of silver white into an azure stream, which, after traversing a carpet of emarald, spread by the naiad of the fountain, divides itself into streamlets, which ever and anon unite but to part anew, like merry dancers in a quadrille. It thus runs its meandering course, under the name of the Sorgue, to water, fertilize, and embellish the delightful country of Avignon."—pp. 42, 43.

At Nismes, the traveller finds ample materials for the gratification of his antiquarian tastes, and which afford abundant proofs of its Egyptian origin. The temple of Diana in this town, the amphitheatre, the Maison Carrè, receive every justice which a cultivated taste and a sound judgment can secure to them. Some observations on the climate of Montpellier have arrested our attention, as being directed to a subject of no little interest to families in this country; for scarcely a year passes over without some accession to its visitors for health from England. He states that he cannot account for the reasons which led to the celebrity of Montpellier as a residence for invalids, unless it was the reputation of the school of medicine belonging to it. The situation of the town, he says, is open and unprotected, standing on a hill exposed to the *bise*, which tickles the weasand like a notched razor—enough of itself, without other co-operation, to produce the *chin*-cough. Did those deluded victims, who are sent to such a distance, frequently to die on the road, know what they sacrificed when they left the comforts of home—the healing solace and sym-

pathizing attentions of friends, for the fallacious assurances of a more genial climate, they would never quit their native shores, for the cold recompense of lying in a grave beside her whose fate gave occasion to the *Night Thoughts*. But enough—the delusion is almost cleared off; and notwithstanding the interested writings of some medical men, even of our own country, the *momento moris* of the place have become too numerous, and too generally known, ever again to feed the altars of death at Montpellier with hecatombs such as heretofore.

With respect to the school of medicine, he relates, that he witnessed there an election for a sub-professorship; and the principle on which it took place, and the way in which that principle was acted on, seem to have afforded him the liveliest gratification. Five candidates stood for the office; each wrote a treatise on a subject of his own choice; it was read before the professors publicly, and the author was obliged to defend it against the objections of his rivals. This practise is recommended for being an impartial, and therefore a very essential test, to determine the merits of an officer so responsible. A copious account of Marseilles, in every aspect in which it presents objects for remark, is given by the author; the churches and paintings, with the votive tablets, are duly commemorated.

The town of Frejus, that which is celebrated as the landing place of Napolean on his departure from Elba, was closely inspected by the author; because, having been affected as to its proximity to the sea, it formed a very interesting subject for the application of his geological knowledge. At Nicé, he tested the boasted mildness of the climate; and thinking that even the first draught of its salubrious air would afford him a sensible specimen of its influence, he walked forth, full of hope, to the terraced promenade by the sea-beach: but here the blast of the *bise* again dashed aside all his conclusions, the wind being sharp enough, he says, to put a fresh edge on a hatchet. Next day, however, it was altogether as hot; and invalids, to encounter such extreme transitions, ought to have their chest lined inside with sheet-iron, and their pulmonary exhalations worked by steam; and yet this is a residence recommended to those whose hollow lungs already reverberate the echo of death! Were it not for these sudden variations of temperature, Nicé would be a desirable retreat for the invalid: its situation on the sea-shore is delightful; its promenade unique; the orange-tree bears abundantly in the open air; and the breeze blowing from the sea, tempers the excessive heat of the warmer months.

At a chapel on the coast in this neighbourhood the author visited the church of Notre Dame de la Gai, a place where devotees assemble to get rid of their complaints. The only purpose for which the author's account deserves notice is, that the superstitious practices performed there bear some resemblance to those of the ancient

Roman times, called *incubation*. This term meant amongst them the laying down of the sick in a temple on the skin of an animal sacrificed, as a means of seeking health from the god to whom the temple was dedicated. They were under the necessity, before entering the temple, of undergoing certain ablutory rites, in order to obtain salutary dreams: they abstained from meat and drink for some days, a practice still observed by the vulgar In our own country on St. Agnes' eve when they wish to dream of their lovers, but the reason of the abstinence of the *incubans* was, that he might render himself more worthy of his expected commerce with the god. They sacrificed rams and sheep, and lay upon their skins, thus more assuredly confiding that the deity would not be wanting. The author informs us that this process of incubation was performed either by the patient himself, or the priest belonging to the temple might do it for him, and the relief sought was written down and placed upon what the *incubans* lay. The visions or dreams were of various kinds: either the things about to come to pass appeared, or certain images or symbols of them, or else the god himself uttered the oracle to the *incubans* in his sleep. Of this last kind Ælianus gives us an example in Aspasia, who, when given up by her physicians, was cured of a swelling on her chin by Venus appearing to her in her sleep. Suetonius tells a miraculous and strange story concerning the Emperor Vespasian being besought by one blind, and another who was lame, to spit on this one's eyes, and to touch the other with his heel, and they would be made whole, for such had been communicated to them by Serapis in a dream. Continuing still to notice the geological structure of his route, the author passes into some of the most unfrequented parts of the district. He found much annoyance from the Carabinieri, the coast blockade, the members of which acted in some instances on the principles of a vigilant espionage.

At Genoa, the cathedral, churches, and paintings gave the traveller some agreeable occupation, and those who are particularly interested in ecclesiastical architecture will find in this volume a fund of entertainment. It was the season of the olive harvest when the author visited these sunny regions, and he confesses that he was woefully disappointed at the rustic songs which were sung by the peasants. If the musical character of a country were to be determined by the quality of the vocal performances of the rustic class, no justice woud be done. At the same time, there is much reason in what the author says relative to the causes which are to account for the perfection to which the musical art has been carried in Italy. The temperate climate, he somewhat pedantically states, has strung the *larynx* with the finest musical chords, and adjusted them micrometrically by the nicest attachments; here are no choking fogs to clog their delicate vibrations, or damping thaws to relax their sensitive tension; the air itself vibrates more elasticly; and to these physical advantages, when combined with a natural good taste, corrected by cultivation, and a fine and disciplined ear, ought to be ascribed,

he apprehends the origin and superiority of Italian music. Natural capabilities almost necessarily produce artificial excellence; and this physical state of the organs favours the cultivation, and promotes the improvement, of this enchanting accomplishment. Hence he infers that music in Italy has been acquired by study, by favourable circumstances, by locality, rather than by any natural gift especially granted to the Italians. Having passed through the dominions of Lucca, which boasts of an extent of eight square leagues, our traveller entered Pisa, where the leaning tower, so universally celebrated, immediately attracted his attention, and set the whole of his speculative powers in action. The tower, it is well known, inclines so much from the perpendicular as to impress the beholder with some degree of apprehension lest it should fall and bury him amidst its ruins: and even though persuaded that it is a structure designedly erected with this inclination, he still must consider it a monstrous and displeasing anomaly in architecture. This tower consists of eight ranges, or stories, each surrounded by a colonnade: it is a hundred and eighty feet in height, and inclines thirteen feet from the perpendicular; from the top of which you have an extensive view towards Florence on the east, and of Leghorn and the coast to the south. It is still a question in dispute, whether this tower was built in this manner originally, or got its inclination from the sinking of its foundations. The author himself is not satisfied about the matter, nor does the evidence afforded by the tower itself offer much to assist us out of the difficulty. The author, in his examination of the tower, found that the lower range of columns on the side of the inclinations are curved in the middle. Supposing, then, the ground on the inclined side to have sunk, this could not have happened, unless the stone were flexible. There is a species of limestone in which, we know, that is so; but, from its great friability and softness, it is totally unfit for columns sustaining any considerable weight. Again, the columns and stories lowest down diverge the most from the perpendicular, which is exactly contrary to every principle of gravitation, unless we give to the structure a living effort to counteract its tendency to fall. Both of which circumstances abundantly prove, in his opinion, that the Hanging Tower of Pisa was erected as a fantastic and difficult specimen of architectural skill, to shew what art, when idly employed, was capable of performing. It was from the top of this tower that Galileo made his famous experiment to confute the Aristotelians, and to demonstrate the simultaneous velocity in the falling of bodies of dissimilar weights.

Full descriptions are given by the author of the cathedral and the and the manifold paintings which it contains. The character of the climate of Pisa has been studied with much attention by the author, who differs from Mr. Mathews in his well-known *Invalid*, upon this subject. The present author is of opinion that the recommendation of Pisa, as a residence for patients labouring under consumption, ought to be adopted with some considerable reservations; he admits.

that there are forms, certainly, of phthisis which yield under the influence of a moist and bland atmosphere: the coast of Devon founds its claim to preference and selection in England, on such qualities. But there are other forms of this fatal malady, which, instead of being benefited by a climate of a humid character, become much aggravated, by its increasing the langour and debility, augmenting the expectoration, at the same time that the hectic perspirations become more colliquative and profuse. To this latter species of the disease, the moist and relaxing air of Pisa acts like an exhausting pump, and the disease gallops to its goal. According to a census given by Dr. Palloni, a physician at Leghorn, one in five of the native inhabitants, out of a population of 75,000, die of consumption—a proportion larger even than in England. Agues are very common here, which might be expected from the quantity of stagnant water that is at all times in the fosses. This, saturated with animal and vegetable corruption, when acted upon by an Italian sun, generates pestilential miasmata, and hence also the prevalence of low, paludal fevers.

Between Pisa and Florence, the country represented one fertile garden, in which the productions of corn, wine, and oil, teemed in all the luxuriance of a fertile soil. In summer, the climate of Florence is delightful: but fogs prevail in autumn and spring, which is a fact that deserves to be noted in the memoranda of the invalid. The statue of the renowned Venus, in the gallery of Florence, fixed all the energies of our traveller, the very first moment that he caught a glimpse of this wonderful piece of execution; and his attempt at describing it, approaches, we believe, as near fidelity as any which has been yet upon record. From this description, it appears, that the entire surface of this delicate statue blooms with youth and shines with divinity. Seeming unconscious of any one gazing at her, Venus's attitude is that of naked modesty alone and unseen. Her countenance breathes the innocent voluptuousness of Nature in full blow; and the eye glides from beauty to beauty, and from grace to grace, in fugitive playfulness, embracing each charm in endless succession unsatiated, for there is no resting-place. It dares not settle on her lips—they are too inviting; it ventures not to repose on her bosom—it is so pure. Naked—and yet the figure is not lewd: it warms the feelings, but does not inflame them. Observe the soft contours of her body, and with what grace the timid foot steals from under that charming knee. Venus is on earth, and yet she does not seem to press it; for the Queen of Love treads so lightly, that she appears to stand on the froth of a fresh-broken wave.

From the sight of some of the varied works of Michael Angelo, the author was at a loss for some time in determining the department in which this great artist surpassed himself in all others. But the *Bacchus* of the Florentine gallery of that illustrious creator of form settled the point; and the traveller tells us that

this statue is without a fault. He noticed, likewise, with particular eulogy, amongst the Etrusian vases, a frightful, but only frightful in the vast success of the artist. The figure is so fair, and yet so ghastly pale, so young, and still so relentless, with its wings, and in the attitude of one who is tired of his employment, and rests on his fatal bow, as though he was indulging mortal man with a holiday. The countenance of this statue was beautiful in its regularity; but it had an aspect which chilled the beholder. In the Niobe room, in this gallery, is the living drama of her story: the children are all assembled; Apollo has just struck one of her sons, and he is seen in the fallen attitude which was produced by the blow: twice wounded by the same ruthless hand, another lies stretched at his length, dead and swimming in his blood. Dismay has seized the rest of the group, and some are seen flying away or hiding themselves, or petrified by fear, have become what they seem to be without—the sculptor's chisel. Her eldest daughter presents her bosom to the avenger—she implores no mercy; whilst on the countenance of Niobe is depicted the whole soul of a mother, who sees her children slain before her eyes. Her grief is sublime and beautifnl (if grief can ever be so), as she strives to hide in her arms the youngest of her daughters. This beautiful creature holds up her hand to protect herself, hiding her face from the offended deity; but nothing less will assuage the vengeance of Apollo and his sister than the destruction of all.

In connexion with the gallery of Florence, our traveller (we trust not altogether in virtue of the license with which he is invested) tells a curious anecdote of a countryman who ventured a journey to Italy in compliance with the common usage. We scarcely ever peruse the reports of their excursions by sensible English travellers, that they have not some story of absurdity, or of folly, to record of one of their fellow-subjects who has preceded them in the visit, and left the memory of his presence behind him. A young gentleman's name was mentioned to him who was just stepping into a *chaise de poste*, on his way from Florence to Rome, on a mere tour of pleasure. An acquaintance at the moment, and accosting the young sprig, said, "Ah, Bob! you here?" "Yes, my boy," quoth Bob; "but I am off for Rome. I came here, d'ye see, the day before yesterday, and determined to see what is to be seen; now, I am abroad, I mean to snooze all the way to the Eternal City, and examine all its curiosities, as I have done here." "And what do you think of the Gallery, Bob?" asked his acquaintance. "Gallery!" rejoined Bob, "what's that?" "What! have you not seen the Venus?" "Not I; but, well minded, I will though." So Bob ordered the postilion to drive to the gallery: he ran up the stairs, and in five minutes was back again. "Well," said Bob to his friend, as he bade him goodbye, "they can't now say, when I get back to Old England, *that I han't seen the Wenus!*"

There is scarcely a sight of the least interest to be seen in Florence, which the author has not seen and described as briefly, or at length as the merits of the object demanded. In the Capella de Principi, he found one of the grand works of Michael Angelo, he was fixed in admiration by the statue wall, known to artists under the title of *Il Penseroso*. Below it, in point of reflection, are the statues of Day and Night; facing the latter are those of Twilight and Dawn: Night is represented as merged in a deep slumber, whilst an owl watches at her side. It is related by our author, that a foreigner once seeing this latter statue, was so charmed, that he wrote on the plinth beneath the following words: "She sleeps, but she lives; if thou dost not believe it, awake her, and she will speak to thee." The artist replied to this the next day by a second inscription, containing these expressions: "Awake me not: it is so sweet for me to sleep, and sweeter still to be a stone! So long as injustice and shame reign, it is a blessing neither to see nor to hear: then for pity's sake awake me not; speak low: I wish to sleep." In the account of the statue of Dawn by this author, we were particularly attracted to a passage in which he gives a very remarkabl e example by Michael Angelo, of that peculiar power so admirably described by Mr. Phillips, as will be seen in our last number, in an article on his Lectures on Painting, "Dawn," says our author, "has not yet drawn up the curtains of her eyes, and yet you can perceive that the active principle of life is awake—it stirs the drowsy limbs—it vermiculates among the muscles, and tingles in every sense. The whole body begins to unfold itself, like the closed petals of a flower to the first kiss of Day, while the features expand into that kind of dubious expression which the refreshened soul evinces when it begins to recover its consciousness. What a sublime conception must that man have had who could bend the uncouth stone to represent a moment and situation which the most vivid imagination, by a strong creative effort, can picture one moment only, to vanish the next, and, like a globule of quicksilver on a polished surface, try but to seize it. and it flies the farther off!"

The church of Santa Cruce, in Florence, is so splendid an edifice as to deserve the title of its Westminster Abbey: here are the tombs of Michael Angelo, and of Alfieri, the last from the chisel of Canova. This latter monument was erected by the Countess of Albany, one of the last of the Stuart family, and was the tribute to the memory of a liaison with the poet: her own body lies in unconsecrated ground in an adjoining open passage. In the cloisters of the convent of the Annunciata, the traveller found some rich frescos, and amongst them a celebrated one called the Madonna del Sacco, so called from Joseph leaning on a sack, which the artist, Del Sarto, was prevailed on to introduce into the representation, because his recompense for the work was a sack of flour. No guide to Florence can enter more minutely

than our author does into all the singular spectacles which are accessible in this city, but we should remember that the descriptions are exceedingly remote in the superiority of the taste and judgment displayed in them to any at least which have been hitherto consulted by visitors.

But of all the strange sights which that city of curiosities presents to the stranger, the wax models of Zumbo, representing the plague of Florence, is one of the most rare. The traveller's account of this work almost places us before it.

"The artist introduces the horrid picture of a plague, with the representation of a young man, with a fillet bound across his eyes to hide from his sight a dead corpse which he carries in his arms to the general charnel-house, where the dying are seen lying under piles of the dead in horrible confusion. He stops his breath, lest he should inhale the mortal contagion: and as he advances with his putrid burden, he holds back his head, as if overcome with the deadly stench. An infant is seen crying by the livid bosom of its expiring mother: in the back ground, men, women, and children, in different stages of corruption, rest on the bare and worm-picked ribs of a gore-stained skeleton. Horrified at this appaling picture, you turn to another. Here a female sits on a tomb in an attitude of disconsolate grief: hope and joy have left her eyes tenantless of beams, and, save the spectre Despair, throwing an obscure glare of light on the threshold of the sunken orbit, all within is vacant, dark, and frightful. At her feet lies a skeleton, with the gore dried on the bones. In front you see the carcase of a human being, livid, swollen, succulent with the juices of putridity—dissolved, as it were, into a gelatinous mass of corrupt concocted humours for crawling vermin to wallow in: the abdomen has burst with the distension flatulence of putrefactive fermentation; and a glutton of a rat stands snuffing up the redolent halitus by the brink of the horrid fissure. To the right you see a marble sarcophagus, on the front of which is represented the proud triumph of some hero, preceded and followed by a giddy, shouting multitude. On it reposes the body of this candidate for glorious immortality. Arise, heroes! from your graves, and look at it. The carcass of Renown, erst stuffed and embalmed with the aroma of fame even to cramming, and fragrant with the breath of flattery, has become livid and fœtid, puffed up with putrid flatus, lacerated into shreds, half-eaten: the bowels hang out, and a villianous rat tugs ravenous, at the disgusting morsel of tripe! Skulls and various disjointed bones lie strewed about to make up the *mortis imago*, and the carcass of a dog even puts in its claim to share the victory of the grave. Did satire ever sting with more point, for here it truly becomes "the *sting* of Death?" The third and last represents Time with a sceptre in his hand pointing to a corps in which the humours of cankering corruption have evaporated, and the carcass become too insipid for even the hungry rats to feed on. By its side lies stretched another human figure, with the crackling ribs of a skeleton for its rickety, uneasy pillow. What a contrast such a revolting scene as this makes with that repose where the elastic heavings of a lover's respiration alone rocks the cradle of the chest, and the soft sighings of ecstatic nature forms the only lullaby! Opposite to this lies another corpse, bent double

over a broken column. The figure of a female occupies the foreground: she has not been long dead, and over her bosom you perceive a scorpion creeping, while spiders runs along her arms: her head rests on the deccollated trunk of a fallen statue, clotted blood oozes from her mouth and nose: dead children and skulls fill up the terrific scene; and the body of one of the children is so bestirred with maggots, as to give to it a frightful kind of animation: hard by, you see a book in tatters, on a scroll of which you read, "Opera enim illorum sequuntur illos,"—pp. 131, 132.

Siena, the second city of Tuscany, was next visited by our author—the site of the abominable story, still related in the traditions of the people, respecting St. Catherine. This place is subject to earthquakes, and the springs which abound in it are of a character to indicate such a liability. About thirty miles to the south is the Moremna di Siena, an unhealthy marsh, in which diseases of the liver and fever are epidemic. On leaving Siena, the author proceeded to Ricorsi, in the neighbourhood of which are situated the cascade and baths of San Felippe, a famous calcareous spring. The water is steaming hot, and contains abundance of lime in solution and suspension, together with sulphuretted hydrogen, magnesia, and iron. There is here a manufactory of sulphur; and here also are formed some of the most celebrated medallions known in the Cabinets of Europe. Those articles are made by placing sulphur moulds in a reservoir; when the deposition of the water is thick enough, they are taken out, the moulds are broken, and the cast retains its hardness with the impression.

Arrived at Rome, the traveller is perfectly at home amongst the splendid piles which ornament that venerable city. St. Peter's, by all the laws of precedency, stands first in his graces, and forms the subject of a considerable description. The Vatican and the Gallery of Antiques also occupied much of the traveller's time. In the latter, the statues of Apollo and the Laocoon, excite all the best powers of his imagination: and, in speaking of the latter, in particular, he has a passage, comparing the powers of the poet and the sculptor, who equally made the Laocoon a theme for the exercise of their genius. In Virgil, then, he represents, as is certainly the case, that the action is successive, whilst in the statue it is simultaneous: the poet gets rid of the two children by the serpents, and then shows the father flying to their succour: in the statue, the children and father are bound together in the same coils of fatal power: no voice, as Virgil gives him, is employed by Laocoon in the marble: the author is of opinion, that the two rivals, who have rendered Laocoon so famous, are converted into the characters which are respectively given to each, namely, that Virgil is the artist, whilst the sculptor is the inspired poet that makes an epic with his chisel. We have not met, in any book of travels, at least, one destined for general readers, which contains a more lucid, and, on the whole, more intelligible account of the architectural splen-

dours of that metropolis of the Fine Arts. The topography of Rome forms an interesting subject of remark by the author, and the Malaria, for which its neighbourhood is so notorious, is believed by the author to depend on the property of the soil, which is composed principally of a volcanic mineral, possessing a singular attraction for humidity. The line of demarcation of this soil is the mark of the confines of the influence of Malaria; and this circumstance at once explains why, on one side of a street, the inhabitants are affected by the disease, whilst those on the other are utterly unconscious of its influence. Another fact is, that the roads in the vicinity are always rapidly dried after rain, which is attributed to the speedy absorption of the moisture by the thirsty soil, and beneath the layer of the mineral surface, the earth is almost always in a state which indicates the reception of the water. Heat and moisture operating on decayed animal and vegetable remains, are powerful producers of pestilential effluvia. Six out of seven of the hills round Rome are volcanic, and the whole of Campagna has this formation also; but the Pontine Marshes are stated to owe their unhealthiness to another cause, of which the author subsequently speaks. He mentions a geological discovery made by him, not far from the Tarpeian Rock, which has been described in the *Edinburgh Philosophical Journal.*

With respect to the inhabitants of the ancient city itself, the author speaks of them with praise, as being a polished and very friendly people, though appearing reserved on a first acquaintance. Assassination is frequent in Rome according to this authority, the average number amounting to no less than *five per week.* The climate of the city possesses some considerable reputation amongst us for its salubrity in cases of affections of the lungs, but the author does not agree in the facts on which that fame has been raised. The air he found to be heavy and unwholesome, and especially to be felt so by invalids who require a strict regimen and much care. It is not to be denied that there is a class of patients to whom the peculiar atmosphere of Rome is well adapted; but the important truth is, that if the patient who tries it be not benefited by the experiment, he will, in all probability, be injured; and hence the very proper advice given by the author to physicians to be cautious in their recommendations respecting the visit to Rome. It is the conviction of our traveller, that many a consumptive patient, who might have leisurely walked to the grave elsewhere, gallops to his goal at Rome: his languor increases under the depressing influence of so moist and relaxing an atmosphere; his nocturnal perspirations become more profuse and colliquative, his expectoration more exhaustingly copious; a quickened circulation fans the inflammatory combustion, and a keener hectic feeds on the vital principle until it is consumed, when death, closing the scene, bears away the last sigh, fraught with regret for having ever left home.

The Pontine marshes, it appears, are rendered insalubrious by the peculiarity of the formation of the soil, which consists of a calcareous deposit from the water flowing under the mountains, and resembles the travertine of Tivoli. The sediment encases, and in time petrifies, as it is vulgarly said, the reeds and other vegetables of the like structure, and by the opposition which in this state they afford, the marshes are formed.

Naples, the garden of the world, was approached by our traveller with great expectations. As usual, the churches and paintings constitute the earliest objects of his interest, and certainly he contrives to surround them with great attraction for even his readers, by whom the grand objects were never seen. He notices the unusual prevalence of the calamity of blindness, and for patients with this order of diseases, a good portion of the Chartreuse of St. Martin has been converted into an hospital. The prevalence of blindness is attributed, by the first medical authorities, to the cold damp nights in Naples, which succeed an intensely hot and dry day, producing always a sudden suppression of perspiration. Our author, however, is of opinion that more probability is to be found in his own theory which represents the cause to be the acid nature of the exhalations proceeding from the volcanic constituents of the soil, and whenever they exist, he says, the opthalmic symptoms appear in greatest quantity.

Upon the disputed point of the Sirocco, at Naples, the author having been a witness to its effects, he presents us with the following as the nature of its origin. He first denies that it comes from Africa across the Mediterranean, as is generally supposed; and to speak of it as a wind is erroneous, for on the day when it prevails, to the knowledge of every body in Naples, there is no wind whatever, and nothing but a lurid haze is seen around, which is as offensive to the eye as its breath is poisonous to every other sense.

"From the fuming mouths and crevices of Vesuvius, and the pseudo-volcanic vicinity of the Pisciarelli, Solfatara, and Baiæ (*vaporiferæ Baiæ*), from Stromboli and Etna, there is constantly issuing mephitic vapours and gases, which, from their heated and rarefied state, naturally ascend, and, mixing with the purer circumambient air, get diluted and dispersed by every casual wind. But let us suppose not an unusual occurrence to take place, namely, that this mephitic atmosphere shall suffer a sudden diminution of its elasticity through a change of temperature taking place high up in the air, while the aqueous vapour it holds dissolved becomes in consequence more condensed; and that at the same time there shall be no wind to disperse the gaseous exhalations as they continue to arise from below; the natural effect must be, for these dense vapours to descend, and for those which are being evolved to fall again, as soon as they have cooled down to an equilibrium of temperature with the surrounding atmosphere. The necessary consequence of all, which must be for this concentrated mass of mephitic vapour to lodge, by reason of its greater

specific gravity, on the surface of the earth, and thus envelope within its range and influence every being that breathes.

"Added to this state of contamination are the fresh exhalations that continue to be emitted, thus saturating the more strongly with mephitism the already infected air; and in cities where narrow winding streets and high buildings entangle these mephites, and impede their dispersion. the suffocating adulteration must of necessity be more powerfully felt. Now, the effects on the human frame, which the sirocco produces, are precisely those known to be caused by mephitic gases when inhaled; and when we consider the proximity of Naples to Vesuvius, and of Messina and Palermo to Stromboli and Etna, we can no longer wonder at their being sites particularly exposed to experience the sirocco, or at the immunity of other places in the same parallel, which, if it really proceed from the African coast, would encumber the other difficulties attached to the hypothesis of a wind which is no wind, with an additional paradox. In a word, the sirocco, properly so called, is nothing else, in my opinion, than volcanic mephites deposited from a humid and unstrung atmosphere, which, when inhaled into the lungs in a condensed and concentrated state, produce those effects in a *poisonous* manner, which the samiel of the desert produces solely in a mechanical.

"A phenomenon familiar to all who have resided a winter in London, and precisely similar in its philosophical rationale, often occurs about November. I allude to the dense and dark fogs of London. About this time of the year the atmosphere is liable to sudden diminutions of elasticity, which, when they happen, precipitate the smoke proceeding from innumerable coal fires along with the humidity, in a way precisely analogous, as I conceive, to what takes place at Naples, Messina, &c. when the sirocco prevails; and many delicate invalids, especially the asthmatic, suffer in a way very similar to that produced by the sirocco. Coal-smoke, we know, consists principally of mephitic and sulphureous fumes.—pp. 235, 236.

In the famous Grotto Del Cane, our author witnessed the effect of the usual experiment which is made to illustrate the nature of its atmosphere. A dog is put in, and is brought out senseless and motionless: he recovers by degrees, breathes convulsively, and the first time he attempts to stand, the creature reels as if he was drunk. The report of a pistol in this cave will not be heard when fired: a stream of white smoke issues out of it when the door is opened, and it appears in the air distinguished for its resemblances to watery waves. This is a gas holding a quantity of steam.

A visit to Pompeii, and the ascent of Mount Vesuvius, are related in a manner highly creditable to the author's power of description; and the phenomena, peculiar to them, suggest to the author the propriety of entering into the general question of the formation of the earth, which he decides to be capable of satisfactory explanation on the ignaqueous theory, or the theory which traces its condition to the united action of fire and water. The history of the origin and nature of volcanoes is also detailed according to the author's own views, and this explanation is followed

by an account of the causes of earthquakes. The author, who obtained his geology in the Edinburgh school, has a right to entertain some confidence in his knowledge of the subject, and a perusal of this portion of his able work will satisfy the well informed reader, that he is communing with a philosopher of highly respectable claims.

Passing northward from Naples our traveller finds, as everywhere else, new materials for his lively and novel descriptions. In this district he visited the Falls of Tivoli, the Travertine formations between Tivoli and Rome, the Villa of Adrian, &c. Returning to Rome, its medical topography again receives his attention; he confirms his former remarks upon its insalubrity, and states positively, that such is the extent of the influence of fever in that city, that no less than ten thousand weight of Jesuits' bark is consumed there in the year. Consumption, he adds, is frequent amongst the inhabitants.

We pursue the course of our agreeable traveller to Bologna, where so many materials, peculiarly congenial to his taste, await the graphic pen which he holds. Even a catalogue of the multitude of spectacles of a miscellaneous kind, mentioned by him, would not find room in our space, and therefore we must dismiss them without the eulogy which the account so well deserves.

Padua and its galleries and sculptures, and even Venice, with all its romantic features, must be treated by us in the same abrupt manner. We cannot even follow the author in the delightful detour which he makes into the Tyrolese Alps, except for the purpose of noticing some researches made by him in a district a few miles distant from Vicenza. In it he found a great Basaltic formation, the nature of which he appears to have studied with deep attention. It is his opinion, that those are mistaken who suppose that the Basalt is of a aqueous origin, that is to say, that it is formed by depositions from water. Our traveller goes some length to show that it is altogether the result of the action of fire. He states that it is a crystal, and is protruded upwards, chiefly lying alternately with lime-stone and sand-stone.

At Verona, the author found that the inhabitants were not backward in their ambition to possess some relic of value, and succeeded in obtaining, as is pretended, the identical ass which bore the Saviour into Jerusalem. The story of the manner in which the possession was accomplished is repeated by the village gossips, and is too genuine a specimen of rustic credulity to be passed over. "The ass, it seems, when given the "keys of the field," that he might pass the remainder of his days as he wist, wearying, it would appear, of rambling about Palestine, took it into his head to travel, as, indeed, many of his kindred and posterity do even to this day: he must needs see foreign parts, and, by way of novelty, Neddy preferred going by sea. But how to accomplish this was the *crux*, for the reader must know that there were no steamers in those days;

when, all of a sudden, and without any hyperborean assistance, the waves flattened, as if by a smoothing-iron, and the liquid element became hard as crystal. So Neddy walked forth on his travels; and after having visited, for so the legend verifies, the islands of Cyprus, and Rhodes, and Candia, and Malta, and Sicily, he ascended the Gulf of Venice, and tarried on the very spot where that city now stands; but finding the country aguish, and the pasturage indifferent, Neddy shifted his quarters. Taking the route of the Adige, instead of going by land, he at length arrived, dryshod, at Verona, and there abided. After living in great credit for several years, Neddy at last went the way of all flesh—he died one day; an event announced by a lamentable and universal braying over the whole land: never before was there a more melancholy melody heard at the funeral of any ass like unto this, not even in Arcadia! Divine honours were paid to his relics, which were religiously preserved in the belly of an artificial donkey, to the long and great joy and edification of all good souls. This sacred bijou is, or was, kept in the church of Our Lady of the Organs; and the holy statue, with its still more holy entrails, used formerly to be carried in procession by monks in full pontificals on the lamentable anniversary of poor Neddy's death—a ceremony which, I regret to say, the lukewarm piety of the age has caused to be discontinued.

We now follow our guide on his journey homeward, and visit with him various parts of Lombardy. At Milan he fell ill of fever, where he saw goitres quite common, and observes that agues are rife all though this state. In passing the Alps, he had the doubtful pleasure of witnessing an Alpine thunder-storm. It commenced with violent gusts, and flashes of lightning darted in splendid and rapid succession from all parts of the horizon. Clambering on his knees he was able to gain shelter on the steep of the mountain: the lightning flashed so near as almost to blind him, peals of thunder followed, and seemed to roll in gigantic masses over the vault of heaven; the wind blew with frightful impetuosity, and the rain descended in floods, as if a superincumbent ocean, become too heavy for longer suspension in the atmosphere, had broken down the equipoise, and threatened to ingulf the world in a second deluge. Nature appeared, he says, on fire, with Beneficence trying to extinguish it. The violence of the wind tore oaks and pines up by the roots; and the torrents of water which rolled down from the heights swept their splintered trunks over the precipices, along with detached masses of rock and earth thrown together in promiscuous confusion. Amongst the more striking phenomena to be seen on the Alps the traveller will be particularly struck with the difference in the appearance of the sun; its disk looks less, and it has a dazzling whiteness: the stars shine with the purest lustre, and without those scintillations which distinguish them in low ground from the planets; the moon seems nearer the earth, and she always appears wading, as it were, through a sky of the deepest azure, losing herself at last in space.

The clouds are often seen by the spectator beneath his feet, and storms will sweep the sides of the mountain, whilst the summit is perfectly tranquil. Descending from the Simplon, the traveller will not fail to notice the prevalence of the disease which forms the enlargement of the throat, to which the title of goitre is given. The common notion is that the drinking of snow water is the cause which produces it; but we need only remember that it is common in Derbyshire, where certainly no sea water is employed for any purpose. The author has observed it on the banks of the Severn, and the Thames too; and in England, at least, circumstances favour the belief that moist and foggy situations have a great deal to do with it. Females are more liable to the goitre than males; and in the former small swellings become increased by child-bearing: in these cases of females where it has not made much progress, it will disappear as soon as they ascend in summer the mountains, but will re-appear after their return to the valleys.

It has been supposed that this disease, and the idiotcy called *crétinism*, were connected; but our author says that there is no more than an accidental relation between them. According to him, it appears that Crétinism, in its complete state, presents one of the most humiliating spectacles human pride can well contemplate. The crétin's countenance unites all that is most hideous and disgusting; his face is broad; his cheek-bones very prominent; his nose flat; his mouth large, and mostly open; his lips thick; his eyes small, dull, and immoveable; his forehead low and reclining; his complexion earthy, and somewhat livid; and, what is characteristically peculiar, his occiput is very broad, and descends perpendicularly on the back. The height of the crétin seldom exceeds four feet and a half,—some are a foot less; his flesh is flabby, and yet he is generally voracious; his gait is tottering, and he sustains himself in the upright position with difficulty: he scarcely ever moves of his own accord, but remains as motionless as a plant or an oyster. Crétics have every sense obtuse: they are frequently born deaf and dumb, or with their lower extremities paralysed; in short, perfect crétin, this "*Bon de Ame de Dieu*," is a more stupid being than the lowest of the brute creation. The above description applies to crétinism in the extreme; but there are various grades of it, from that wherein the unfortunate being seems to possess the outer form of his species alone, to those in whom reason is more or less developed. Some are quite dumb, and almost senseless; others can only articulate sounds; others can mutter a few words; whilst some can be taught by imitation to perform a few of the simpler offices of husbandry; some even marry. This dreadful affliction only attacks infancy; and a child who attains ten years of age without being affected, is considered ever afterwards exempted from the disease. Strangers, though under the age of immunity, who settle in the places obnoxious to crétinism, are never attacked, but their children are as

liable to it as those of the older inhabitants. A melancholy instance of this exists in the entire family of the landlord of the Hôtel de la Tour, at Martigny, they being crétins, though neither he nor his wife are natives of the Valais.

The parents in those places where the complaint is so general, who can afford it, send their children into the mountains until they are ten or twelve years old. But where no practice of this sort is adopted, as in most of the valleys of Tyrol, the number of these crétins is enormous. The writer heard of a family at Saltzburg, in which six out of the eight were crétins. The computation made for the Tyrol is two hundred crétins for every twelve thousand of the population, but the proportion of idiots increases the deeper we go into the valleys. A little isolated village, not far from Saltzburg, is said to contain none but crétins. As to the cause of crétinism, the author again rejects the vulgar impression of its being snow-water; neither does he show a better countenance to others which are suggested, namely, the drinking of stagnant water, living in a humid atmosphere, pent up between mountains, and acted upon by the sun. He does not dispute the operation of these causes in other ways, but his opinion of the true nature of crétinism is entirely to be ascribed to the influence of indolence, to the want of mental cultivation, to the powerful effects of hereditary transmission, and particularly where the parents use excessive quantities of spirituous liquors. Our traveller conversed with a master of a post-house at Sion upon this curious subject, and was informed by him that the women of the valley was particularly prone to drunkenness: potatoes form the source of poisonous beverage, it being distilled by some rude process with which they are acquainted, and which they consume in incredible quantities.

Such are the principal contents of this highly valuable composition, in which one of the most luminous views of continental architecture, arts, and manners is presented that ever graced our literature. Industry and love of truth, impartiality and a sensible forbearance, or rather a superiority over prejudices, give to this book a character that will make it a lasting source of reverence to all tourists.

An appendix of upwards of sixty pages is added, which contains copious lists of the paintings of churches, palaces, cathedrals, galleries, museums, &c. &c., of all the principal sites of these various works. This source of reference will be found of immense value to all continental travellers, as it is a careful selection of all the objects which a man of taste would desire to see.

NOTICES.

ART. XIV.—*Elements of Musical Composition; Comprehending the Rules of thorough Bass, and the Theory of Tuning.*—By WM. CROTCH, Mus. Doc. Professor of Music in the University of Oxford, Second Edition 4to: London: Longman, Rees, and Co. 1833.

IF we were to form our judgment of the utility of this work, from what we know of it in actual practice, we should certainly say that it contains as much assistance, as any written source of instruction could possibly convey. Music, however, is an art which no one will think of studying merely in its theoretical department, particularly as the facilities are so easily acquired, for pursuing it in a far better manner. Dr. Crotch lays down a very luminous and satisfactory plan for beginners in the art, administering his instruction by degrees, from the most elementary to the most complicated principles which he has to teach. The whole is characterized by great simplicity, and a profound acquaintance with the art or the science of music. Not the least of the benefits to be received from this work, is the full exposition of the import of all technical phrases or expressions, employed by the profession. Music is a source of attraction, which takes in almost every class of the community as its admirers, and it would seem that the language in which its principles are explained, should form a subject of very general curiosity. Dr. Crotch has done every thing that can be expected, for the natural anxiety which exists throughout society, upon this most interesting topic of social cultivation.

ART. XV.—*The Miscellany of Natural History.* Vol. 1. Parrots. By SIR THOMAS DICK LAUDER, Bart., and Captain THOMAS BROWN. The Engravings by JOSEPH KIDD, Esq., Member of the Scottish Academy of Painting, &c. Edinburgh: Fraser and Co. 1833.

THIS is the first of a new series of works on natural history, which no doubt owes its birth to the success of some speculations in the same line, which preceded it. The art and power, however, which have been displayed in this volume, are by no means of a rank, which will enable it to stand a competition with its rivals, for in every department it is certainly inferior to those. The engravings have nothing of the smooth delicacy, which is perceptible in Jardine's volumes of Ornithology, and of Monkeys: the colouring of the Parrots is likewise much below the standard of those volumes, and as far as respects paper, print, and the mere mechanical

part of the publication, the same observation strongly applies.

In considering the succession of such publications as the present, we are often at a loss to understand how the public is so easily led into the notion, that works like this are so essentially entitled to be considered as "cheap." There can be no doubt that the price of the number of engravings and the letter-press, as now compared with the price at which such value would have been up to a recent period demanded, is very low, and so much so, as to be an inducement to purchasers, who under former systems of dear publishing, would never have thought of such objects of amusement, as to the individual work itself, we may admit that it is a cheap one, but the question is, will it be cheap, if so much as is necessary for its being useful, be taken by the reader? We find that in each of the publications just spoken of, no more than a single family out of some thousands in the same class of animals, forms the subject of illustration; thus, a student of Nature, may acquire in one of these books, a full knowledge of the birds called Parrots, or the Humming Birds, or the Monkeys, but he must make up his mind, that in order to follow up the pursuit, his financies must be in a condition to supply him with a great deal more books. Now, supposing the completion of these works to be prosecuted on the scale which is now adopted, there is no calculating the amount to which the expense must necessarily arrive. Either of two consequences must then follow—the purchaser who commences the series, must either proceed or at once stop short; and we need only remind him of those consequences in order that he may estimate them justly. Why is it then, when a ligitimate opportunity for studying, not detached departments of natural history, not mere genera of races, but the whole of the animal kingdom in all its various modifications, that such an occasion should not be abundantly made use of by those who take an interest in this branch of knowledge? The "Animal Kingdom" of Cuvier, now in course of publication, in English, is a work which, in the true acceptation of "cheapness," deserves to be held up to public attention. It is a publication which offers to the public a complete system of science, and which, therefore, is entirely distinct from those that deal only with fragments of the great subject. Not only are all the interesting facts, and the scientific principles connected with them, belonging to the Parrots, Humming Birds. and Monkeys, fully and accurately set forth in the "Animal Kingdom," but the whole of the classes in each division are fully developed in all their mutual relations to one another. Thus, then, the smaller series of the volumes, now issued by Sir W. Jardine, and Sir T. D. Lauder, may do well for those who are to be gratified merely by embellishments that affect the senses, whilst they afford no sort of hope that the diffusion of science will, in the smallest degree, be assisted by them.

THE

MONTHLY REVIEW.

FEBRUARY, 1834.

ART. I.—*Statistics of Mortality in the various Countries of Europe.* By M. MOREAU DE JONNES. Paris. 1834.

IN surveying the common operations of nature, we are frequently struck with cases in which we perceive that a series of particular events are constantly occurring in a manner that appears to us to be desultory, irregular, and consequently, subject to no orderly system. Thus, if we look, in any given district, to the succession of generations of the human species, we shall find that the relative number of males and females born every year varies very considerably in the proportion of one to the other; and that this proportion never is governed by the same law. Again, if we contemplate the changes of the atmosphere, the intervals of sunshine or rain, heat or cold, we shall conclude that the power we possess of counting upon the moment when any of these intervals will return, is by no means to be relied on. But in these, and in all the like instances, if we so conduct our inquiries as to take in in our calculation the whole of those changes, that seem to us, in our narrow sphere, so erratic and uncertain, we shall then discover that, instead of being a series of accidental circumstances produced by some momentary impulse, they are appointed specifically as a part of a regular system, which, in its extended course, becomes the very model of unvarying order and regularity. The seasons, for example, and the weather, will be found, taking one year with another, to be subject to laws which fix their times with unerring certainty. A similar state of permanence can be proved to exist in the law which applies to the mortality of the human species. Countries, in respect of their situation, and of the moral condition of their population, are generally believed to be more or less healthy, and there is no doubt that very different causes produce death in nearly the whole of them; but

that the same amount of mortality, as compared with that of the population, is equal throughout, is by no means the case, although it is true that the sources of death are carried into operation in all parts on an eternal law. In going over the statistics of the mortality to which several of the nations of Europe are subject, we shall find the difference in the number of deaths, in reference to the number of the inhabitants of a given country, to be by no means inconsiderable; and as the subject has been illustrated in a curious and instructive manner by the author of the paper before us, we shall avail ourselves of the facts and observations which it contains.

The following table presents an account of the number of deaths, as compared with the amount of the population:—

Country.	Year.	Number of Deaths.	Proportion of Deaths to Population.
Sweden and Norway . .	1821 to 1825	79,000	1 in 47
Denmark	1819	33,800	— 45
Russia (European) . . .	1826	960,000	— 44
Poland	1829	930,000	— 44
Great Britain	1818 to 1821	373,000	— 55
Netherlands	1827 to 1828	163,900	— 38
Germany (Proper) . . .	1825 to 1828	290,000	— 45
Prussia	1821 to 1826	303,500	— 39
Austrian Empire . . .	1828	675,000	— 40
France	1825 to 1827	808,200	— 39
Switzerland	1827 to 1828	50,000	— 40
Portugal	1815 to 1819	92,000	— 40
Spain	1801 to 1826	307,000	— 40
Italy	1822 to 1828	660,000	— 30
Greece	1828	33,000	— 30
Turkey	1828	334,800	— 30
Northern Europe		2,972,100	1 in 44
Southern ditto		2,284,200	— 36
Total Deaths per Annum . .		5,256,300	1 in 40

The results, then, from this table, may be stated as follows:—That 1 out of every 28 inhabitants dies yearly in the Roman States, &c.; 1 in 30 in Italy generally, in Greece and Turkey; 1 in 39 in the Netherlands, France, and Prussia; 1 in 40 in Switzerland, Austria, Portugal, and Spain; 1 in 44 in European Russia and Poland; 1 in 45 in Germany, Denmark, and Sweden; 1 in 48 in Norway; 1 in 53 in Ireland; 1 in 58 in England; and 1 in 59 in Scotland and Iceland. Thus we see that the fewest

chances of life, and its shortest duration in Europe, are not, as might be supposed, dependent on the influence of a severe climate, such as that of Norway, or a marshy soil like that of Ireland; and it will be at once seen that the duration of life is brought to its very minimum upon the site over which the beautiful climate of Italy is suspended. On the other hand, experience, contradicting the suggestions of our judgment, fixes the seat of that salubrity which confers old age on the human being, on the rocks of the ice-bound regions of Iceland, and amid the fogs of Scotland.

The British Islands, of all countries in Europe, are the most favourably endowed in this respect: the yearly loss by death in those islands does not exceed 18,200 in every million of the inhabitants, or 1 in every 55; whilst in those countries whose shores are bathed by the Mediterranean sea, the proportion of deaths to population is nearly double the amount.

The countries next in succession are those of Norway and Sweden, as, *ceteris paribus*, for three persons that die in the south of Europe, scarcely two die in old Scandinavia; and the same comparative advantages are enjoyed also by Denmark and Germany. But for countries so imperfectly supplied with the necessaries of life as Russia and Poland, the blessing of longevity which they enjoy is quite unaccountable. The population of those two States form together a population of sixty millions of men, whose lives most commonly are prolonged nearly half as long again as the extent of those of the inhabitants of Italy, and exactly double that which is assigned for human existence in Vienna.

The medium amount of the duration of life, that in which the proportion exists of 1 death to 40 inhabitants, is to be found in the cantons of Switzerland, in the provincial districts of Austria, in the peninsula of Spain, all of which are under the influence of a dry atmosphere and soil. Both France, the Netherlands, and Prussia, approximate closely to this proportion; and these countries will, undoubtedly, surpass it, unless war, or some other devastating scourge, suspends the progress of ameliorations which are going forward in these countries. Throughout the rest of Europe, the mortality amounts to a thirtieth of the population, and often it increases more and more, in consequence of causes which have for a long time put the prosperity of the communities on the coast of the Mediterranean in considerable danger. Upon the whole, then, the just calculation is, that the yearly mean average in Europe, on more than two hundred and ten millions of inhabitants, is five millions two hundred and fifty-six thousand deaths—a mortality of one-fortieth part of the whole, distributed unequally between the inhabitants of the northern and those of the southern division of Europe. The first division has only 1 death in 44 of its population; in the second, the mortality is 1 in 36. In the countries situated to the north of France, twenty-two thousand seven hundred individuals, out of every million of the population, are yearly consigned

to death. The proportion is twenty-seven thousand eight hundred in those territories which lie in the south—a difference of more than five thousand, which is equivalent to a two-hundredth part of the population.

Now, if we carefully consider these numbers, as well as the figures of the tables from which these numbers are drawn, we shall see in operation two great causes which preside over the rest, in determining the relation of mortality just described, or, in other words, which fix the number of chances of the continuation of human life. The first of these causes is the nature of the climate; and the second is the presence or absence of civilization. With respect to climate, it may always be regarded as favourable to health, when it is cold, and even when it is severely so, or when the humidity resulting from the proximity of the sea is combined with a low temperature. The least proportion of mortality in Europe occurs in maritime countries which are in the vicinity of the polar circle, as, for example, Sweden, Norway, and Iceland; it is likewise found in those countries in which, as in Russia, for instance, the influence of the climate is not promoted by the influence of civilization, and is of itself sufficient to secure long life to the inhabitants. In temperate latitudes it is not found, as we should be disposed to expect, that life is particularly exempted from mortality; even with the best climate, moral improvement on a high scale is essential. In those southern countries where the climate would seem so congenial to the human frame, it happens, on the contrary, that it is subject to the greatest number of accidents. Thus, in the smiling plains of Italy, more than half again the chances of death are to be found than are in the wintry cold regions of Scotland; and beneath the beautiful skies of Greece, life is not half so secure as to its continuance, as it is, surrounded with ice in Iceland. The mortality which has been found to take place between the tropics, demonstrates the pernicious influence on the duration of life which results from a warm temperature. According to authorities entitled to the greatest confidence, both English and French, it would appear that the mortality of the following latitudes is as considerable as the following proportions indicate:—

Latitude.	Places.	Proportion of Deaths to Population.
6 degrees and 10 seconds	Batavia	26½
10 — 10	Trinidad	27
13 — 54	Saint Lucie	27
14 — 44	Martinique	28
15 — 59	Guadaloupe	27
18 — 56	Bombay	20
23 — 11	Havannah	33

The races of men inhabiting the tropics makes a great difference in the duration of their lives, being in some of the inhabitants doubly as long as it is in others. Thus, to exemplify this striking variation, we give from official documents the following table:—

Mortality in the following Tropical Places at several Periods, in proportion to the Number of Residents.

	Batavia.	Bombay.	Guadaloupe.	Martinique.	Grenada.	St. Lucie.
Europeans . .	1 in 11	1 in 18¼	..	..	..	..
Slaves . . .	1 in 13	..	..	..	1 in 22	1 in 20
Chinese . . .	1 in 29	..	..	..	..	..
Javanese . . .	1 in 46	..	..	..	..	..
Musulmans . .	..	1 in 17½	..	..	..	..
Parias . . .	..	1 in 24	..	..	..	..
Whites . . .	..	..	1 in 28¼	1 in 24	..	..
Freedmen . .	..	..	1 in 35	1 in 33	..	..

We may add to this terrible mortality of the torrid zone, the proportion of deaths compared with the amount of the population in Madeira, the only colonial establishment in the temperate zone. Heberden states it from his calculations, to be 1 death in 49, or the 89th part of the inhabitants, or nearly 1 in 50.

Thus far we have been considering the effects of the influence of climate alone, and next we have to attend to that which results from the system of social economy, adopted in a given country, on its mortality. Perhaps a better course for applying such a test as this to a State could not be adopted, than that which consists in comparing the number of deaths in relation to its inhabitants at two epochs, seperated by an interval, during which great social improvements occurred amongst the people. The results of such a comparison will be found striking, and very useful, and we shall arrange them in the following table:—

First Period.	Deaths.	Second Period.	Population.
Sweden, 1754 to 1763 .	1 in 34	1821 to 1825 .	1 in 45
Denmark, 1751 to 1756 .	1 in 32	1819 . . .	1 in 45
Germany, 1788 . . .	1 in 32	1825 . . .	1 in 45
Prussia, 1717 . . .	1 in 30	1821 to 1826 .	1 in 39
Wurtemberg, 1749 . .	1 in 32	1825 . . .	1 in 45
Austria, 1822 . . .	1 in 40	1828 to 1830 .	1 in 43
Holland, 1800 . . .	1 in 26	1824 . . .	1 in 40
England, 1690 . . .	1 in 33	1821 . . .	1 in 58
Great Britain, 1785 to 1789	1 in 43	1800 to 1804 .	1 in 47
France, 1776 . . .	1 in 25½	1825 to 1827 .	1 in 39½
Canton of Vaud, 1756 to 1766	1 in 35	1824 . . .	1 in 47
Lombardy, 1769 to 1774 .	1 in 27½	1827 to 1828 .	1 in 31
Roman States, 1767 . .	1 in 21½	1829 . . .	1 in 28
Scotland, 1801 . . .	1 in 44	1821 . . .	1 in 59

If these tables be correct (and they have been deduced from the most authentic sources), it follows that a diminution of the number of deaths has been effected by moral and social improvements in Sweden, in the proportion of one-third in 61 years; in Denmark, two-fifths in 66 years; in Germany, two-fifths in 37 years; in Prussia, a third in 106 years; in Wurtemburg, two-fifths in 73 years; in Austria, a thirteenth in 7 years; in Holland, a half in 24 years; in England, four-fifths in 131 years; in Great Britain, an eleventh in 16 years; in France, a half in 50 years; in the Canton of Vaud, a third in 64 years; in Lombardy, a seventh in 56 years; and in the Roman States, a third in 62 years. In Russia and Norway, the mortality has been stationary for 30 years; but in the kingdom of Naples it has been on the increase. Upon the whole, for the last 80 years, according to the authority of Sussmilch, the average has been throughout Europe, of 1 death to 36 of the population; but of late years an improvement certainly is seen, so as to show that the estimate may be fairly founded on the assumption of the proportion being at present 1 death per annum to every 40 inhabitants, on the general average. Were we to take for granted the calculations of some German statistical writers, we should describe the diminution of mortality on the Continent as amounting to one-ninth of the whole; but the more

probable opinion is, that a thirtieth fraction of the population is annually removed by death from those countries, an amount which is inferior in the present day, by more than a third, to the proportionate amount of the increase of the population. This gradual diminution of mortality in all the great cities of Europe, arises from one and the same cause, and the effects appear to correspond pretty regularly in all, as will be seen in the following table:—

	Deaths in Proportion to Population.		Deaths in Proportion to Population.
Paris, 1650	1 in 25	1829	1 in 32
London, 1690	„ 24	1828	„ 55
Berlin, 1755	„ 28	1827	„ 34
Geneva, 1560	„ 18	1821	„ 43
Vienna, 1750	„ 20	1829	„ 25
Rome, 1762 to 1771	„ 21	1828	„ 31
Amsterdam, 1761 to 1770	„ 25	1828	„ 29
Cambridge, 1811	„ 41	1821	„ 58
Norwich, 1814	„ 50	1821	„ 59
Manchester, 1757	„ 25	1821	„ 58
Birmingham, 1811	„ 30½	1821	„ 43
Liverpool, 1773	„ 27	1821	„ 41
Portsmouth, 1800	„ 28	1811	„ 38
Petersburg, 1768	„ 28	1828	„ 48
Stockholm, 1758 to 1763	„ 19	1827	„ 26

From this table we are authorized to conclude that a decrease of the mortality has taken place in Paris to nearly a third in 80 years; London, more than half in 178 ditto; Berlin, a fifth, or almost a fourth, in 72 ditto; Geneva, three-fifths in 261 ditto; Vienna, a fourth in 80 ditto; Rome, a half in 63 ditto; Cambridge, two-fifths in 10 ditto; Norwich, a fifth in 10 ditto; Manchester, nearly two-fifths in 64 ditto; Liverpool, half in 38 ditto; Portsmouth, more than a third in 11 ditto; Petersburg, nearly two-thirds in 40 ditto; Stockholm, more than a third in 67 ditto.

It would appear that the sources of the largest mortality in the countries and cities of Europe are principally the following ones:—

A marshy humidity in the air, particularly in warm climates.

The effect of privations amongst the poorer classes of society.

The scarcity of provisions, or the mere dearness of their price, as compared with the price of labour.

Contagious diseases.

The sudden alternations of the weather, particularly the abrupt transitions of temperature.

The smallness, the badness, and the unwholesomeness of the houses, of the prisons, and the wards of hospitals.

The excessive prevalence of the consumption of ardent spirits and drunkenness.

Unwholesome or excessive employment, particularly during in-

fancy and puberty; lastly, wars in which a great deal less mortality is produced by actual battles, than by fatigue and distress, brought on by forced marches, and very often, too, by a faulty administration of armies.

On the other hand, the causes which tend, in places where civilization is advancing, to diminish the rate of mortality, may be briefly enumerated. They consist in—

The draining of marshes, and the embankment of rivers and streams.

The fortunate distribution of public property, which allows to each the means of labour and subsistence.

The abundance and good quality of food for the people.

The care taken of children from their infancy, and still taken when they go to school, and when employed in factories or other public establishments.

Vaccination, and such regulations regarding the public health as will prevent the breaking out of foreign contagious diseases.

The cheapness of the products of industry, which will allow the poorer classes to contract habits of prudence formerly unknown, as, indeed, they were impracticable, and which would enable them to escape the vicissitudes of seasons. In fine, these causes necessarily include such measures as are effectual for suppressing all nuisances in cities, especially those of colleges, theatres, hospitals, prisons, churches, and all other public institutions, which, in a great number of places, still stand in need of ventilation, heat, and cleanliness. In fact, we can easily estimate, in a direct manner, the results of such changes as we speak of, latterly, in contemplating the consequences of their influence on mortality during the last century in the three countries of Europe in which these improvements have been most marked. If we connect in our imagination, in one group, England, Germany, and France, we shall find, by inquiry into their domestic history, that in the vast and populous region thus created, the mean average of mortality every year was formerly 1 death to 30 inhabitants, whilst now it is no more than 1 in 48. This difference reduces the number of the deceased every year from one million nine hundred thousand, to one million twelve thousand in the above population; so that we have in every 83 individuals in England, Germany, and France, one at least who owes his continuance in life, every year, to the results of improvements effected in these countries for the preservation of health.

Thus, then, may we look upon the progress of civilization, not merely as a sort of embellishment of the life of man—it is more, for it becomes an instrument of his preservation and security. The effect of an amelioration in the social state of any people is to diminish, in proportion to the population, the number of annual births, and still more to diminish the amount of mortality. On the contrary, it is the uniform character of a barbarous nation, to have a great number of births, either equalled or surpassed by the number

of deaths. In the first case, the males attaining in large numbers, at the same time, the perfect stage of maturity of their physical and moral development, the population is characterized by strength, intelligence, and manly conduct; whilst in the other, the people remain in a permanent state of infancy, and the generations rapidly succeed each other, without any attempt at turning the experience of the past to the improvement of their condition.

ART. II.—*The Black Watch.* By the Author of "The Dominie's Legacy." In 3 vols. London: Bentley. 1834.

THE opening scene of this national story presents to our observation a tall youthful Highlander, dressed in bonnet and trews, stealing, by the light of the first peep of day, from the straggling outskirts of the old town of Inverness, and setting hastily forward on some boyish excursion. This lad turns out to have been an apprentice to a wheelwright in the old town, and liking neither the master nor the work, he took this method of getting rid of both. Stopping on the top of a hill to take breath in his flight, he bethought himself of examining the amount of his worldly store. It was very scanty, and very easily counted. But the lad had another piece of wealth about him, the value of which was not so obvious: it was an old-fashioned gold clasp, which he obtained from the woman with whom he had lived from the time he was an infant, and had always cherished it with the utmost veneration, having some instinctive notion that it might one day prove an instrument of fortune to him. Making the best of his way across mountains, Hector (for such was the name of the hero) arrived at Perth, exhausted, without a shilling—without a friend or acquaintance. He was seen in this helpless state by a middle-aged Highland woman, who sat spinning at her door: she took him in, and treated him with kindness. She procured him a situation with a substantial burgess, by name Hugh M'Vey, who, having duly examined the boy, was well pleased to employ him.

Hector was in every respect situated as comfortably as he could expect with the burgess, but there was something still wanted to his happiness. He had heard of the roving life of the free Highlander—he had followed the gallant adventurer, in imagination, through the echoing forest, and had listened in rapture to the tale and song which depicted scenes of romantic felicity, highly calculated to excite the enthusiasm of youth. He longed, accordingly, to follow to the field, and, from the reports which he daily heard in Perth of forthcoming wars and agitations (for the period of the plot is between 1715 and 1745), his wishes were likely to be soon realized.

One morning as he lay in bed, his dreams presented to him a warlike band marching forth in martial array, while the valleys

around echoed the sounds of some war-tune from the bagpipes. The tumult seemed to increase, and the bagpies became louder and louder; the tread of men was heard by him, and they seemed to come nearer; a loud shout arose, amid which the cry of "The Black Watch! the Black Watch!" was distinct. Hector jumped out of bed, and looking into the street, saw a party of the Black Watch tramping through the town. The traditions to which he had often, for hours, stood listening, had given a splendid description of this body, and he was not satisfied without knowing more about them. A fray arose in the streets between some Highlanders and the red soldiers, as they were called. Hector proceeded to the scene, and seeing the brave mountaineers hard pressed, he resolved to assist them. Their leader (Duncan M'Naughton) was put into jeopardy by the enemy, and Hector, seeing his critical circumstances, was enabled to save his life. The Highlanders were defeated, many were taken prisoners, but Hector escaped in safety, and returned to his master.

On the ensuing day, M'Evan, the Laird of Glenmore, waited on the burgess to say, that should Duncan, who had been arrested, be found guilty, the deacon and the baillie must connive at his escape. The next day being the opening of the assizes, M'Naughton was tried, and, being found guilty, was condemned to death.

The deacon and baillie, in conformity with their promise, did all in their power to promote the escape of Duncan. Hector is employed for the purpose, and succeeds in gaining access to him. He then opens the whole object of his gaining admittance, explaining to the prisoner that he came to emancipate him; but the obstinate Highlander refuses to be so released, and Hector was under the necessity of retiring. He returned with the son of the Highlander to the prison, both being resolved to effect his escape. By the exhibition of the greatest courage, they succeed in bringing out old Duncan. The party proceeded immediately out of Perth, and succeeded in gaining in safety Glenmore's castle. Hector and young M'Naughton enter the castle, while Duncan, fearful of being recognized, retires. The two youths are received with true hospitality by the mistress of the castle and the two daughters, Kate and Marion.

Some months passed: M'Naughton joins the Black Watch as a volunteer—Hector remains at the castle for some time, but during his stay, is induced to accompany the laird, who sets out for the residence of the Earl of Breadalbane, to pay a complimentary visit. On the road, which appears to have been a long one, they happened to pass the encampment of the regiment of the Black Watch. They had a full opportunity of observing the men, now amounting to 800, and the description of them seems to have called forth the best powers of the author. This regiment is by no means a creature of the fancy—it once existed, and, we believe, that the account which is given of it is strictly correct.

"Instead of the short-tailed coat now in use, the soldiers of the Watch wore scarlet jackets and waistcoats, with buff facings and white lace; and instead of the heavy bonnet of black feathers now worn, a smaller bonnet, with the diced border, of different colours, resembling the fees cheque in the arms of the family of Stewart, and this, in some cases, set off by a plume of cock's or eagle's feathers, and in others by a small bushy piece of black bear's skin. The belted plaid, of twelve yards length, so called from being kept tight round the body by a belt, was worn in the usual manner, partly placed round the middle, and the upper part fixed on the left shoulder ready to be thrown loose, and wrapped round the shoulders and firelock in rainy weather, or to serve on the march the purposes of a blanket. Besides the belt which fixed the plaid, and in which were stuck, in most cases, pistols and a dirk, in addition to the regular arms, another broad black belt, fixed in front by a large buckle of brass or silver, served to support the basket-hilted sword, which, along with the musket and bayonet, were furnished by government; and round the middle was a third belt of black leather, which served to support the cartouch-box, then worn in front. With all this weight of arms, in the wearing of which this regiment of gentlemen were permitted a certain *ad libitum* irregularity, which would be surprising in the present day, when officers have a very different sort of men to deal with: many were also permitted to wear targets, after the old fashion of the country, which, appearing thickly in the ranks, had a very peculiar effect. Nor did this custom, soon or easily, give way to time, and the habits of the infantry, among whom the Highland regiments mixed, any more than the other dearly-loved customs of their fathers; for, seven years after, as the celebrated Captain Grose relates, he saw them still worn by the men of this regiment, then on service in Flanders."—Vol. i. pp. 194—196.

The trains of visitors having arrived at Balloch castle, the residence of the Earl of Breadalbane, Hector was filled with expectation, for he had been informed by the laird, whom he accompanied, that he should at least see and hear something which he should afterwards remember. His high anticipations were doomed to be disappointed, for, after the laird himself was obliged to wait for some time in the old entrance, to the great surprise of his own men, who had always thought him the greatest being in existence, he was at last admitted, and Hector was ultimately sent with the rest of the attendants to the rear of the building, where they were all indiscriminately huddled. Having remained here for some time, he passed out of the small postern at the rear of the building, and meditated on the sad fate to which he thought he was doomed. Mounting one of the knolls in the park, into which he had wandered, he viewed with delight the sylvan scene which presented itself before him. His attention was suddenly attracted by the sounds of female voices, and turning round, saw a group of ladies, with one of whom he was powerfully enchanted; he watched her as she passed, and determined upon once more seeing her. The opportunity soon offered. A ball took place at the castle of the Earl of Breadalbane, and it chanced that his curiosity led Hector to climb up into a balcony, which com-

manded the dancing-room: there he saw the graceful girl who had so fascinated him before. Still waiting in the spot which he occupied, and doubtful if he should not retire, what were his feelings when the very vision of beauty which had so overpowered him, the charming girl herself, accidentally appeared on the balcony! Hector accosts her—she, nothing loath, listens; and, in reply to his inquiries, informs him that the tears, which so plentifully bedew her cheeks, arose from the rudeness of the man who was about to be forced upon her as a husband, but whom her heart abhorred. The interview was of short duration, but it was every thing to Hector, who retired to the castle, where he was surprised at the attention which was paid to him, but which was soon explained. It appeared that a dispute arose between the Laird of Glenmore and the Earl of Breadalbane, and they agreed to decide it by a combat. Crombie, the suitor of the young lady, whom Hector had accidentally met in the balcony, was appointed as his champion by the Earl, whilst Glenmore selected Hector. A long account of the combat is given, but the conclusion only offers any thing of interest.

"Hector, now in earnest, sprang upon his astonished adversary. A few passes more showed the mastery our hero was obtaining, both over the weapon and the spirit of his adversary. Crombie now fought with a wild malignity that became quite reckless, but his despairing energy being still unsuccessful, he found himself, after a few vigorous efforts, obliged to assume the defensive, which was by no means his forte, and Hector now pressed him round the arena in a style which elicited loud, almost tumultuous shouts of applause. While doing this, the animated eye of Hector seemed frequently to glance to a large cockade of scarlet ribbon, which, with consistent taste, the honourable young man had stuck on the side of his bonnet, just over his right ear. While Crombie's arm was now extended in almost powerless defence, Hector, watching his opportunity, with a clean stroke, cut this ornament from its place, upon which a shout was set up that the contest was gained; but Crombie, with glaring eyes and clenched teeth, still continuing his efforts for one cut at his adversary, a cry from several voices of 'Let him have it! give him the steel!' emboldened Hector to another aim, and avoiding a blow of the exasperated young man, he returned its intention by a dexterous touch of his point at the inside joint of Crombie's shoulder. This was the last thrust he was required to make. The sword fell powerless from the hand of him of the philebag, while shouts of victory deafened the ears of the bystanders."—Vol. i. pp. 311, 312.

At the commencement of the second volume, the author finds it necessary to make a transition from the Highlands to London, for the purpose of elucidating there some corresponding events of the story. The scene accordingly opens at the residence of General Lamont, in Long-acre, and we discover the General and Mr. Hoskins engaged in earnest conversation, during which the former makes an important disclosure to his friend. The substance of the secret was, that five-and-twenty years ago, having resided in

Scotland, the General took to himself a wife, having determined, as he was in very easy circumstances, to lead a quiet and domestic life; but no offspring appearing, both became very unhappy, and sought in the hurry of society a refuge from the solitude of home. The General proceeded to tell his friend, that he was induced to leave his home and his wife, and, with the King's commission in his pocket, go out to join Marlborough in Flanders. The General gives a most heart-rending account of the cruelty which he practised against his wife, under a false impression that she had been unfaithful to him. The intelligence was conveyed to him by some monster calling himself a friend, and, by a most unhappy coincidence, the wife, at the very crisis of the plot, gave birth to a boy, and thus appeared to contribute an irresistible proof of her crime. The General, under these circumstances, became infuriated, and sent a severe letter to his wife; but he never heard from her, for she died under the effect of the treatment of her husband. The General informed his friend that the boy also died; but old Hoskins finding that the General had no personal cognizance of the child's death, bid him not despair of the possibility of yet seeing him alive. This suggestion partly arose from an incident that occurred to Hoskins in the apartment of the General. Whilst listening to the melancholy story of his military friend, Hoskins caught a view of a portrait hanging in the room, and expressed sudden amazement at the sight. Lamont desired an explanation, and Hoskins informed him that, in an excursion in the Highlands some short time before, he had met with a boy whose countenance bore a striking resemblance to that of the painting, which was a portrait of the General's wife. But this discovery was made at a moment when it excited but little interest, and all recollection of it appears to have been dropped.

The author now takes an opportunity of introducing an historical notice of the regiment, the Black Watch. From an early part of the last century, it was the practice of the government to appoint companies of picked men to be stationed in different districts of the Highlands. At first the number of companies was limited to six, and as they were severally commanded by noblemen or gentlemen, who acted independently of each other, they received the name of "Independent companies." They derived their designation, Black Watch (*Reicadan Du*), from the dark colour of the tartan which they wore, and which being composed mostly of black, blue, and green, enabled them to conceal their bodies in the thickets, and also gave them an imposing dark appearance. The further account of this body we give in the words of the author:

"The duties of the Highland Watch, when spread over the mountain districts of their country, were of a nature which required, in general, all the delicacy and forbearance of spirit which should characterize persons of a superior condition; and were, upon the whole, of a species which never

could have been entrusted to such men as usually fill the ranks of our modern infantry, far less to the common soldiers of that immoral period. The various attainders and confiscations which the attachment of the Gael to their ancient kings had occasioned in the Highlands, having thrown a number of families into misery and destitution, together with the differences in politics, which are the natural consequences of mercenary temptation, so much the system of government from Walpole's times to the present, having aggravated the quarrels, and increased the reprisals of rival clans—all these causes were productive of the disorders which it was the duty of the Black Watch to detect and repress. These disorders, however, and that spirit of revenge which, to an exaggerated extent, has been attributed to the Highlander, with occasional cattle-driving and stealthy opposition to the law, were, notwithstanding all that has been represented regarding them, in reality much inferior, both in amount and aggravation, to the robberies, rapines, and assassinations, then committed in England, to an extent, and with an effrontery, that is astonishing in times so near to our own. Nevertheless, among a people simple in their manners, and moral in their lives and sentiments, to a remarkable degree, such disorders being often mixed up with politics and party spirit, made a strong appearance in the calm life of the hills; and, at least, afforded a handle for that irritating severity with which, during this and the preceding reign, every thing like offence committed in Scotland was uniformly treated by a government, contemptible in history for its own shameless corruption. But when it is considered that the duties of the Watch embraced also the watching of all meetings of the chiefs, and the checking of every thing like political combination, as well as the enforcing throughout their glens the severe provisions of the hated disarming act, and the hounding out of robbers and Caernachs, and that the offenders were very often the near relations or connexions of the men employed against them, the painful delicacy of their duty may easily be understood; yet that duty they appear to have performed without reproach."—Vol. ii. pp. 80—82.

An order from government was despatched to Scotland directing the Black Watch to march to England. The summons excited a great sensation, and though the men received it at first with anger, they were induced ultimately to acquiesce. They proceeded accordingly to London, and instead of finding the king, who, they were promised, would review them in person, they were informed that he had departed for Hanover; and what was still more unpleasant, they were told that he had left peremptory instructions that the Black Watch should also proceed to the Continent on foreign service. The indignation of the principal portion of the soldiers knew no bounds, and desertion to a considerable extent was the consequence. The deserters had at their head young M'Naughton, who formerly had assisted in the escape of his father from prison, and the whole of them set out in the middle of the night to return to Scotland. A proper force was sent in pursuit of them, and brought them back prisoners: they were tried and condemned.

In the meantime, Hector hears of the misfortunes of his intimate friends in London, and without loss of time departs for the scene

of their calamity. As he stops in the vicinity of the metropolis he is met by his former antagonist, Crombie, who being a fierce anti-Jacobite, causes Hector to be arrested: he is led before a magistrate who turns out to be Sir Thomas Ruthven, the father of Helen, the heroine of the balcony at the Earl of Breadalbane's, and is charged with the crime of being a Jacobite. Hector is detained in custody by the magistrate, but Helen his daughter, hearing the circumstances that occurred, comes forward to inform her father that the prosecutor in this case was the enemy of the prisoner, and that the proceedings were altogether the result of a vindictive purpose. These grounds were sufficient in the magistrate's opinion to warrant his discharge, and Hector was set at liberty. He could not leave the spot, however, without an interview with Helen, who gave him letters to Lord Gosford, in the hope that, through his influence, the prisoners in the Tower, under sentence of death, might be saved. The letter was accordingly presented, but the nobleman, in an interview with Hector, soon satisfied him that he had no expectation of success: he advised the young man, therefore, to seek by all means access to the Princess Elizabeth, as being the only source of hope that was left; and for the purpose of facilitating this object, Hector received a letter from Lord Gosford directed to Lord Hervey, a favourite of the Princess. The letter, and the visit of Hector to Lord Hervey were successful, and the former had the good fortune to be admitted to an interview with the royal lady, who granted a letter in favour of the prisoners, addressed to the Privy Council. But the dye was cast, and the Council refused to withdraw the sentence.

In the meantime, the regiment of the Black Watch was sent to Flanders, and as Hector had acquired a reputation for bravery, and moreover had shown an anxious desire to join the regiment, little difficulty was encountered by him in obtaining a commission in the Black Watch. Hector was lucky enough to have formed one of the officers of this regiment in sufficient time to be able to take part in the great and decisive battle of Fontenoy, a subject which leads the author into the details of the political relations of Europe at that era. He also presents an elaborate, and indeed, a very luminous account of the celebrated action. Some very curious collateral reflections are excited by the re-consideration of this battle, which refer to some very important questions relating to the truth of history. The author who undertook to give an account of its details, naturally applied himself to such investigations as would supply him with authentic materials for the purpose, and was not a little astonished to find, that so far as the English accounts of the battle went, they were not only scanty, but even contradictory, so prone are nations to be silent on their defeats. Consequently, the greatest difficulty was met with by the author in arriving at even a vague understanding from them, of the

rationale of the battle. Voltaire's description, that which is mostly followed, except by Marshall Saxe, is no more than a continued series of compliments to the French generals, but which belong more naturally to a work of fiction, than they do to genuine history; besides the work of Voltaire furnishes no clue whatever to the portion of the armies, and the site of the action. The English Earl Crawford, who fought on the side of the allies, has written an account, the only impression conveyed by which is the certainty that the failure on the side of the allies, was due altogether to the incapacity and discord of the leaders. Such is the condition of our materials for affording information on this great historical event: the French have therefore had no controul in the freedom with which they are always disposed to exaggerate their own achievements, and this may be one cause why it is that up to this moment they hold up the memory of this great fight as a warning to England, that her standard borne against the French nation, has not always been accompanied by invincibility. One or two anecdotes in connexion with the battle, will not be unwelcome to our readers.

"These six men (prisoners) were sent back by the Duke of Cumberland on the following day, from regard to their bravery. In resisting this desperate attack, Voltaire tells (*History of the War of* 1741) that an English soldier drove his bayonet into the leg of the officer who headed the detachment, through the heavy hussar boot, with such violence, that he was unable to pull it out again; and the horse ran off with the bayonet sticking in its side through the unfortunate captain's leg, and the butt-end trailing on the ground. Maddened with pain, the animal galloped among the lines, the musket tearing open both wounds in such a manner, that both died in a little while after."—Vol. iii. p. 200.

Hector distinguished himself eminently in this great battle, and at one moment was in the act of seizing a French standard, when a blow from behind stunned him so that he was compelled to yield the precious prize. On turning round, the figure of his old persecutor, Crombie, stood before him, and Hector had the mortification of seeing the villain snatch up the fruits of his prowess, for Crombie had now possessed himself of the enemy's flag. It appears that Crombie had also obtained a commission in the Black Watch, and had preceded the object of his vengeance to Flanders.

The effect of the blow inflicted by Crombie on Hector, left the latter a prey to the enemy, and he consequently became a prisoner. He was conveyed to Paris, where, being on parole, he meets his old friend Duncan M'Naughton, whom he had released from prison, and who, after the execution of his son in London, could no longer remain in his native country, but joined Clare's Irish regiment which fought for the French king. Duncan invites Hector to join the young pretender, then about to make a descent on Scotland;

but Hector's sense of duty and honour kept him still to his regiment, and his allegiance to the House of Hanover. It was stated by the author, that the king of France being at Fontenoy, noticed Hector in a particular manner, and now being in Paris he was invited by his majesty to the palace to attend one of the fetes given in commemoration of the great victory of Fontenoy. The description given of the fortuity and the adventures of Hector, amongst its scenes is carried out at length, and is, we believe, correct so far as respects its general fidelity to truth.

The two powers, France and Great Britain, entered into a negotiation for an exchange of prisoners, and Hector was soon on board a vessel which bore him to Leith. On his arrival in Scotland he found that the battle of Culloden had only just been fought, and he is ordered to join the Black Watch now directed on a strong-hold of the rebels near Breadalbane. The regiment, to his great mortification, has Crombie for its leader. The soldiers attack the stronghold; and Duncan M'Naughton being one of its defenders, took a leading part in resisting the attack, during which he killed Crombie. This place becomes the final scene in which poetical justice is rendered to the whole dramatic company. Hector is recognised to be the son of General Lamont, and is married to Helen Ruthven. In the *Black Watch* we have a very valuable contribution to our historical novels.

ART. III.

1. *A Selection of the Papers Showing the Nature of the Arrangements now in Progress in Bombay for providing a Supply of Silk.* Parliamentary Papers. 1833.

2. *Memoires de la Societe Royale d'Agriculture, Histoire Naturalle et Arts utiles de Lyon.* 8vo. Lyons. 1833.

3. *Memoire de la Societe Royale d'Agriculture et des Arts du Department de Seine et Ouse.* 8vo. Versailles. 1833.

IF we cast our eyes on the recent and present state of silk manufactures on the Continent, particularly in its chosen seat, the south of France, and in England, we shall find many elements developing themselves in the prospect which promise an ultimate victory to the latter in the great struggle for supremacy. The chief grounds on which we venture this prediction, are founded on the relations in which even now we stand to France as a rival in her silk productions; the strides which we are making to reach the progress she has attained in this department, are almost crowned with success, and when at last we shall be placed on the same footing with her, which, we desire to know, is most likely to win the race

in the end? England has already shown what she can effect in this manufacture, without even the important assistance of a home-growth of raw material which France enjoys. But even that advantage has its limits, and in the following paper, the reader will learn for what reasons it is that France has no hope of extending any further the support which this advantage has so long afforded her.

From the records of the Agricultural Society of Lyons, we gather some interesting intelligence respecting the subject of silk cultivation. It may be necessary to state, that this society has devoted itself altogether to the great object of perfecting the growth of the silk-worm in the whole southern provinces of France. In fact, the comforts and the wealth of the inhabitants of those provinces are altogether connected with this branch. It becomes, therefore, a matter of great consequence to this people to contemplate the extensive amount and rivalry with which their monopoly is about to be assailed, and to take such steps as will save their ancient trade from those infractions which the enterprise of European nations are about to make upon it. The manufacture of silk is now established in Bavaria, and in Wurtemberg; in Prussia the planting of mulberries is conducted under the liberal encouragement of the government, upon a very extensive scale; mulberry plantations have also been laid down in Holland, as well as on the banks of the Wolga. Not only have the states northward of France, colonised, as it were, the materials of support for the silk-worms, but silk factories have been established in them which threaten the best produce of France, contending with them very firmly in the market. Indeed, not only do Switzerland, the north of Italy, and Austria, send silk goods to markets which were formerly supplied by France alone, but the provinces of the Rhine, and even manufacturers, as remote as the Russian dominions, bring silks to these markets. England has declared hostilities against the silk manufacture of France in a manner so determined, that the French are quite apprehensive of the consequences, and her regulations for encouraging the growth of mulberries in her colonies, cannot fail to give an immense stimulus to the production of silk throughout her dominions. The climate of Jamaica, and that of the Indies, are so favourable for this purpose, as to be capable one day of being turned into silk stations as well as sugar and cotton colonies; and, no doubt, British ships will be employed in bringing home silk for consumption in Great Britain, just as now they are occupied in importing unto that country sugar and cotton. Anticipations like this, are now the subject of deep meditation in France, and they give rise to an anxious spirit which has led, not only the government, but many local societies connected with agriculture, to consider what opportunities for improving the cultivation and manufacture of silk remain to be made useful in that country.

Hence we find, that the great community of Frenchmen, whose interests are immediately or indirectly involved in this important branch of commerce, are bestirring themselves, and are devoted to the investigation of such questions as these; what are the conditions exactly, under which the cultivation of silk is at present carried on in France? can improvements be introduced? what are the hopes of something being done, either by means of extending the production, and by its better management? These questions have been discussed at considerable length during the last few years in France, so that we may expect no small degree of light to have been thrown upon them by practical men. The Secretary of the Academy of Lyons, M. Grognier, has shown great learning and research in tracing the history of the silk manufactory from the era of the middle ages, principally with the view of exhibiting the principal changes of locality which this production underwent since that period.

In ancient times, silk-worms constituted a material of commerce peculiar altogether to the eastern world; it was not until the first century or two of the Christian era that they were brought even to Constantinople. The animals sustained the climate of the shores of the Bosphorus so well, that the cultivation of them spread over the Peloponessus, the surface of which, in a comparatively small interval of time, became covered with mulberry trees; the importance of which, in its connexion with silk works, may be judged of when we find that it led to the creation of a new name for the whole territory. From that epoch we find silk manufactures made, not only in India, China, and Persia, but also in Greece, and these were worn by the monarchy of the middle ages, and the chief persons about courts.

About the middle of the twelfth century, Roger II., King of Sicily, who had been a Norman prince, conquered some of the principal places in the Morea, in which he found numerous establishments for the manufacture of silk, and being a prudent ruler, he lost no time in transferring the manufacture to Palermo. The delay which occurred in the introduction of the silk-worm into Europe, was not owing to the want of mulberry trees, for they had been cultivated in it long before even the time of Justinian, but it was altogether because nothing was known of the worm, at least in reference to its weaving faculties. Being a native of the east, it naturally attracted the attention of the inhabitants of that portion of the world, who began by encouraging it in the formation of the silk, without having any notion of the use to which it was afterwards so happily converted. Authentic history shows that the Moors, during their domination in Spain, cultivated mulberry trees, and reared silk-worms, at an era when all the eastern silk came from Greece. The barons, on their return from the crusades, planted mulberries around their castles, and yet it would appear that no manufactures of silks were known in France

before the reign of Louis XI. That monarch not only planted mulberries in his park at Plessis-les-Tours, but founded the great manufacture of Lyons, to which, as a central point, he united Italians from Florence and Lucca, expatriated at the period in consequence of the sanguinary quarrels of the Guelphs and Gibbelines. The author of the treatise to which we are now directing the readers attention, states that he took some pains to ascertain the facts which he states in respect of the early history of the French silk manufacture, and he found that the manufacture of silk in Lyons was solely the work of Louis XI., cruel and tyrannical as he had been, and not of Francis I., as is generally supposed. It was about four years after silk was worked in Lyons, that it was introduced into Tours.

Whilst the pursuit of the history of silk forms a subject of great attention in France, the consideration of the details of its cultivation has also been extensively discussed. No less a personage than the Prefect of the department of the Rhine, M. de Gasparin, has taken a great deal of pains to diffuse interesting information on the subject, and he shows in a work, of much value, the principal difficulties which will attend any attempt in France to extend the cultivation of silk beyond its present limits, in the southern portion of that country. This gentleman speaks from personal acquaintance with the practical agriculture of that part of France, and his observations, therefore, will prove the more worthy of attention.

Scientific men were formerly of opinion, that the same climate which answered for breeding silk-worms, was also best fitted for mulberry trees, and that where the one did not grow, the other could not be cultivated. But this has only proved an unfounded theory, inasmuch as for ages, silk-worms which formed the riches of one country, when brought to another where mulberries grew in perfection, were seen to fail altogether in the nature of the production. The white mulberry appears to thrive very well in the cold regions of Silesia; the black species, which will sustain the silk-worm, is indegenous to England, and to the whole of the north of Europe, as far as Upsal in Sweden; in these northern climates also, silk-worms have been reared, anda very fine silk manufactured from their silk. Thus is the position made out on undoubted evidence, that the natural limits of the cultivation of silk are not yet determined, and that there is no reason for believing that any obstacle exists to prevent the extension of this cultivation over the whole continent of Europe.

But, generally speaking, the cultivation of a particular article is not limited alone by boundaries which climate and temperature may raise against it; it is also subjected to those boundaries which economy places before it. As an example of the way in which this agent operates in practice, it may be mentioned, that up to Lyons the olive bears fruit, but beyond that this tree is not cultivated, because its produce would no longer repay the expense of its culti-

vation. In truth, success in the attempt to produce vegetable food, will depend entirely on the amount of the population which may be made available to undertake its labours. Thus there are economical limits, as well as statistical limits, to the existence of a particular sort of cultivation in particular districts; and there are still other limits to it, which arise not from the want of population, but in consequence of the confirmed habits of that population in a totally distinct employment; and it is to this latter cause that most French writers attribute the want of cultivation of silk in the northern division of France. The various facts which have been collected in reference to this subject, furnish very intelligible grounds for explaining consequences which at first appear enveloped in mystery.

The establishment of silk cultivation in any given district must always depend, first, on the amount of the population,—and next, upon the mode in which employment is distributed amongst them: every thing in this department, as in almost every other, is accomplished by human industry. Now, when the period arrives at which the silk-worm is about to discontinue its existence in the open air, it requires a greater degree of strength, so that a considerable addition to its nutrition is essential. In the south of France, this season occurs generally in May, when the whole of the other agricultural labours are suspended in the farms, and the labourers are all employed exclusively with the silk-worms.—Farmers, their wives, children, and servants, are seen pulling the leaves of the mulberry, carrying and distributing them to the silk-worms; frequently even they are obliged to employ labourers from other districts to assist them in this work. Small proprietors, and a good number of labourers, are likewise employed in the cultivation of silk-worms. In the department of Vaucluse, the whole of the rural population is exclusively engaged, in the season of which we speak, with the silk-worms. There is no doubt but the other departments of agriculture must suffer from neglect during this time, but very fortunately the season usually arrives when the fallowing is completed, and the mowing season scarcely ever begins until the silk-worm one is over.

In the district just mentioned, it is the custom to let the land lie idle every second year, and, consequently, half of it is always out of cultivation. The object of this is to do away with a great portion of the expense of agricultural labour, since there is so large a share of it wholly devoted to the silk-worm. In those parts of the district where the practice of fallowing is abolished, where weeding and the formation of meadows offer so much new employment in the spring season, it is evident that the usual labourers will not have the activity necessary for supplying silk-worms.—There is, therefore, an unavoidable necessity to call in strangers, which are a great source of expense, and the dread of which is very often the motive with farmers to give up silk-worm cultivation.

At the season to which we have just been adverting, there is required for as many silk-worms as will produce one hundred kilogrammes weight of cocoons per day, a weight of mulberry leaves equal to two hundred kilogrammes. The French kilogramme is about two pounds three ounces of our avoirdupois. An average workman would gather all these leaves in a day; besides, there is a woman necessary to take care of every one fifty kilogrammes of cocoons, and the calculation is, that this season one hundred kilogrammes of cocoons require two-thirds of a whole day. It is, therefore, obvious, that the quantity of cocoons furnished by silk-worms in a given place is limited by the condition of the rural population in the May season.

But there are other circumstances which materially influence the diffusion of silk-worm cultivation; such, for instance, as the nature of the tenure held by the proprietor of a mulberry farm. In all places where the silk cultivation is in a flourishing condition, it is found that there is a remarkably small division of property—that is, the farms are very contracted. This is the case in the mountainous parts of Milan, in Piedmont, Provence, Languedoc, and Dauphine. In fact, the same remarkable state of things exists in China and India. Thus, every holder of land in these parts has his own supply of mulberry leaves, and is consequently exempted from the necessity of making yearly advances in order to purchase the leaves. Besides, the establishments are in general on a small scale, which is a strong reason, as shown by experience, for expecting that they should succeed. In places where the farms are extensive, fresh difficulties to silk cultivation are found: individuals who are actually engaged in the cultivation, are persons merely hired by the proprietors, and will not give that attention and care to the business which would be afforded by those whose interests are directly involved in the success of the speculation. Again—under such circumstances, the cultivation is more precarious, inasmuch as one failure affects at once an extensive establishment of silk cultivation. Neither will any facilities be given to this cultivation by the system prevailing in France, in some parts where land belonging to townspeople are left to farmers as agents for their cultivation. In short, it is the deliberate conclusion of every rational mind, that the present state of the relations between the owners of the soil and the tenants in France, will not allow of any extension of the silk cultivation.

Here, therefore, the hopes of the French would have been finally lost, were it not that a penetrating countryman of theirs had succeeded in finding out a remedy. He discovered that, in some eastern countries, the mulberry was treated as we treat our corn—that is, it was sown as a yearly crop. An attempt to repeat the process has succeeded in the neighbourhood of Turin, and the French cultivators are delighted at the discovery, for it gets rid at once of all the obstacles which we have been describing to the pro-

gress of silk cultivation. The gentleman who, by his labours, has conferred this favour on his country, is M. Bonafous, who has added to the compliment, by pointing out a species of the mulberry, which is a native of the Philippine Islands, as fit for the French soil, and for the cultivation of this species, he has offered a handsome premium. His announcement of the prize is accompanied by an account of the advantages which the cultivation of it possesses; and, amongst other recommendations belonging to it, is this, that the leaves may be gathered by women and children, without any of that risk of personal danger which is so imminent at present, in consequence of the height of the trees.

Not long since a large establishment was formed at a place called Senart, in the department of the Seine and Oise, for breeding silk-worms. The mulberry chosen for cultivation in this place was the white species, with large leaves: it was planted in a sandy soil, and was not put down to any great depth. In a half hectare of land in this place, five hundred dwarf plants are received. The hectare consists of a little more than two of our acres. In four years these plants yield from fifteen to twenty pounds each of leaves, so that it may be expected that in the sixth year a half hectare will yield about ten thousand pounds weight of these leaves, which will afford nutrition to as many silk-worms as will furnish a quantity of silk that will fetch about 850 francs. Upon the whole, the experiment has proved successful, and great hopes are entertained that its effects will be followed by important results in France.

From the consideration of silk cultivation in France, we turn to the efforts which have been made in our own dominions for the purpose of extending this cultivation. We have seen no adequate account of the proceedings which have been of late years pursued by our government in this department of its general duty, and it will be our task to give a summary of what has been accomplished by it in India, were it only to show how much may be effected by zeal and discretion.

It appears that two British merchants, trading to the East Indies, were induced, in the year 1827, to apply to the Bengal government to allow of experiments to be made for the purpose of trying an experiment in that Presidency in the cultivation of silk. The government agreed, and silk-worms, under proper superintendance, were sent to the prison of Ahmadnuggur. The example thus given was followed by several persons, and, amongst others, a Mr. Mutte, a native of Italy, eagerly entered into a speculation of the kind, in which he was materially assisted by the British merchants just mentioned. In the hope of improving the silk of Bombay, it was further suggested, in the year 1831, by the merchants, that it would be advisable to obtain from Egypt, Italy, and St. Helena, both silk-worms' eggs and mulberry trees, for in those places the trees and the worms were of the best quality. It is proper to pause here, for the purpose of noticing that raw silk had been long made

in Bengal. The silk-worm, however, does not appear to be a native of India, and to have been transferred to Bengal from the northern provinces of China, as was the case with the worms brought to Europe. The domesticated silk-worms of Bengal are various, but all are inferior in the quality of their produce to the Chinese silk-worm. Attempts have been made to renew the breed in Bengal, by bringing eggs from China; but the worm has been found very rapidly to degenerate when retained for a short time in Bengal. This is a curious fact, particularly when taken in connexion with the well-known circumstance that in Italy, Spain, in the south of France, and in Constantinople, silks of the finest texture are made equal in quality to those of China. An experiment has been tried in India with some of the best European breed of silk-worms, but without success; whilst at St. Helena the best results were produced by a similar experiment. In this latter island four species of silk-worms are cultivated, one of which, having been transmitted from Piedmont, is superior to the rest. There has been also successfully grown in St. Helena, one of the best species of the mulberry, the large-leaved sort, well known to the Italians, and prized by them under the name of "Doppia." The foliage affords a great proportion of nourishment to the silk-worm. The success which attended the St. Helena experiments induced the government to send there for eggs and plants, and the same application was made to the Consul at Egypt (as we have already mentioned) in the same year, 1831.

The eggs and mulberries sent from St. Helena were packed up in the following manner:—Portions of the eggs were attached to paper merely, and put into bottles, with muslin on the mouths: another series of eggs in bottles was buried in charcoal, and placed in a nailed box. The eggs which were obtained in Italy were carried out from Malta by the Earl of Clare: they were packed on the same plan. One paper of eggs was put into a phial, covered with a piece of muslin, and without a cork; the second was in a corked phial; the third in a phial with dry wood ashes; the fourth in a phial with dry sand; and the fifth in a phial with powdered charcoal: all the phials but the first were closely corked and placed in a box of powdered charcoal.

The St. Helena eggs arrived safe, and were immediately placed under the care of the Italian (Mr. Mutte) at Poonah. Those carried out by Lord Clare were nearly all spoiled, in consequence of his long detention at sea. The latter were procured by means of our Consul General (Mr. Barker) at Alexandria, who had himself introduced the silk-worm and mulberry-seed from Piedmont into Egypt, and established their cultivation with great success on the banks of the Orontes, in a populous district near Antioch.

The experiment, so far as it has gone in India, appears to have been unattended with success. A great deal of the imperfection of its silk manufacture is doubtless owing to the deficiency of mechanical

power; and the objections to it on the part of the best judges in this country, who examined the fabric, chiefly affect the manner in which the cocoons had been drawn into fibres, and by no means the quality of the silk.

ART. IV.—*Report from the Select Committee on Parochial Registration, with the Minutes of Evidence and Appendix.* Ordered by the House of Commons to be Printed. 1833.

IN this large Report we have the results of an investigation, by a Parliamentary Committee, into the very imperfect state of our registers of births, baptisms, marriages, deaths, and burials, as compared with those of most of the civilized countries of Europe. As the details which have been thus collected are not only important in their nature, but also highly interesting, we shall at once proceed to present them before our readers.

The first attempt on the part of the authorities of the country to create a means of recording the marriages, births, and burials, was made in the reign of Henry VIII., when the Lord Privy Seal issued an injunction, commanding that every parish should be provided with a book and coffer, in which the parson was to write down all weddings, christenings, &c., under a penalty of 3s. 4d. Several other orders were subsequently issued in the following reigns for the same purpose. Lord Burghley urged the adoption of a general register; but nothing specific was accomplished until 1653, when the Law Reform Committee made a draft of a plan, which was made a law by the Parliament. It was intituled, "An Act how Marriages shall be solemnized and registered, and also for a register of Births and Burials." This Act treated marriage as a civil contract to be solemnized before a Justice of Peace, and directed that a person should be chosen in each parish to be the *parish registrar;* that he should be provided with a register-book, and receive 12d. for every entry of marriage, and 4d. for every entry of birth and death.

This state of things continued until the Revolution, when the registry, not of baptisms, but of births, was enforced, as a sort of source of revenue to the State. By an Act of the 6th and 7th of William and Mary, the clergy were compelled to act, gratuitously, as civil officers, to collect information respecting all births, marriages, &c., in their parishes, of whatever denomination the parties might be; and a tax was set upon each, which reverted exclusively to the State. But the plan could not succeed, and another one was adopted, whereby parents were bound by a penalty to give notice of the birth of their child, and to pay 6d. to the clergyman. This tax did not last long; but in 1783 a stamp duty of 3d. was imposed on every entry of burials, marriages, births, or christenings,

to be demanded by each clergyman from the undertaker, or parties married, or the parents of a child whose birth or christening was registered; but in 1794 this Act was repealed. At present the parochial registers for baptisms and burials are regulated entirely by Sir George Rose's Act, which was passed in 1812, for the better regulating and preserving parish and other registers of births, marriages, and burials in England. But, as a practical measure, this Act has turned out a great failure; for although the title includes the word births, yet there is not a single provision in the statute for that purpose: the statute directs the receiving and arranging, and indexing all copies of registers, and making reports to bishops; but no compensation is awarded for this great labour. There is in this extraordinary statute a clause for appropriating penalties, but no penalties are imposed in it, save that of transportation; and the drawer of the bill must have been a very curious observer of human nature, if he thought that any informer would come forward to prosecute, seeing that his reward would only be to share the punishment of the delinquent! But the utility of these registers at present is quite set aside, for the Courts have determined against their validity in almost every instance where these registers have been presented as evidence.

Such being the nature of the law relating to parochial registration, the Parliamentary Committee proceeded to take evidence as to the excellence or defects of those laws, as to their practical operation, and particularly as to their merits as compared with those of the arrangements made in other countries for corresponding purposes. With this object in view, the Committee called before them several clergymen of the established Church, gentlemen of the legal profession, authors devoted to antiquarian researches, men of science attached to statistical inquiries, medical gentlemen who are interested in obtaining information on the extent and causes of mortality, together with some well acquainted with the civil state of foreign countries. Amongst the witnesses were dissenters of all hues, and several of them gave accounts of the manner in which the registers are kept. We shall select those which appear the most worthy of attention.

With respect to the Jews, the evidence of Mr. J. L. Goldsmid is very interesting. He states, that there are registers kept at each of the synogogues; but then these are under no legislative prescription, and therefore, in some respects, they must be imperfect. It appears that the registry of marriages and of burials amongst the Jews may be uniformly relied on, because at the celebration of a marriage, as well as at all burials, an official person attends, and he takes care to record the events with the usual particulars. But in reference to the births of the Jews, there is a great degree of difference, for more is left to individual exertion, and, therefore, there is more neglect. It would appear, that the naming and the circumcision of male children are most usually performed in the

house of the parents of the child. The operation of circumcision is described as one of great delicacy, and requiring great surgical skill; and no one can do it but a fit and proper person, who can show that he is properly authorized. The whole number of the circumcisers in the metropolis does not exceed three or four. Now it happens, that in most cases the circumciser registers the birth, and sometimes it is done by the parents; but in many cases there is great neglect. The course for those Jews in respectable circumstances, is to have the operation done in their own houses, and then to go to the synagogue, and have the name of the child registered. The fee is only 1s., and this all pay without distinction. In the case of a girl, the father goes to the synagogue, and there names her, making an offering to the poor according to his circumstances.

The society of the Quakers has been very particular about all their registers. The registers of births are in two birth-notes, one of which is delivered to the parents, the other being registered by the society. At each monthly meeting a suitable member is appointed a registrar of births, marriages, and burials. No mistake which may happen in a register is to be erased—it is corrected simply by drawing a line through the erroneous statement, so as to leave it still legible, and then what should have been written is inserted near it, and authenticated by the registrar, who writes his initials under it. No contractions are allowed to be used in filling up the usual forms of registers, except in the case of dates. The registrar, after entering the notes in his book, forwards the birth-notes to the quarterly meeting, when they are placed in a proper book, and indexed. The society admits persons not belonging to their body to be buried in their grounds, on condition that the burial takes place in conformity with the usual mode adopted in the case of Quakers; but the registrar, of course, must carefully note the circumstance. Witnesses, in all cases, are obliged to certify births, in all cases where they have been present at the birth. No fees whatever are taken on any of these occasions, and the whole course of the regulations for securing certainty and authenticity to the registers is completed with the most admirable precision. It is no wonder, therefore, that the Quakers should never feel any inconvenience from the present state of the law with regard to the registry of births or deaths.

In no other case, save that of the Quakers, who have acted altogether on an independent footing, have we any report except that which is unfavourable to the present system of registration; and if we carry out our inquiries still further, and see how the system operates in other ways, we shall have strong reasons before us calling for reform. Thus, as long as the present law continues, we can have no certainty as to the facts which make up the materials for enabling us to judge of the proportion of annual mortality. No registry is supplied by this system which can be relied on. Mr. Finlayson has been directed, for example, to draw up a table to

enable the government to carry into effect a most important scheme for granting life annuities to the industrious poor in old age. This gentleman declares that he is unable to determine, from existing parochial registers, the rate of mortality to which the industrious poor are peculiarly subject: he is obliged to set down rates which he is convinced are more than the parties ought to pay, being the amount of the rates which should be demanded from the nobility and gentry of England, if they could be supposed to be in a condition which would induce them to purchase such annuities. It is, then, a great hardship that the benevolent purposes intended by this measure should be almost completely counteracted, because, while the law of mortality prevailing amongst the mass of people remains unknown, no actuary can assign the lowest rate of contribution that can be exacted. Mr. Finlayson (who is the actuary of the National Debt Office) finding the evidences of the state of mortality in this country so imperfect, was induced to resort to the public register at Ostend, in Flanders, in order to procure an approximation to the rate of mortality which prevails in this country amongst the working classes. His knowledge of the perfection with which the registry was taken in Ostend, was the result of an accidental residence on his part in that town. In consequence of an affliction in his family, he was detained there for some months, and the circumstances in which he was placed ultimately led to a communication with the officers who kept the birth and burial registers. The system on which these registers are kept, he says, is perfectly accurate, so far as the duration of life is concerned. It appears that in that town, twenty-four hours after the birth of a child, it must be registered under a certain penalty; the civic officers also must see the child, to determine its sex. The father must next furnish a declaration of the day and hour when the child was born, of his (the father's) name, employment, residence, age, place of birth, his wife's christian and maiden name and place of birth; the whole of which is transcribed in the records of the town. The poorer classes are in the habit of bringing the child to the town-house. The same proceeding is deemed essential in case of death. Mr. Finlayson, in making this statement, mentions that he is only giving an account of what actually happened to himself; and he says that the town clerk assured him that it was impossible for any one of the town to lose his inheritance, so easy was it to trace his descent for any number of years. Mr. Finlayson being asked by the Committee what advantages in statistical calculations he was able to derive from the mode in which the registers at Ostend were kept, replied in a very decided manner. He was enabled, he said, to determine by these registers the expectations of life, and the values of annuities and of life insurance for each sex, and at every age, from the birth; he found from them, too, that the mortality on the whole population (consisting of eleven thousand souls) was annually at the rate of 1 death in every 36 and one-

eighth, or 8 deaths for every 289 of the population. In this country, Mr. Finlayson says, it is gravely stated, even in Parliament, that the rate of mortality is in some counties of England only 1 in 65, or eight in 520; but this he declares to be a manifest impossibility, because, if only 1 in 65 die in a year, then it follows, as an inevitable consequence, that the mean duration of life of an infant newly born is 64 years and a half; and that, therefore, the extreme of life must be near 130 years! but the undoubted fact is, that the general mean duration of life in England does not exceed 36 years. Mr. Finlayson was also able to determine the rate of mortality in early infancy, a subject completely unknown in this country. From the registers of Flanders, he was able to infer that of all the children born in that country, a number less than one-fifth die in the first year, and of these exactly one-fourth expire in the first month: thus it happens, then, in Flanders, that when 10,000 male infants are born, 8,021 only would survive the first year; but if the same number of females were born, 8,219 would survive the first year.

The Committee, after receiving ample testimony from all quarters at home as to the inexpediency of continuing the present very imperfect system of registers of births, burials, &c., sought in the Continent those examples which, from their results, might be adopted, in order to a wholesome improvement. Through the obliging assistance of the Foreign Office, they were able to obtain accounts on this subject from countries on the Continent, of which a general abstract is given.

In Spain, it appears that the forms are much superior to ours: we find that the vicar or curate in each parish is charged with the care of the parochial archives; that for this purpose a place is assigned in every parish church, with a clerk to inscribe in the books the names as well of the parties themselves, as those who come to demand extracts of the registers. In all parts of Spain the same scheme of registry is employed, as the most secure, simple, and perspicuous method for insuring the proper delivery of certificates when required. In the register of marriages in Spain, we find the names of each of the parties in full, their birth places, their parents, and the birth places of those parents; and next, the names of the two sponsors, and two witnesses. The register of baptism contains not only the names of the infant, of the parents, and of their places of birth, but also of the paternal grandfather and mother, and also their native places. The register of deaths specifies whether the deceased was married or single, whether he died testate or intestate, and if in the former case, who made his will.

At Berne, the time of the child's birth, the maiden name of his mother, and the place where the marriage of the parents took place, appear in the baptismal registers, and in the register of deaths: the maiden name of a married woman is always entered.

In Austria, the Catholic clergy are almost exclusively the registrars. The imperial order by which the registers are regulated bears the date of 1784: it ordains that, in the case of marriages, the minister to perform the ceremony is bound above all things to satisfy himself that the intended union is not invalidated by any of the legal disabilities enumerated in certain sections of the general Civil Code; and he will require great examination, and even the testimony of witnesses, to obtain this conscientious knowledge, particularly in cases where parties apply to be married at a place distant from their ordinary residence. The priests are particularly enjoined to consider care and accuracy in these registers to be most important obligations, these being documents of the first importance to the public administration, as well as to the interests of private families. The certificates drawn from these documents are received in the law courts of Austria as unexceptionable sources of evidence. We are informed by the Committee in their Report, that the Clergy of Austria are perfectly impartial in receiving Protestants as well as Catholics, who choose to make use of the registers. So strict is the law in Austria respecting the registry of births, that midwives and accoucheurs must notify all births with which they become acquainted in the course of their professional employments; and in case of neglect to do so, the penalty is to suspend them from the exercise of their calling. In these registers, the maiden name of the mother is inserted; and in the register of mortality, the date of the death, the age of the deceased, and the malady and mode of death, are also set forth; and there is either an inspection of the dead, or the physicians in ordinary and local surgeons are bound to inform the minister, in writing, of the distemper of each patient whom they have attended. The bishops, during their visitations throughout their dioceses, are required to call for the production of these registers from the inferior clergy. This is not all, for at the end of every year the registrar must extract from his books an account for the previous year, divided in columns, and in regular forms: this he must transmit to the Office of Conscriptions, as it is called, and to the Office of the Circle.

Before we leave the subject of Austria, it may be useful to refer to the regulations which its government have established with respect to the registration of illegitimate children. The registrars, in all such cases, are required, as far as they possibly can, to establish that the person alleged to be the mother of the child, is really such; that the name given in by her is her real name, that the individual alleged to be the lawful husband of the child's mother, be actually such, and that he has been so for the last seven months, that in case he has not been lawfully married to the child's mother for full six months, or that no lawful marriage has intervened between him and the mother of the child, he has himself made declaration of his being the father of the child: and lastly, that the name declared by him, is *bonâ fide* his name.

With respect to the first point, the assertion of the woman bringing the child, that she is the mother, the registrar is not to be satisfied with her assertion, and it is, therefore, required that the midwife, or accoucheur, should confirm her: again, two witnesses, if possible, must prove that she is giving her right name: but in case two witnesses cannot be had, then the minister enters the mother's name, and applies to the local magistracy, who will instantly set on foot such inquiries as must lead to the truth. If a mother, presenting a child for registry, owns that she is single, and does not require the insertion of the father's name, then the child shall be entered as illegitimate; but if she confesses herself single, and still wishes the name of the father to be inserted, the minister will then require a confession from the alleged father. In fact, the regulations, as we now describe them, were so exceedingly rigid, that we find the government at last yielding to the necessity of relaxing their severity. Accordingly, in 1813, we find a series of fresh regulations, which expressly modify the previous ones. They declare, that the whole object of the regulations was, first, to provide for the authentic registration of illegitimate births, by obtaining, in the most certain manner, the real names of both parents, and of the children being born in marriage; and secondly, in recording the birth of illegitimate children, to prevent the names of married men from being entered as their fathers; it follows, therefore, say the authors of the new regulations, that the certainty respecting the real name of the mother of the child, may be dispensed with, if she have owned the illegitimacy of the child, and if no desire be evinced by her to have the name of the father of this child recorded. The existing laws, indeed, seemed to have in view, to protect those unfortunate women who had become mothers, without being married, against any importunity for the purpose of inducing them to disclose their real names.

The most interesting of the systems of registration which has fallen under our notice, is that of Prussia; in that kingdom the marriages, births, and deaths of persons belonging to the Christian religion, are all registered under the jurisdiction of the ecclesiastical authorities, and this appears very natural, inasmuch as all these ceremonies, marriage, baptism, and burial, requires the presence of the clergyman who is invested with ecclesiastical power in any given place. The extract made from these registers is the only legal proof admitted in the courts of what they record. The Jews, being the only persons who are not Christians inhabiting Prussia, have registers which are regularly kept by their rabbins in places where synagogues exist; but in those parts where there are no synagogues, the Jewish registers are kept by the local police. In all the other places the elders keep the registers of those people. The custody of the registers of the general parochial population, is entrusted to the pastor of the parish. The duty of having the

children baptised, very properly devolves altogether on the parents, and the penalty inflicted upon them for a neglect of their duty, is not a little singular. Should a parent in Prussia neglect to have his child baptised within the term of six weeks after its birth, the unhappy man is absolutely set down as a madman; his neglect is contemplated by the law as an overt act of insanity, and legal proceedings are forthwith taken to appoint a guardian over him! We fear that Prussia would prove by no means a suitable residence, at least for any of the respectable body who constitutute the Baptists of this country. With the exceptions just specified, the law gives no coercive means by which the registry of baptisms, &c., may be enforced, but it imposes on the clergyman of the parish the obligation of registering those acts when they occur, and for that purpose there are correctional, and even penalties for neglect, fraudulent subtraction, or forgery.

The directions for the forms of the Prussian registers, are very special and exact. The transcript of the act is made on the spot, and the date expressed, not in figures, but letters; a duplicate of the register, written in the handwriting of the pastor, is then faithfully made by the sacristan of the parish, and the original being deposited in the archives of the parish church, the duplicate is sent to the court of justice in the same district. The object of this arrangement, is to guard against accidents by fire. The bishops, in their visitations, are strictly enjoined to see that the registers are all correct and properly taken care of. We shall give some account of the forms of those registers below, and will only now speak of the manner in which applications are made for the registering of illegitimate children. When the mother of an illegitimate child objects to declare who the father is, the pastor ought to detain her: but he is bound, at the same time, to find out if the mother have sufficient means to support and bring up the child. If he sees any reason to doubt that she has those means, he is bound to give information respecting the case to the civil authorities; if, however, the name of the father be declared, the pastor writes it down, describing the way in which he derived his knowledge of the person. If the putative father, on being examined, denies the woman's statement, or if he cannot be found, either because he lives at a great distance, or because his residence is unknown, than the pastor cannot enter his name, but with all due despatch must give up his name to the next magistrate to take such steps for the provision of the child as the case will admit of.

The form of the registers in Prussia for births, are arranged in a tabular manner, under various heads. The compartments contain the names of the baptised child; the names and condition in life of the parents, with remarks in the event of a bastard whose father is unknown; next the day and hour of birth, and lastly the names of godfathers and godmothers.

The marriage register contains the Christian and surnames of the bridegroom, his place of residence, and rank in society; the Christian and surname, rank and residence of his father; the age of the bridegroom, when it was the parents or the guardian gave the consent, and how it was brought about, whether the bridegroom had been married before, and how the marriage was dissolved, the Christian and surname of the bride, the Christian and surname of her father, with his condition and residence, the age of the bride, whether the consent was given by her parents or guardians, and how it was brought about, whether she was married, and if so, how was the marriage dissolved; the day of the marriage is put in letters as well as figures, and the clergyman who officiates, signs, at length, his name.

The burial register is also particularly circumstantial: it must contain the Christian and surname of the deceased, and if the deceased be very young, the name and condition of the father are stated; then the condition of the deceased must be given with the exact age at which he died; the next column must show whether he left a wife and children, who are of age or minors, the day and hour of the death, the *disease which caused the death*, the name of the clergyman to whom notice of the death was communicated, and the proof by which he was convinced that the deceased was the identical person described. Then the day of the burial and the place of interment, are particularly specified.

We come now to France, where the various registers are so very near the perfect state of such documents, as to be recommended as an example which England should be proud to imitate. The registers which relate to births, marriages, and deaths, are called "Civil registers in the above country, and the whole law concerning them is laid down in the code civil, livre 1. titre 11., entitled, "Des Actes de l'Etat Civil." The regulations here described past marriages, deaths, and births, not as mere matters of ecclesiastical jurisdiction, but as civil events, well worthy of being preserved for mere purposes of social convenience. They entirely set aside all distinctions of religions, allowing the most perfect choice to all. By these regulations, every child born in France must be brought within three days after its birth, to the registrar, or civil officer of the parish or commune, when an entry is made. In the registers of marriages, the place of celebration, the names of parties, and of the parents respectively of each; and with respect to the deaths, it is strictly enjoined that no interments shall take place, unless after due notice to the registrar, or civil officer of the parish or commune, and a written authority from him, after he shall have recorded, and that too, on the testimony of two witnesses, the nearest relations or friends of the deceased, the name, age, profession, and abode of the latter; the day, hour, and place of his death, the name of his wife, and also the names of his parents, and the place of his birth.

Now the compliance with these rules on the part of the French public, is by no means, as in Prussia, a matter of option; it is a specific obligation, universal and compulsory. Every commune in France, of the forty thousand such divisions as it contains, has a civil officer to perform the duties of registrar; the documents are drawn up with the utmost care. Duplicates are kept and closed at the end of each year, with such formalities as render any interpolation utterly impossible. It is the practice in all the communes, to keep one of the duplicates in the parish to which it belongs, and to deposit the other to the tribunal of the district; it is there examined and placed under the care of the procureur of the king, or the local officer of the crown. From all these local documents, an analysis in every five or ten years is drawn up, and serve as the materials of statistical documents, which are of such value to those who have in their hands the power of making laws for the improvement of mankind. The whole of the registrations in France are gratuitous, the only occasion of expense connected with the registries, being the payment of a copy of any extract from the records, an expense which is fully justified by the great additional trouble, and, also, by the necessity there is of its being written on a stamp. The penalty for not bringing up a child to have his birth registered, within three days from that on which he was born, subjects the parent to imprisonment, for not less than six days, and not more than six months, and a fine between sixteen and three hundred francs. The experience of English travellers (amongst whom Dr. Bowring was examined by the committee) proves, that not only is there no disinclination on the part of the people to comply with this regulation, but that every where they show the greatest desire to adopt it, and the criminal returns from every district, are nearly always destitute of the slightest evidence of an infraction of these regulations.

With respect to the registry of marriages in France, it is, in the first place, necessary that there shall be two publications of the intention of the parties, between which eight whole days must intervene; the names of the bride and bridegroom, are posted up at the Hotel de Ville, or some other public place, and the marriage takes place at the Mayoralty, or Town-house. In the cases of Catholic parties, the civil ceremony is always immediately followed by the religious one. But the latter is by no means necessary to the legality of the marriage. The *Act of Marriage*, which is drawn up on the occasion, is full and complete, as will be seen from the terms which are employed in the following act, which was agreed to on the marriage of two humble persons in Paris.

"Act of marriage of Sieur Louis Joseph Hypolite Hostelles, wood-turner, born in Paris, 7th November, 1803, now living in the Rue Neuve des Mathurius, No. 42, of this arrondissement, elder son of Sieur Guillaume Auguste Hostelles, deceased, and of Madame Agnes Coiquet,

his widow, aged fifty-seven years, and living in Paris, in the Rue Marche d'Agnesseau, No. 14, now present and consenting.

"And of Miss Marie Caroline Clarisse Pinson, ladies' shoemaker, born in the commune of the Gironde, on the 9th May, 1811, now living with her father and mother in the same street, Marche d'Agnesseau, No. 14, of this arrondissement, younger daughter of Sieur Jaques Nicolas Pinson, cook, of the age of fifty-two, and of Madame Marguerite Laffaiteur, his wife, aged forty-seven, and now present and consenting.'

"The preliminary acts are the publication of the present marriage, made in this mayoralty, on Sunday, the 12th, and Sunday, the 19th of the current December, at noon, and advertised according to law, without any opposition; the acts of the birth of the parties, that of the death of the husband's father, and all the said pieces, expressed in the formal terms of the law, which shall remain affixed to the register, were read, as well as the chapter of the civil code respecting the mutual rights of the parties."

The names of the persons present to witness the marriage, are then set down in full, with their addresses, and their occupations, and the civil officer concludes the document by pronouncing that the parties are married.

The regulations of France proved, in practice, so beneficial, that they were introduced successively into Geneva, the Rhenish provinces of Prussia, and lastly, into Belgium. It cannot be said, that it was through French influence, that these regulations were adopted in the above countries, because, when they became totally independent of French influence, the whole of them still retained the French form of register. It appears from the evidence of M. Adolphe Quetelet, director of the Brussels observatory, and collector of statistics, that the plan of the French registers have done great service to Belgium. This witness states, that though the French system introduced very suddenly into Belgium such restrictions and inconveniences as were involved in the obligation to produce the children after birth, and not to bury without notice, yet that no discontent was expressed by the people, and, indeed, no objection was ever entertained by them. The clergy even thought, in Belgium, to take into their own hands the registration, but the public voice was set against it, and the priests, very properly, yielded to public opinion. The latter must now wait, in all cases, to perform their religious services, until the civil act has been completed. The mere marriage of the clergyman is, therefore, not legal. The whole of the registration is performed gratuitously in Belgium, and the expense attending them fall upon the general commune. The general statistics of Belgium are published every year, and the comparative analysis is for every ten years. The government sends every year printed forms, which, when they are filled up, are returned to the minister of the Interior. Calculations on the probabilities of life and death, with the view of laying down the scale of insurances for life, are sure to be

particularly correct, when founded on such precise returns as those of Belgium, because, whilst almost all other statistical collections, those of England especially, confound the whole of the classes of the population, and thus give rise to false conclusions, which, nevertheless, are extensively acted upon. In Belgium, every family is obliged to fill the form, containing questions as to the age, profession, religion of every member of the family, with their names, and those of every person making up the family. All these returns, when filled, are delivered to the municipal authorities, and are by them sealed under official seals, to be kept for a certain time for the purpose of being verified. Then, when the communal returns obtained by other means, are collected, they, and the returns from the families, are compared, and if any striking discrepancy occurs between them, an investigation is instituted, of which the commune has to pay the expense.

In Belgium, the child must, in all instances, be seen by the authorities within twenty-four hours after the birth; the law requires, that it should be brought to the Hotel de Ville, but the practice is for the officer to go to the house.

During the whole course of the investigation by the Parliamentary Committee into this important subject, they had repeated proofs of the perfect astonishment with which all reasonable persons, particularly travellers and foreigners, were struck at finding how utterly destitute of any thing like an adequate system of registration England continues to be. It is to be hoped that the exposure which has now taken place will prove the harbinger of reform, for it is impossible for any reader to peruse the contents of the present volume without being satisfied of the truth of the Committee's resolution, viz.—That the existing law is imperfect and unjust, and requires not merely partial amendment, but real fundamental reform. They describe the present plan of registration as exclusive and intolerant, for it does not include in its regulations a considerable portion of the reflecting, intelligent, and influential population of the country—Protestant and Catholic dissenters, and one thousand one hundred congregations who disapprove of infant baptism. This exclusion may be regarded as a species of persecution for those who only claim the rights of conscience, and believe what their judgments direct. Besides, the existing registers are merely records of baptisms, not births; and burials instead of deaths. They supply no adequate evidence that can be recognized in courts of justice on questions of pedigree, they being often falsified, burnt, stolen, or negligently described: they have only been very partially returned from the different parishes, although the clergy were directed by Act of Parliament universally to make registers, and deposit them with the diocesans. From these and other considerations, the Committee have come to the determination of proposing to government the establishment of a *National Civil Establishment of Births, Marriages, and Deaths,* to

include all ranks of religionists, to be conducted by means of simple forms, which would be sufficient to direct inquiries to the parents or last ancestor of each person registered, and assist medical and statistical inquiries in such researches as must prove generally useful. They propose that a parochial arrangement should be made, that a duplicate should be formed of each register, and that such duplicates should be periodically transmitted to the metropolis, where a National General Office should be opened, with a superintending authority, and alphabetical and accurate indexes, and abstracts, should be prepared: that the parochial charges should be defrayed by moderate salaries or small fees, payable by respectable inhabitants, and out of the rates for persons in more indigent circumstances, or receiving relief; while the metropolitan office would be supported by payments on searches, and an allowance of 1d. on every entry sent by the parishes. All parochial registers now existing should be sent to this office.

The Committee do not anticipate any opposition, and they see no reason why the new system should not meet with as much approbation from the people of England, as well as those of France and Belgium. The new system would make no inroads on the religion of any party. With respect to the character of the registrar, they are of opinion that the clergy should remain as registrars in a civil capacity alone, and that as such it was to be expected that they would act with the same impartiality, liberality, and justice, to all sects, at least as the Catholic clergy of Austria and Prussia do at this moment. The Committee likewise suggest, that the registrar should be elected every third year.

Now, with respect to this last suggestion, we confess we are at a loss to know how it can be carried into effect, for if the clergy are to be the registrars, there certainly can be no rivals for the office in most parishes.

We sincerely trust that the Report will have the good effect which it is intended to accomplish, and which justice, honour, and good sense, alike require.

Art. V.—*Report of the Select Committee on British Channel Fisheries, with Minutes of Evidence and Appendix.* Ordered to be Printed by the House of Commons. 1833.

The spectacle which British enterprize and industry, in that great branch of our commercial system, the home fishery, presents at this moment, is truly to be lamented. On every shore of Great Britain, adversity seems to have taken its station, and there is scarcely a department of our commerce in which a more marked declension has taken place than in the fisheries. The progress and causes of this decline have been boldly investigated by the

Select Committee, whose Report is now before us. It contains a vast accumulation of important facts, drawn from original sources, the authenticity of which cannot for an instant be disputed. We grieve to have to record that the testimony adduced in this volume establishes the fatal truth, that since the peace of 1815, those fisheries have been rapidly declining; that the capital now employed in them yields no profitable return; the number of vessels, boats, men and boys, formerly employed in them, has considerably diminished; and that the fishermen and their families, who formerly were enabled by their industry to contribute to the poor-rates, are now in a great degree dependant upon this fund themselves.

The causes which have led to this calamitous state of things are various, but they are by no means mysterious. On the contrary, they are so obvious, that no possible difference of opinion can arise respecting their nature. Perhaps the chief leading one is the insolent and unjustifiable interference of French fishermen, whereby they have established a system of the grossest imposition upon our fish traders, which is enough to make the blood of Old England absolutely turn cold in her veins. At this very moment, it appears that the fishermen from Calais, Boulogne, Dieppe, and other French sea-ports, are in the habit of fishing with large fleets upon the Kent and Sussex coast, and very often, too, within half a league of our shore. Perhaps, if the intruders took away from these positions, where they have the impudence to come, merely fish, there would be no great cause to complain; but they boldly place their vessels, and carry on their operations in our bays and shallow waters, thus destroying in the breeding season a great part of the young broods, which ought in their mature state to constitute our supply. The French have thriven bravely under this villainous system: Boulogne alone sends out her 300 vessels, to come and pilfer us of our natural property. Then it is well known that the French fishing vessels which crowd around our coasts are now on a much larger scale, are better built, and more numerously manned than our fishing ships, a circumstance which enables the former to domineer over and bully the weak rival on the sea. In the herring and mackerel season the French vessels appear about a league from our shore, in such numbers, as to stand in the proportion of about three to one of our ships: none of these vessels is under 30 tons, many of them are 35 tons, and some as much as 50 tons; whilst our maximum is 30 tons, from 25 to 30 tons being the common average. The men on board the French smacks are from 15 to 18, but the usual crew of a British mackerel lugger seldom exceeds eight men and a boy. The French are conscious of their superiority, and abuse it accordingly. They have been known to take advantage of an English vessel in a hard wind, and, taking up her nets whilst she was under the influence of a drift, haul in her fish into their own vessels: they sometimes, from mere spite, have cut

the ropes, which for herrings is about 600 or 700 fathoms long, and for the mackerel about 1,400 fathoms: so that, to say nothing of the fish, the loss of rope by such audacious acts is very considerable. In the year 1829, the Folkestone fishermen were so annoyed by the aggressions of the French fishermen, that they petitioned the Duke of Wellington for redress. The Earl of Radnor conveyed their remonstrance to his Grace, who, in the spirit of resistance to reform of any kind, evaded the request. A Committee was even formed at this place, to carry into effect some measures for resisting the impudent intruders, but nothing effectual was accomplished.

At Dover, the French ships absolutely come up within half a mile of the shore, and lord it over our poor fishermen as if they were a set of negroes. A Dover fisherman, who was examined by the Committee, gave the following account of the tyrannical conduct of the French:—

"Our bay is a great harbour for fish of all sorts, but particularly shoal fish—that is, mackerel and herrings: there are from 50 to 100 come and break the shoal; our little boats are not allowed to shoot their nets, and the French fishermen shoot their nets close to the shore, and run them off about 1,400 to 1,500 fathoms. Our boats cannot shoot till sunset, and as soon as they offer to shoot, the French fisherman shoves his gear over them, and tells them if they do not haul in, they will cut their trawls. It was only last Tuesday that I could not shoot my trawl at all in Hythe Bay on account of them: they were within half a mile of the shore, and they shot right across. We came out of Rye Bay to shoot in Hythe Bay, and we could not shoot because there were so many Frenchmen shot in our way and our trawl. We drag our trawl faster than their nets go, because they only go with the drift of the tide, and by-and-bye that would drag into the French fishermen's nets, and he would turn off his boat, and come and threaten to cut our trawl away; or, very likely, he would come on board and give us a good thrashing. It was only the week before last that they have a grapple into Daniel Lumber's vessel, and they wanted to search it, to see if they could find some of their gear which they had lost. As soon as the mackerel season is over, the French come into our bays, and they go into three or four fathoms of water, where we never fish ourselves, because we will not spoil the brood: we do not fish within nine or ten, or from that to twenty fathoms; but the French fishermen come in in the morning, shoot their trawls, and get from four to five bushels of little things not bigger than two inches, and they hoist their sails and away they run off to sea. Then they shoot from 1,600 to 1,800 fathoms of rope, with hooks, and to each of those hooks there is one or two of those fish: as soon as they have baited their lines, they heave all the rest overboard, and they take away a great deal in this way. They do that in Rye Bay and Hythe Bay: they come with a chain to drag on the ground, which cuts all the brood to pieces."

From other witnesses it appears that, in 1825, in the herring season, the English fishing lugger *Rover* was off Hythe, about two

miles from shore; the master cast the nets, when a French fishing-boat sailed into them, and cut away twelve nets from their complement. The same lugger was attacked by another French boat in 1828, the crew of which cut away her nets, and did her other damage. Indeed, it would more than fill the whole of our space to enumerate the wrongs recounted in these pages, inflicted on the English fishermen by the French: it is only necessary for us to state, that under the influence of this, with other causes, the seaport of Folkestone shows a decline in her trade of the most striking nature within the last fifty years. Formerly this place was the seat of an active, an industrious, and thriving people: in 1755, there was no less than 33 luggers, of from 40 to 50 tons each, employed in catching fish on its coast, together with 26 cutters of about the same tonnage, which transported the fish from Folkestone to London; so that the whole tonnage of the Folkestone fishery amounted in those palmy days to no less than 2,650 tons, exclusive of that of the small open fishing-boats. What is now the state of the Folkestone fishery? Twenty-one luggers, and 525 tons! But this is only an example, and we may say too, a favourable one, of the present state of the British fisheries.

But it is not alone by their unjustifiable infringement of the rights of British fishermen that the French have perpetrated all the evils to which they have given rise; but they have done immense mischief by selling their cargoes of fish to Englishmen, who enter into a clandestine league with them for the supply of the London market. For instance, at the early part of the herring season, when fish is scarce, and the French vessels even do not get above a thousand or two of fish in each boat, British carriers go out and buy from the French, sometimes at 5*s.* a hundred. The latter are well disposed to sell, because the freight is too trifling to bring home. These carrier vessels go principally from Gravesend, Margate, Ramsgate, Dover, and Folkestone. But about a year and a half ago, the French vessels used absolutely to come into the harbour, and openly sell their turbots, herrings, &c., on shore. "A piece of work," says one of the witnesses, was made of this, so that the practice of the French now is, to wait outside the harbour, where they are soon surrounded by a fleet of British carriers, who care nothing about the national injury they do, provided their own paltry interests are secured. There are now five boats belonging to Dieppe, which have been entirely devoted, almost since the peace, to the carrying of fish to the British coast. They anchor off the North Foreland, and their cargo consists principally of mackerel and herrings. It is fair, however, to say, that these English carriers prefer buying from their own country boats, and will go so far as to sacrifice something in order to indulge this preference. But, after all, it is a mortifying contemplation to see French adventurers insolently usurping our rights and facilities, and literally getting possession of British property to sell it to British people. This

outrage takes place too at a time when the fishermen of England are not allowed to fish within three leagues of the French coast; but on their approaching that limit, they have been warned off by the revenue or police coast-guard vessels, in the service of the French government, and told that they will not be allowed to fish within that distance of their shore.

Thomas Knight, an English fisherman, for example, went out of Rye Bay the summer before last, to see if he could find some fish on a bank called the Bassiere Bank, situated about eight or nine miles westward of Boulogne; this bank was about five miles from land. When he made his appearance near this station, a vessel came running down upon him, and hoisted French colours. Knight said to his men, "Get our Jack up, this is a French Coast-guard." The French vessel had four guns and fourteen men on board. The captain hailed Knight in English, and asked him what he did there: Knight replied that he was only fishing, for which purpose he had already let go his anchor. The Frenchman dropped anchor immediately, and sent his boat with five men who mounted the deck of Knight's vessel. One of them who spoke good English, said, "Where are you going to fish?" Knight replied, "On the Bassiere Bank." "Then you must not fish here; my commander says, if you fish here, he will take you to Boulogne, and keep you there for three months, and make you pay 2*l.* a month." Knight asked what all this was for? The Frenchman answered, "You know we will not let you kill the brood, you come here to destroy the brood." After some further colloquy, the Frenchman told Knight, that if he attempted to put down his trawl within nine miles of the coast, the commander at Boulogne would serve him as he had told him. Knight then mentioned that at Rye Bay in England, there were at that moment, forty or fifty Boulogne and Dieppe boats. "Ah," said the other, "I know that, but the laws in France are not the laws in England."

By the evidence of many persons it is placed beyond all doubt, that about one-third of the fish supplied to the London market is obtained from foreigners, and is therefore illegally furnished. This traffic, which was at first carried on secretly, is now perfectly open, and that too without the slightest attempt at interruption by the Custom-house officers, although the law specifically prohibits such practices. These officers receive from the committee, a considerable degree of deserved censure for evading the remonstrances which have been repeatedly made by the fishermen to them, and the committee do not hesitate to say, that the Custom-house officers must misapprehend the provisions of the statutes, and that these abuses have excited no attention, only because they involved no loss of revenue. Such a practice, however, has not proved the less injurious to the poor fishermen. Many of those who live at a distance from London, are now no longer able to send their fish to the market of that capital as they used to do, so profitably

to themselves. Besides this liberty of contributing to our fish supplies, which the French now enjoy, is the principal reason which keeps them near and upon our coasts, to commit all the destructive effects which have been already described. The Dutch sometimes imitate the French in their indifference to moral principle, so far as the fishing trade is concerned; they chiefly supply us with turbots, and it is understood that they sell many of these fish which are caught by them on the British coast. The English fishermen are not prevented by them from fishing for turbot even near the Dutch coast, but then there is an indirect prohibition effected in this ingenious way, for if an English ship laden with fish is compelled by stress of weather to put in at a Dutch port, the English master will not be allowed to sell his fish in the place except at a duty, which would swallow up fishes, ship, and all. Turbot is taken at two places in the Channel, about halfway between Dover and the French coast. One of these stations is called Ridge, and this the Frenchmen in the season, so completely occupy, that the English fishermen scarcely dare approach them. Hence it is, that for the one turbot which an English fisherman brings into Dover, ten at least, are imported by Frenchmen.

Amongst the causes of the depressed state of the British Channel Fisheries, we have next to add the scarcity of fish in the Channel. There is not an individual practically acquainted with the subject, and who has been examined by the committee, that does not bear testimony to the very striking decrease of all fish bred in the Channel, as compared with the ordinary supply some fifteen or twenty years ago. The herrings and mackerel are of course exempted from this remark, because being fishes of passage, they are not subject to the laws which prevail over the habits of fishes very differently circumstanced. From the earliest times, the protecting care of the government has been extended in these countries to the spawn, fry, or brood-fish on our shores. The third of James the First, denounces against any person fishing on the coast with a net in which the meshes are under three inches, the penalty of the forfeiture of the net, and the fine of 10s.

By the 14th Charles II., nets are prohibited to be used on the Cornish and Devon coasts: the 1st George I., re-enacts the penalty for nets with meshes under three inches, and increases it. Statute 9th Geo. II., forbids under a penalty the keeping or selling of spawn out of season. If the regulations which exist (but in most instances, only as a dead letter) were enforced, we should be certain of having the spawn and young broods of fish preserved, and that then no scarcity of the best kinds of fish, would be experienced. The causes of the scarcity of fish, have been well pointed out by Mr. Cornish, who thinks that they will be principally found in these two circumstances, first, the habit of fishing too near the shore, and secondly, the employment of nets with too small meshes. It is the general impression of naturalists, that most of the fishes used for

food, deposit their ova in sand banks, creeks, bays, in short, in shallow waters near the shore, and it is because in such localities the heat of the sun may be obtained in greater abundance, for the purpose of bringing their ova to perfection. The salmon for example, always ascends to the shallow parts of rivers, to lay their eggs there, never depositing them in deep water. If such be the case, it follows that fishing vessels should not use nets so near the shore, or with meshes so small as not to allow the young fish to escape. But at present it appears, that the fishing-smacks fish where they please, use whatever nets they please, sweeping the bays, shores, and creeks, with their trawls, destroying, by means of their small and illegal mesh-nets, countless numbers of the small young fish which lie in shallow waters. Mr. Cornish gives the following account of the consequences of those proceedings.

"Most folks know the nature of the drag-net, or trawl, or trammel, but as many may not, I will describe it as accurately as I can. It is so called from its trailing along on the bottom, dragged by a vessel under sail; the vessels commonly called smacks, are of different sizes, from twenty to sixty, and seventy tons, and according to their dimensions and power of sailing, so is the trawl-pole and net in proportion. 'It is, then, a net of a triangular form, fastened to a pole from twenty to thirty feet long, each end being supported by an iron foot, about twelve or fourteen inches high, to keep up the pole from the ground; then the upper part of the net is fastened to the pole, and the lower part trails on the ground with a mouth, if I may use the expression, thirty feet wide, and a foot high. This net is so contrived, that, like the lion's den, whatever once enters, never comes out again; it gets back into the bag, or further end of the net, and thus every animal soon becomes lifeless: a fish as large as a pea, cannot escape.'

"Now, the bag of this trawl, instead of having a mesh three inches and a half wide, is so small, that when choaked with sand and weed, no fish, however small, can pass through. When drawn up, it is full of the ova of all descriptions of fish, to a size scarcely discernable by the naked eye, and so on progressively increasing. Such fish as are marketable, are put aside for that purpose: such as are eatable, but not marketable, the fishermen use for themselves, or dress and eat them instantly, almost alive: such as are too small to be either marketable or eatable, are returned to the sea, in number surpassing all calculation.

"Now, I have been informed, that nearly one hundred and fifty of these fishing smacks, or thereabouts, of various sizes, fishing in different parts of the channel, belong to the port of Brixham alone. The net is down generally about half an hour, and when the weather is favourable, is at work both by night and day; then it is drawn forty-eight times in twenty-four hours, but, perhaps, not at all times so often: we will, therefore, only estimate the taking up the net twenty-four times a day, which, from the Brixham boats alone, amount to three thousand six hundred hauls in one day, and every time it is drawn, it is loaded with all descriptions of young turbot, brill, sole, flounder, and every kind of fish which lies at the bottom, in number and size incalculable: of which, after the

selection before mentioned, is returned from whence it came, only dead instead of alive.

"Then, these three thousand six hundred hauls are confined to the vessels of one port. It baffles all the powers of calculation to form anything like a correct judgment or estimate of the general destruction or injury which is committed in the channel fisheries, by the use of those small mesh nets by all the fishing smacks belonging to all the other ports of the kingdom; when, if the mesh was regulated according to the letter of the Act of Parliament, every small and young fish would pass through and escape, and consequently attain a fair size: thus an improved fishery would not only find employment for all, but would be a nursery for seamen, and would furnish abundance of rich food for many of those who do not know the taste of a good bit of fish."

Mr. Cornish, after some further remarks on the impolicy of this practice, proceeds as follows:—

"Whether, from what has been observed, this subject is of sufficient importance to require legislative interference, I must leave to others to determine; but this I will venture to assert, without the fear of contradiction, that unless something is done, the best fish will never more be plenty or cheap.

"In the bays, or harbours, on the coast of Lapland, round the North Cape, I have read that they have that noble fish, the voite, or brill, of two hundred pounds weight; but here the fish is not often taken; it may be considered, indeed, a rare fish altogether, and when taken is seldom larger than a moderately sized plaice or flounder. As to turbot, we seldom see such a thing in our market, and it would be wonderful if we did, when so many millions of both sorts are destroyed in the manner before mentioned, entirely from the use of these small mesh-nets, and fishing so near shore, and in bays and creeks on the coasts.

"Thus we see, that where so great a proportion of the labouring poor are idle for want of employment, and vicious because they are idle, for 'an idle head is the devil's workshop,' the fisheries are totally neglected, which would be a nursery for seamen, and a resource for the supply of our fleets; one hundred men would be employed then, where one is now. We see, that by the violation of every principle of common sense, common honesty, and sound policy, as well as the abuse of an absolute law, that the inexhaustible treasures of the ocean are wilfully wasted, when they would provide abundance of good food for a starving population, thousands of whom are perishing for want of meat to eat, naked for want of raiment, and vicious for want of honest employment."

Mr. Cornish, however, has comprehended in his description, other causes of scarcity which are in full operation. The branch called the Stow-boat fishery, which prevails principally on the coasts of Kent, Norfolk, and Essex, and in which the nets are so small in the mesh, that a pen could not pass through them; these nets enclose, not only sprats, but the spawn and young brood of all other kinds of fish. The stow-boat fishing is entirely devoted to the task of fishing up sprats, which are now extensively em-

ployed for manure, and as these nets are frequently drawn along the ground and in shallow waters during the breeding season, and in the winter months, before the young fish are gone into deep waters, an immense destruction of the spawn and brood of fish, is the inevitable consequence. From the land, in the mean time, an almost unlimited demand is made for these materials as manure, and there being a ready sale for all that can be procured, this branch of fishing is now greatly increasing, and there are at present from four hundred to five hundred boats engaged in stow-boating on the Kentish coast alone: these boats remain on the fishing grounds frequently for a week together, not for the purpose of catching sprats, or any other fish for sale as fish, but until they have full cargoes of dead fish for the purpose of manuring land.

The present method of licensing fish-boats, by the Commissioners of Customs, has also some hand in depressing our fisheries; the licenses are granted on impolitic principles, very often including only a number of leagues, such as will allow the fisherman to go near, but not to the proper grounds for fishing.

It has been proved, that a very large quantity of the fish caught on the coasts, is sent up to London, and in every fishing town there are persons always employed in sending to London. Sometimes the fish is sent to town in vans, and sometimes actually by post horses, and in consequence of the numerous complaints of the oppression of the tolls on such occasions, that the committee have taken into consideration the propriety of excepting fish from this impost. All those who send up fish, have their proper salesman in London, and of the latter class, there is a prodigious number in the metropolis. The fish comes into their hands to be put off to the best advantage, and the owners generally are satisfied with what the salesman does. The supply to London is necessarily very precarious, and this is especially the case with respect to mackerel and herrings. The vessels which bring the mackerel, come in as fast as they can; a vessel may come in in the morning at five o'clock, with a cargo of ten thousand mackerel, which would average from 48*s.* to 50*s.* per hundred; if the ten thousand arrived at ten o'clock in the day, they would not fetch more than from 32*s.* to 36*s.*; and if they arrived in the afternoon with ten thousand others at their back, they would not fetch from 24*s.* to 28*s.* There is, then, always a competition between the vessels coming from market to London with mackerel; they press sail to outvie one another, and twenty pounds have been given to a steam-vessel, by the master of one of these smacks, to tow it up so as to get to London before his rivals. Such is the difficulty of determining the price of fish beforehand, that not even a salesman knows the price until his fish is actually sold.

It is well known that mackerel may be sold on Sunday, and the committee were anxious to know if this supposed desecration of the Sabbath could be avoided. An experienced witness in the

fish trade, of Yarmouth, declares, that if the sale of this article were prevented on the Sunday, it would completely annihilate the mackerel trade. In Yarmouth, there are three distinct modes of taking it: there are about the number of thirty boats that fish for the home market, they go out at night, and come back in the morning, when the fish is sold on the beach by auction; with these boats, are a certain number of cutters, which, when they get fish, sail direct for Billingsgate. Some of these latter vessels belong to Dover, and some to London. Now, it is a good journey for a cutter to make if she leaves Yarmouth roads on a Friday morning, with a cargo, which she is able to put into the afternoon market on Saturday evening, in London. If she does not arrive in time, what is to be done with the cargo, if it be not allowed to sell it next day?

The next object of the committee, was to ascertain the state of the present supply of fish in the London fish-market, and to inquire if any improper monopoly existed, which had the effect of lessening the profits of the fishermen, or raising the price on consumers. The result of the investigation, thus far, was favourable, for it did not appear that any monopoly, or unfair dealing, existed, but that all was carried on at Billingsgate, generally speaking, in fairness. It appears, that most of the fish which comes to Billingsgate, is purchased at sea, except that which is sent up from Margate. A good deal of mackerel, herrings, and especially turbot, are bought at sea. The turbot is almost altogether supplied by the Dutch, who last year brought this article into the river themselves, though formerly they were contented to sell them to the English masters on the coast. But this course does not appear to answer the purposes of the Dutch, so that the old practice of selling on the coast will be resumed. Nine-tenths of the eels consumed in this kingdom, are supplied by the Dutch. They are sent by two Dutch houses, and ten vessels are employed constantly in their importation to us. There is a duty of 13*l.* per cargo on the eels. The fish that is caught by our own fishermen, is always brought first to Gravesend, where the vessels are allowed to lie eight days to get rid of the cargo. From Gravesend, the fish is carried up to Billingsgate in hatch-boats, which are built on purpose at the latter place. The clerk of Billingsgate-market stated, that a vast difference prevailed between the price of fish at Billingsgate, and that at the west end of the town: he calculates that, taking one day with another, the general average price of all fish sold at this market, is about 2½*d.* the pound. The only articles sold by weight, are salmon and eels: Dutch-plaice are sold in turns, each lot consisting of forty-five; soles are sold in bushels, turbot singly, mackerel and herrings by the hundred. The market commences at five o'clock every morning the whole year round, a bell being rung at the moment; the fishmongers from all parts of the town, are sure to be present, and by half-past

six or seven, they finish their bargains and carry away the fish. The common course is, that the more active duties of the day are thus disposed of, but if it happen, as is sometimes the case, that a glut takes place in the after-part of the day, then the fish is sold for any price that even poor people choose to pay for it. Fish is frequently brought by land to Billingsgate for sale, and the duty on it is hardly worth mentioning. The duty on the hatch-boats from Gravesend, is 1s. each, for which, the use of planks, ladders, and a dumb-lighter to land the fish, are allowed. Mr. Myers, a respectable fishmonger in the city, gave some reasons for desiring an alteration in the Billingsgate system, particularly in that branch which allows the buying of fish over and over by different persons. His meaning is, that there is a class called bombarees, who go earliest to the market. Knowing that many persons do not appear at the market so soon, they take care to lay in a stock of fish, which they put into the hands of different salesmen, who sell it for them at a great profit. If this order of intruders were abolished, Mr. Myers thinks, that a great saving would be effected for the consumer. The practice of the bombaree is thus illustrated; a salesman will purchase salmon of another, he will keep it in ice for a considerable time, till there is no salmon in the market, and then it will be certain to sell at a high price, although by the end of the time, the ice will have taken all the good out of the salmon. A great many questions have been put to the witnesses, to know, if fish, when it is expected not to be wanted by the rich, is not usually purchased greedily by the poor. Mr. Myers tell us, that the impressions on which those questions were put, are quite a mistake. "It is a mistaken idea," he says, "to suppose that a poor person will eat anything; they are more dainty than the first gentleman in the country. When I was with the Fish Company in 1825, they wanted to establish a sale of fish for the poor, and orders were given to my servants to sell the fish almost at any price, but the poor would not buy it."

We were not a little amazed at finding how unjustly and how singularly oppressed some of the fishermen were by exactions on their industry. The fishermen of Yarmouth and those of Lowestoft, have been paying for the last twenty years, sixpence a month per head, for every man on board each boat, as dues to Greenwich Hospital. The comptroller of his Majesty's customs collects this money, and obtains on it a large per centage. The Yorkshire vessels which are sometimes engaged by the Yarmouth proprietors, never pay this duty at Scarborough or Whitby, but they are never allowed to leave Yarmouth without paying it. The comptroller will not allow vessels to go out to sea, and he has stopped them many times from doing so, until the Greenwich money was paid. But if this exposure astonished us, what must have been the effect upon us, when we found that the same ill-fated fishermen of Yarmouth, were in the habit of paying *tithe* on their fish. In the herring season, the cler-

gyman sends his agent round the boats; this missionary counts the number of casts of herrings in each boat; he then calculates the expense of catching the fish, deducts it from the value of the fish; divides the remainder into eighty shares, and takes one to himself. In Cornwall, too, it appears, that the clergy have the modesty to demand a tithe on fish. At Megarissey, the great mart of the pilchard fishery, the tithe is 1*l.* 13s. 4d. a seine (a large net ful), or 10s. a hogshead, and in other parts of Cornwall, the tithe is exacted on these fish.

Whatever we may think of the propriety of the Greenwich tax, we certainly can have no doubt of the cruelty of the tithe. The Greenwich plunder might be less revolting, even if it was put on the footing of being an old custom, but when it is attempted to be supported on legal grounds, we are led to despise the meanness of the cunning which it displays. How is it that the Yarmouth fishermen are compelled to contribute to Greenwich? Because, says the comptroller, they cure their herrings on board, and therefore they bring a foreign article into Great Britain, thus at once assuming the character of "Merchant Seamen." Was ever such a piece of human effrontery tolerated before by any government as this? And that the pretext is founded in fraud and falsehood, is manifested in the fact, that these poor fishermen of Yarmouth, who are turned into "Merchant Seamen," for the purpose of being plundered, cease to be considered as "Merchant Seamen," when the benefits of that character are to be bestowed. Not one of the fishermen who has contributed his hard-earnings to Greenwich Hospital, could ever have the slightest claim to participate in any portion whatever of its succour.

Having now taken this general view of the state of the fisheries and the English Channel, we proceed to the information which has scattered through this large volume, on the subject of the ancient Pilchard Fisheries of Cornwall. It appears that the Pilchard Fishery has been immemoriably carried on, on the coast of England, from Dartmouth, along the South shore of Devon and Cornwall to Padstow, round the Lands End. The words, "Pilchard Fishery," mean principally the "Seine Fishery," but there is also another method of catching pilchards, that by drift-nets. The word Seine is the Cornish one for a large net, about two hundred fathoms long by fourteen fathoms deep; it has lead at its lower extremity to keep it on the bottom, and corks on the top sufficient to keep the upper part buoyant. The employment of these nets is therefore limited to such a distance from the shore as their depths, which, as we have said, is from twelve to fourteen fathoms. The drift-nets, the other method of taking pilchards, are adapted for deeper water, and as by being used near the shore, they disturb and turn aside the fish, these nets have been by law prohibited from being employed within four and a half miles from the nearest headlands. Each seine requires three boats, and the mode of fishing by it is

the most fruitful. There are about two hundred and fifty seines in Cornwall, and the western part of Devonshire; they were purchased chiefly either during the war, or just at its conclusion, and each stood to the purchaser in from 750*l.* to 1000*l.*

It will be seen, then, that the amount of capital embarked in the seine trade alone is not less than 200,000*l.* The number of men required to equip the seines is 4,500; the annual expense of a single seine amounts to nearly 200*l.*, to cover which it would take about one hundred hogsheads of pilchards. The drift boats are far less expensive: they are from eight to fifteen tons, and seldom, with their whole stock, cost more than 250*l.* There are about 500 of these boats, which are equipped by about 2,500 men, and the capital embarked in them does not exceed 120,000*l.* As a source of supply even for domestic purposes, the drift-net fishery is inadequate: it bears no comparison with the seine fishery as an object of national importance, as a benefit to the country, as a source of employment for the labouring poor, or as a nursery for hardy seamen. There is great reason to suppose that the pilchards are in the Channel at all parts of the year; but it is in July that they are thought to be best in season, and then it is that the drift boats go out in deep water to catch them. In August a great abundance of the fish draw towards the necks of the bays, getting nearer the shore, and then the operations of the seine fishing begin. The fish caught at this time are called the "bay seine fish." Some considerable portion, however, of the pilchards do not turn into the bays, but advance into deep water, joining some fresh shoals, and all make a general strike in September along the whole coast, or striking at one particular spot, coast it along the whole line or certain parts of it. This strike generally occurs twice in the season, and it is considered as terminating the fishery. Pilchards travel in bodies, which are divided into various shoals, each containing as many as would fill from 2 to 10,000 hogsheads.

The pilchards, from the use to which they are put, form a very singular feature of British commerce. They are by no means extensively consumed in this country, and therefore the principal object in taking them is to salt and prepare them for foreign markets. Formerly they were sent to the Mediterranean, as well as to our West Indian colonies, in vast quantities. The consumption of these prepared fish is now confined, almost exclusively, to the countries on the Mediterranean, and it will not be amiss to furnish a few details, to exhibit the countries which purchase, and the amount of materials sent out. The following account of the exports of pilchards is for the year 1832. It is convenient to premise that there are *two catches* in the year, so that it will be proper to give the whole exported. The time of the year for the exportation, was usually that which would enable the ships to land their cargo before the commencement of Lent.

	No. of Hogsheads exported.
Leghorn	3,836
Leghorn and Naples	544
Genoa	3,116
Malta	237
Ancona	5,087
Trieste	985
Naples	6,482
Venice	4,186
Total hogsheads	24,473

Such is the amount of hogsheads of pilchards sent to these countries, with fish obtained by the first catch; and next we have to give the amount exported of the second catch.

	Hogsheads.
Naples	4.546
Venice	2,010
Civita Vecchia	510
Total hogsheads	7,066
	24,473
Total exported for 1832	31,539

All the pilchards were shipped at the Custom-houses of Falmouth, Penzance, St. Ives, and Fowey; some few at Padstoe, Looe, and the Cornish coast, and some at Plymouth, but very few.

The above amount of hogsheads is a little more than the yearly average produce of the Pilchard Fishery. It begins generally in August, and continues for about three months.

From Mr. Alfred Fox, a proprietor of some seines, we have some accurate information by which we are led into an accurate acquaintance with the mysteries of the Pilchard Fishery. It appears that though the word seine is applied to nets, yet that in its extended application it goes farther. A seine then consists of two large boats and one small one, which carry between them two nets, the one called the stop-net or stop-seine, the other the tuck-seine. The seine also contains other materials. The length of the first is 220 fathoms, or a quarter of a mile; its depth is rather less than 100 feet; the tuck-seine is half the size of the first net. Three boats as we have seen employ these nets, and constitute the seine, which is manned by 16 men and aided by two draught boats. There are now only about 5,000 men employed in all branches of the pilchard trade. The men engaged in the fishing, are paid each from 7s. to 10s. a week, having besides some slight share of the fish which they catch; Mr Fox's men get a quarter of the gross amount taken. The fish is said to be well liked in Cornwall, and

it is sold at the rate of 1s. per hundred. But it would appear that the fish curers prefer exportation to home consumption; they will let a friend for instance have a hogshead now and then, but not to any great extent. There is sometimes a superabundance of pilchards, and then some portion is used as manure, in which capacity they are said to be unrivalled. About five or six years ago, there was an exportation duty, and a bounty on the catching of the fish. The duty was *ad valorem*, having been 10s. on every 100s. worth. The bounty was 8s. 6d. per hogshead, and this for 300,000 hogsheads would be 13,000*l*. a year. The bounty as well as the duty were both repealed five or six years ago, and in consequence many seines were given up, and the nets turned into coverings for fruit trees. This however is not the worst. Venice and Naples, which are the best markets for the pilchards, are beginning to think little of their suppliers, and at Naples the duty on pilchards imported is now 18s. 2d. the hogshead. The duty last year was about 10,000*l*. The hogsheads of pilchards fetches in Cornwall about 35s., whilst at Naples it costs 65s. The freight of the latter only amounts to from 5s. 6d. to 7s. the hogshead. The pilchards are both pickled and dried: the former are intended for home consumption, of the latter the exports almost exclusively consist. Some of the pickled pilchards were lately sent up to London on trial, but their reception was by no means of a nature to lead to a repetition of the experiment.

The exported fish is most in demand in the Lent season; but then, as at other times, the Cornwall fish has to contend particularly in the Neapolitan market with rivals from Spain, who send pickled pilchards there: and also a good deal of injury is done to our exports by the quantity of Turkey and Sardinia fish, but particularly the abundance of eels from the Venetian lakes. The fishermen, who are employed only during three months in the catching of pilchards, are employed in various ways during the other months. A large portion of them attend to the repairs of the seines, and a small part return to agriculture, but many are on the poor list, particularly in places where the season has not been successful. It is a great pity that this large branch of our commerce should be allowed to go to decay, and yet this is the state in which it is involved at present. The other great fisheries are not far from being in a similar condition, and it is with great pleasure we read the cordial determinations to which the committee have come, as to the necessity of redress.

They recommend that the government should arrange with France to prevent the French fishermen from at all coming within the distance of a league from our shore, that they, and all other foreign fishermen should be required to observe our laws relating to the spawning or breeding season for fish, and that to enforce the observance of those laws, our Customs and Revenue cutters should be instructed to act. The committee recommend that effectual

measures be taken to prevent the continuance of the present system of importation of foreign fish: and they say that they have good reason to be confident that the ample supply of the whole country will be adequately effected by British fishermen. They show the necessity of immediate interference for protecting the spawn and young broods of fish by enforcing the laws, or making new ones, respecting the size of net-meshes, and the times of fishing.

The Stow-boat system is also strongly recommended by them as a department which should be considerably modified if not suppressed: the further recommendation which they offer to the country are for a reform of the mode of carrying fish inland, at least as to its expense by tolls: the abolition of tithes on fish, the protection of oyster-beds, such as those of Emsworth, from the plunder of the spawn and the untimely abstraction of the oysters; the restriction of drift-boats in the Pilchard Fisheries to certain times and localities which will prevent them from disturbing the fish. The fisheries of Yarmouth are happily an exception to the rest, being in a thriving state, but they suffer much from the heavy duty they pay for herrings sent to the Neapolitan market, which if reduced to a reasonable scale, would allow of an export from Yarmouth alone, to Naples of 10,000 barrels a year. The number of fishing vessels at Yarmouth is about 100, of the average of from 40 to 50 tons; there are about 60 vessels hired in addition every season: the number of men employed is computed at 5,000, besides a multitude employed in connexion with this fishery on shore. A capital of a quarter of a million is embarked in the Yarmouth Fishery. That of Lowestoff consists of 70 boats, about 40 tons each.

Such is the melancholy spectacle presented by our Channel fisheries at this unlucky era. It is consolatory however, to know that in such a country as this, spirit, pride, and enterprize, enough will be found to redeem this branch of commerce, and restore it to what it once was, a flourishing monument of our naval dominion.

ART. VI.—*The Baboo, and other Tales descriptive of Society in India.* In 2 vols. London: Smith, Elder, and Co. 1834.

WORKS, whatever be their other pretentions, which throw any light on Indian manners, must be deemed of great value in this country, for reasons which, at least, under existing circumstances, will not easily be misunderstood. The performance before us, though presented under the humble title of a series of tales, affords a curious illustration of the peculiarities of Indian society and manners. The first of the tales is called *Baboo*, the scenes of which are laid in Calcutta. The drama opens with the drawing-room of Sir Charles Wroughton, an officer holding a high situation

in the civil service of the Company. Lady Wroughton is seated at the breakfast table, where two young gentlemen are also placed. The conversation chiefly turns on the expected arrival of a young lady from England, whose circumstances surround her with a degree of interest which few hearts could resist. She appears to be the orphan daughter of a clergyman in a certain part of England, who had been consigned by the dying father to the protection of Lady Wroughton, and who is especially recommended to the care of this lady in consequence of the mystery which hangs about her history. With this history, however, Lady Wroughton is utterly unacquainted, and in the pleasant conversation which takes place at the breakfast table, she states her determination to solve it at the first moment that it is possible for her to do so. One of the young gentlemen, Mr. Rivers, distinguished for his sporting propensities, makes a bet on the matter in obedience to his usual impulses, and actually stakes a gold bracelet that he will be the first to find out the secret.

The mysterious young lady at length arrived. Her name was Eva Eldridge, and when introduced into the residence of Lady Wroughton, she felt all the admiration which it was so well calculated to excite. As we have no doubt that the following is a correct description of some existing original, we do not hesitate to give it a place in these pages.

"The mansion, with its porticoes and pillared verandas, stood in the midst of glittering lawns, the verdure of which was a relief to the eye, from the painful glare of the burning sunlight; the ever-green shrubberies formed a shady border to the emerald coloured carpet, and a sheltered choir for the mango-bird, the meina, and the coel.

"From the portico, Eva entered a circular hall, floored with polished marble, and portioned off by rows of pillars, through which the eye wandered amongst a lengthened chain of halls, all similarly paved with marble, and apparently only separated from the hall itself, by clusters of columns. But to Eva, just landing from the confinement of the beauliah, the delicious and sombre light which penetrated through the closed venetians, gave to the grey marble floors the cool semblance of a still surface of water, sheltered in the shady nook of some deep valley. In the secret of admitting the exact portion of external light, lies half of that beauty which our oriental residences possess.

"The suite of well-furnished drawing-rooms on the first floor was not less splendid, though in a different character. November, the cool season, having commenced, the whole suite of rooms had been carpeted with one rich piece of Brussels' handsomest manufacture. Ottomans and couches of light blue satin, heavy chandeliers and girandoles, musical instruments, and elegant fancy tables, filled the spacious apartments, with a profusion which perhaps the better taste of London would pronounce too redundant; yet amidst all the richness of furniture, with which the fashion of later years has adorned the houses of Calcutta, few things strike the stranger's eye so forcibly as the picturesque forms and customs of the numerous native servants; and above all the silent and

graceful manner in which they seem to glide through the apartments."—Vol. i. pp. 18—20.

The young lady was led to an ottoman by her hostess, and was scarcely sat down when she was seen overcome with a burst of tears. She was led into a bouvoir followed by Lady Wroughton, and there no intruder was allowed. The latter took this opportunity of soliciting from her young friend the history of the cause of her tears, and Eva, not without some reluctance, complied with the request. It appears that she was early deprived of her mother, and lost her other parent about two years before her voyage to India. Since the period of his decease she lived with her two maiden aunts, into the circle of whose society there had been introduced, before she joined it, a Mr. Henry Forester, with whom, to shorten our story, we may as well state, that Eva formed a very particular engagement. She acknowledged that she was young when she ventured to dispose of her heart, but her gift was sincere. The lovers parted, and at a time appointed, Eva was to accompany her husband, who was to return to India, and it was only a short time before the day arrived, on which she was confounded at the intelligence of his death. The aunts of Eva were acquainted with the fact that Lady Wroughton had been her mother's friend, and they had written letters to remind this lady, that she had once promised her protection to Eva. They accordingly demanded the fulfilment of that promise, and Eva now confessed in the presence of her benefactress, that she was forced, by the importunities of those maiden ladies, to quit her native land.

Lady Wroughton listened with becoming sympathy to this tale of woe, and repeating the name of the lover, "Henry Forester," over and over again, she began to think that she was acquainted with the name, and referred to the Directory as if she doubted the truth of the representation. The book gave the name, which seemed for a moment to confirm the doubt, but this was soon dissipated when she bethought her that the death was described as having occurred at a period when it would have been impossible to correct the Directory. However, some further incidental intelligence satisfied this lady that Forester was living, and, in fact, it proved that her suspicions were true. The letter which Eva received in England, describing Forester's death, was a forgery, and at the time she arrived in India he was acting as commandant of Fort Bhopawur, in the Sagur territory, residing with a fair Mahomedan, to whom it was believed he was married.

Time, however, passed on, and Eva one night accompanied Lady Wroughton to a masquerade, given by a rich lady of her acquaintance. In the course of the evening the attention of the party was directed to one of the characters, a gipsy woman, crooked-backed, and with a shrill squeaking voice chaunting a ballad, and holding on her arm a covered basket. Something

which had been said by the gipsy, struck Eva, and in a melancholy mood she turned to a side-door which led to a small veranda. Proceeding to this place, she was leaning over the balustrade in deep meditations, which led her imagination far away from the scene with which she had just mingled, when she was startled by the voice of the gipsy woman, who stood beside her.

"'What doth Eva Eldridge do in this land of death?' said the woman; 'doth she seek bones? or would she pledge a new faith at the tomb of the old?'

"'In the name of heaven—what are you?' cried Eva, panting with amazement.

"'I know thee, poor thing,—I know that thy hopes lie dead in this land.—I know that thou too wilt die if thou tarriest.—Miserable girl! go back whence thou comest.'

"'What art thou,—impudent wretch!—I will get thy mask torn from thy face.'

"'Do so!—do it thyself, girl!—I have another mask that thou wilt shudder to look at. I took the model from his corpse.'—So saying, the fictitious gipsy raised her bonnet, and discovered a long pale face, apparently that of a man, but more resembling the features of the dead than the living.

"The company were alarmed by a long shrill shriek, and rushing into the bower, found Eva on the floor, alone and insensible."—Vol. i. p. 176.

It is scarcely necessary to say, that the gipsy was Forester disguised. He fled from the scene, and in the morning as he rose, received a visit from a person called Brijmohun Bonurjee. This was no other than the Baboo (a title of distinction) who served as domestic agent to Sir Charles Wroughton. The Baboo was perfectly astonished to see Forester assume a Mussulman's costume, but he took care to warn the Hindoo not to betray him at the races that day, to which he was going.

December is the racing season at Calcutta, and on the occasions when they are held, the course assumes a somewhat singular appearance. But it does not appear that the national sport, when thus expatriated to the climate of India, meets with all the encouragement which Englishmen afford to it in its native habitat; there are, doubtless, patrons of racing in this eastern Rome; nay, the highest prices are given both for Arabian and English horses; still the betting-stand is scarcely trodden upon, and the equipages which crowd so uniformly on the morning and evening drives, appear on the race-ground in very scanty numbers. The sun had risen on the morning, to which we are now adverting, through one of those thick fogs which are so common in India at that season of the year. The meteorological origin of these fogs is traced by one who evidently writes from experience, and as the subject belongs to a branch of science of great interest, we shall insert the observations of the author.

"It seems, that during the cold nights, a vapoury exhalation rises from the river, and from the numerous tanks, as well as from the grassy esplanade which surrounds the fort and separates it from the habitations; for these clouds, though extremely dense upon the plains, both within and about the city, are seldom seen in the streets, unless there is a current of air to drive in a thin mist from the collected fogs without. By the hour that the sun passes above the horizon, the vapour, which, at this season, is seldom disturbed by a night wind, lies so thick and close to the ground, that while it completely envelopes every object not above eight feet high, trees, houses, and masts in the river, raise their heads sometimes into an atmosphere perfectly clear. Such was the case on this particular occasion; and while the slanting rays of the early sun tinged the upper surfaces of the fog with hues of liquid gold, a considerable number of fashionables, collected in the upper gallery of the race-stand, contemplated a very extraordinary prospect around them. The mist as yet, had risen no higher than the lower windows of the building, and the spectators above being in perfectly clear air, the whole plain before them was wrapped in an impenetrable white shroud, like a snowy sea. Not an object was seen except the distant city, and the fort, which now appeared rising from the ocean; and now and then the black hat of some valetudinarian rider passed immediately under the gallery, who, indifferent to the races and to the crowd, boldly dared to gallop along the well-known inner course, which was always prepared and kept clear for such equestrians of the morning. The sounds of equipages, the whips of coachmen, and the voices of people, collecting at the point of interest, were distinctly heard; and as the eye wearied itself in vain to see any thing, the fancy recalled those scenes of enchantment, wherein the voices of invisible crowds mock the sense with their distracting tumult."—Vol. i. pp. 206—208.

A very good account is given of the race, and the company which attended it. The Wroughtons, of course, were on the field, and Lady Wroughton was conspicuous amongst the fashionables, being mounted on a milk-white Arab horse, which cantered high and short, tossed its head, champed its bit, as if enraged at the curb which restrained it. At length the Arab fairly ran away with her ladyship, and never stopped till coming to a deep mire, he became immoveably fixed in it. In this predicament, the fair rider beheld a Mahomedan, as she thought, approach her on horseback also, who on galloping up alighted, and in an instant was at her side. The stranger with difficulty prevailed on the lady to allow him to convey her in his arms on dry land, and after he had accomplished this, he soon succeeded in extricating the favourite horse, whose knees he even condescended to cleanse with water. Lady Wroughton was full of gratitude, and amid the profusion of her expression of thanks, thought she recognized in the countenance of her deliverer, a familiar face. It was indeed, Forester—the dead lover—the revived woman gipsy.

Lady Wroughton was not restrained by a sense of her obligations to him, from charging him with his treachery to Eva. He explained his case in confidence to her, endeavouring to show it was

for love of Eva that he left her. He told the lady the secret of his story; he had been living with an Indian woman before the visit to England, during which he saw Eva; he had children, and sooner than give to the woman he loved (Eva), the pain which she would suffer from the disclosure of his real circumstances, he resolved upon persuading her that he was dead. He implored Lady Wroughton to extend her pity towards him, and to communicate to him tidings of Eva, to whom he was eternally devoted.

They parted, but the chapter of accidents so arranged the course of human affairs, that shortly afterwards, Forester and Eva met at a dinner given by Lady Wroughton. The author remarks that the dinner parties of this distinguished woman were not *burak-hanas*, or those huge feasts, where the tables are covered with meats far too heavy to be eaten, and is surrounded with silent spectres far too sleepy to eat. The guests, we are informed, but for their white dresses, would have looked more like the gathering of Scotch cousins, assembled to honour the dead with their tears and wine, than the festivals of fashionable life. We have also, a description of some of the public offices of Calcutta, and an account of the manner in which the business of the state appears to be conducted. The number of apartments filled with clerks, the constant motions in and out of persons or messengers, and the crowd of native attendants, seated in the verandas, or under trees about the house, consisting of persons having claims to prefer or petitions to present, must have constituted a scene of the most remarkable kind, particularly when we remember the picturesque dresses of the people. The author, in continuance of the description of the scene, mentions, that the exterior court of the Board of Revenue was crowded to the very corners, with painted palankeens of attendant suitors, many of whom, unable to find places in the chambers, where the business was carried on, were seen sitting on the ground, or in the open doors of their equipages, occupied with their papers, and surrounded by their friends and servants. Under the porticoes, in the meantime, were seen parties of cultivators, who perhaps had walked several hundred miles for the sake of an hour's hearing before the board.

But, as an illustration of the luxurious habits of the rich in the East Indies, we have a very graphic description of an evening scene, in which the chief actor is the Baboo. His history is very curious, but we believe by no means singular in that country. The Baboo, whose name we gave as that of Brijmohun Bonurjee, was the son of a Calcutta Sirdar (a steward). His father never quitted his humble situation, but Brijmohun had ambition, and he resolved to gratify it. He laid his plans cunningly; and commenced by gaining the notice of cadets and writers, making small loans to them in time of need, to be repaid twenty-fold in time of promotion. In the course of years he acquired riches, and gained

the office of collector of the twenty-four pergunnahs, which formed the district surrounding the metropolis. But still he followed the business of a Sirdar, and acted in that capacity to Sir Charles Wroughton. He served others too, such as senior merchants, and young civilians, by himself or through deputies. Whilst to all who employed him, he was the acquiescent, subservient slave, yet in his own house he was quite a different being, living in luxury, and competing with the most exalted members of society in the splendour of his household. The author conducts us to the noble mansion of the Baboo, in the bazaar of Aleepoor, presenting him under the following brilliant circumstances.

"Along the centre of the apartment, a magnificent Brussels carpet was spread the whole way, and upon this again, towards the upper end, a rich Persian rug, on which several silken mattrasses, bolsters, and cushions were scattered, covering about twelve feet square of the floor. Three brilliant chandeliers of cut glass hung down from the ceiling, and couches and ottomans, with furniture of crimson damask, were arranged in all parts about the chamber.

"'Ramanund,' said the Baboo, throwing himself luxuriously upon the mattrasses and cushions which his Sirdar had been making up into a comfortable pile; 'Fill up a cup of water, sweetened as thou well knowest how.'

"Here the Baboo reposed himself from the labours of the day, by lying for half-an-hour in that complete abstraction, which so delights the mind of a reflective Hindoo. The only object, the presence of which seemed to strike his consciousness, was the silver cup brought by Ramanund, the contents of which were as transparent as water, but by the smack of tongue, that succeeded every mouthful, there seemed some secret and very palatable chemistry in the mixture. At last the Baboo returned to animated life, and called for his Sirdar bearer. With repeated salams, the menial came, and proceeded to take off the several folds of fine muslin from his master's person, until he had stripped him to his kumurbund.

"'Bring the rice,' said the Baboo; and as he spoke, the Sirdar brought in a huge brazen ewer, filled with water, and placing it by his master's side, departed with the cast-off clothes. After freely applying the water to his face and hands, the luxurious Baboo again stretched his great naked limbs, and placed his broad back upon the soft cushions, which were always at hand, and in this comfortable attitude, he awaited his repast. This was not long in being brought. A string of servants soon entered, bringing numerous flat dishes, which were placed in rows on each side of the mattrass. There were two or three platters of hot rice, some plain, some spiced. There was a dish of fresh mango-fish, another of Italian sardines, and there were numerous small plates of French preserved fruits, as well as native sweetmeats. In short, the Baboo seemed a man, who, if he obeyed the prohibitions of his religion in great things, knew well how to bring the *petites delices* within the pale. The sole beverage which he sipped during the repast, came from the cup filled, and often replenished by Ramanund.

"Slowly and deliberately did this descendant of the self-mortifying

Brahmins of yore, proceed through the enjoyment of eating, so that by the time he thrust his hands into the brazen ewer for the last time, the bearer had lighted up the chandeliers.

"'Well, Ramanund,' said the Baboo, when the whole ceremony was finished; 'call the Sirdar, and ask the hurkarus if any body requires an audience.—Yet, Bhye, bring back thy cup again replenished.'

"The Sirdar instantly appeared with an ample jama of the finest Dhaka muslin, as white as snow. This dress was adjusted with care, and along with it, the Baboo seemed to put on a new dignity. Then receiving from the hands of his servant a red morocco case, the Baboo took from it a piece of jewellery, representing a lotus-branch, the flower of which was composed of splendid diamonds, and placed it in the front of his turban." Vol, i. pp, 314—317.

The Baboo was thus in his proper costume for receiving visitors or messengers, and in the scene which follows, he is represented as conducting himself towards a Sepoy, who had been admited to him, like a descendant of Charlemagne.

In the meantime, the Hindoo woman Dilafroz, whom Forester had determined to abandon, went to Calcutta, and hearing of his restoration to the society of Eva, gave vent to her jealousy. She caused her own female attendant to offer herself as a servant in the Wroughton family, in order to act as a spy on the conduct of Eva. The Baboo, however, accidentally becomes acquainted with Dilafroz, and contrives a scheme for carrying her off, and placing her in his own house. The plan succeeded, and she fell into the power of the Sirdar. Forester heard all this, and he interested himself much about the female and the child, but the Baboo never allowed him to put any questions. Forester took the Bengal fever, and having partially recovered, was sent to the Sandheads for the sea air: here he remained for a month, in a pilot schooner. Whilst at this place, he accidently met with a stranger, with whom he conversed, and who began to speak a great deal about the discipline and management of the Arab ships which frequented the port of Calcutta, bound for Mecca, with pilgrims. It turns out that this stranger saw Forester's mistress, Dilafroz, and child, in one of these ships, and from his account, there was reason to conclude, that they had been kidnapped and put on board. Forester hastened to Calcutta, and finding there an uncle of Dilafroz, they resolved to pursue the Arabian fleet. But it had long sailed, and no ship was about to take a voyage in the same direction. The Monsoon threatened, and all hope of recovering Dilafroz was lost.

In some time afterwards, an Arab ship returned to Calcutta, bringing a letter from Dilafroz, in which she gave a complete history of all that had occurred since her abduction by the Baboo. She stated, that on the night when she was inveigled to the country residence of the Baboo, she was visited by the accursed proprietor, but wine and drunkenness prevented him from accomplishing his

wicked purpose. She then tried to induce an Islam servant, who gave her her meals, to assist in her escape; he agreed to do so, but finally acted as the agent of the Baboo. The latter became fearful of the consequences to his own character, should Dilafroz remain in India at all, and he resolved to dispose of her. Taking advantage then of the confidence which she put in the Islam servant, he contrived that whilst she believed that she was making her escape, she was only pursuing the course which was most favourable to his plan. In the night-time, Dilafroz and her son, were led out of their prison to a boat, in which they were accommodated with a doolee (a palankeen). Towards morning, the doolee, which she was previously told was to be lifted up on the shore when they came to Calcutta, was certainly raised in this way, but when it was deposited as she thought on the ground, she opened the door and found herself on board an Arab ship, bound for Jedda, in the Red Sea. She describes, in glowing terms, the horrors of her situation, but there was no redress, as the ship was too far out at sea to allow the possibility of her returning. Resigned to her fate she removed to the upper cabins, and sat gazing wistfully on the sea. There was a holy person on board, of great reputation, for sanctity and wisdom. He witnessed her distress and tried to console her. His eloquence and feeling influenced her mind so strongly, that she beheld the errors of her life, and took a solemn vow, by which she renounced her former connexion for ever. "My heart," she writes, "was immediately relieved from a heavy burthen, and comparative cheerfulness returned unto me, and for the remainder of the voyage, I sat discoursing with the Molavee, on the duties of my situation on earth: my boy, too, talked of the pilgrimage before us, the opportunity of making which had so evidently been given to myself, by the Divine favour. Verily, my mind was at ease on all things, except only for this one, that my boy had not been brought up to the faith of his mother and her ancestor: I consulted the Moolavee on this point, and he proved to me that it was the Divine Will that the child should make the great pilgrimage with me, and that to do so, he must be admitted into the pale of Islam. I thought of his father, and of the place his father holds amongst the chiefs of the land, and it has ever been the fond wish of my heart, that he too should follow in his father's steps. But from this career he was now cut off, and for the present he is known only by the name of Moobaruk; may God accept him hereafter, and keep his heart faithful. Thus was the Almighty's Will declared, during my voyage to Arabia."

It is mentioned by her that the commander of the ship (no doubt by Baboo's commands) made a demand on her for the expenses of the voyage, and detained her until they were paid. All she had to beg of Forester was, that he would bring up their child in her own religion.

Having in this manner disposed of Dilafroz, the author of course concludes by handing over Forester to Eva. The parties are married, but with a degree of privacy well suited to the occasion.

It will be seen that in the conduct of this tale, neither probability nor nature is much consulted, and, therefore, with respect to the merits of the work as one of imagination, we have no reason to speak of it with commendation. We have noticed it merely for the purpose of pointing out a source of information calculated to illustrate our acquaintance with that strangely complicated social system which exists amongst our countrymen in India; for it is not by actual description of realities that we may expect to acquire it, such is its peculiarity. We can only know it by the familiar pictures of domestic scenes, by the representations of individual characters, drawn by persons, as in the present case, experienced in Indian society.

ART. VII.—*A Residence in the West Indies and America, with a Narrative of the Expedition to the Island of Walcheren.* By THOS. STAUNTON ST. CLAIR, Lieut.-Colonel Unattached. In 2 vols. large 8vo. with Plates. London: Bentley. 1834.

THE uniform good humour, the spirit, and ability displayed by Colonel St. Clair in these volumes, would constitute, by themselves, a very choice attraction for most readers; but, united with the strange and varied history of his adventures, they become perfectly irresistible.

Luckily for the Colonel, the circumstances of his parents offered no obstacle to the gratification of an early passion which he conceived for a military life, and in 1803, young St. Clair found himself gazetted as an ensign in the 1st Regiment, or the Royals. His father was a relation of the Earl of Rosslyn, and he himself, though of Scottish parents, was born in Gibraltar. After his appointment to the ensigncy, he was allowed to remain at home, where he devoted himself to professional studies; and in August, 1804, joined his regiment at Hamilton, near Glasgow, as lieutenant. The regiment into which he was inducted was under the command of the Duke of Kent, who, with all his talents and virtues, was certainly a complete military tartar. History gives him a very unenviable place, indeed, as Governor of Gibraltar. The Duke had a book of regimental instructions expressly for his corps; but it required the attention of officers and men to so many trivial matters, that the work was laughed at. Writing, the Colonel tells us, was the Duke's great hobby: but it was not the only one, for he made his regiment at Hamilton complete Germans, both in dress and discipline. Their hair was commanded to be cut after a most outrageous pattern: a string was drawn from one ear to the other, over

the top of the head, and then all the hair on the forehead-side of this line was cropped as close as possible, while the other section was not only allowed to remain, but was carefully encouraged in its growth for the purpose of ultimately converting it into a queue.

At last an order came down for young St. Clair to go with some other officers to the West Indies, to join the first battalion of the regiment. He was highly delighted at the intelligence, and particularly when he found that his Colonel (the Duke of Kent) had sent him a letter of recommendation, to be delivered by him to Sir Wm. Myers, then the Commander-in-Chief of the Carribee and Windward Islands. This letter, which we extract, is calculated to raise a high admiration of the good sense and benevolence of the late Duke.

"DEAR SIR WILLIAM,

"The bearer of this letter, Lieut. Thomas St. Clair, of my first battalion, is a young man in whose welfare I am most particularly and warmly interested, from the friendship I bear his parents, from whom I received every mark of kindness and attention when first I commenced my services with the British troops at Gibraltar, sixteen years ago, at a time when I landed in that garrison, a stranger to every individual in it, and unaccompanied by any one person on whom I had ever set eyes before I embarked on board of the ship that took me there. You will easily conceive, therefore, how grateful I must feel for the hospitality and friendship shown me at such a time, and how much I must be interested about this young man, then an infant, whom I had almost every day in my arms, and who served, from the amusement his infantine tricks afforded me, to beguile many an hour, which would otherwise have been at least tedious, not to say melancholy, from the particular circumstances under which I first went out there.

"Having said this, I will now proceed to mention to you, that for some years past my young protégé has been in a very deplorable state of health, from which, even at this present moment, I can hardly consider him thoroughly recovered; indeed, in my own opinion, he ought still to be regarded and treated as being only in a state of convalescence. I am, therefore, not without some degree of apprehension, that, although it is both to be hoped and expected, from the time in which he will arrive, that he will not suffer from the change of climate while the cool season continues, he may feel some return of his complaint, which has been a pectoral one, when the hot weather sets in, in the month of June next. Should my fears on this head be realised, my request to you is, that you would then grant him immediate leave to come home, in order to escape the unhealthy season, and I will in return, on my part, pledge myself that in October he shall, if his health be re-established, go back to his duty. From what I have said, you will easily understand that I have the case of this young man much at heart, and I am certain I need add no more to ensure your kind attention to him, than that I shall ever most gratefully acknowledge any and every act of kindness done by you to him.

"As I shall have occasion to address you concerning my regiment by the next mail on the first Wednesday in the month, I will not at present

take up any more of your time than is necessary for me to add that I ever remain, with the most friendly regards,

"Dear Sir William,

"Yours faithfully and truly,

(Signed) "EDWARD."

The worthy Colonel declares that the conduct of his Royal Highness to him, during the remainder of his life, was in perfect consistence with this good-natured act; and he adds, that there never was an individual more sensible of the kindness which he received. The young lieutenant sailed in the *Brilliant*, which was accompanied by the *Arcadne*, two armed merchant ships, from Greenock, being destined for British Guyana. After a voyage of 39 days, during which numerous adventures and perils were experienced by the vessels, they landed at Demerara, and put up at a miserable inn, at a place called Stabroek. Next day the party proceeded to the commanding officer (Colonel Nicholson), first having taken care to assume the uniform, which at this period was strictly required of military officers in the West Indies. It consisted of a round hat, cockade, and small feather at the side of the hat; a regimental jacket, Russia duck pantaloons, with a sash, and a small dirk hanging by a waist-belt to the side. A very minute description of the town of Fort William, of which Stabroek forms a part, is given by the Colonel, and of the habits and manners of its inhabitants. He says, that the first thing done by a European on his arrival in the country, is to provide himself with a mistress from amongst either the blacks, mulattoes, or mestees. The price varies from 100*l.* to 150*l.* Our young lieutenant, having been religiously brought up, strongly objected to this system, when he saw that it was practised by two of his brother officers in barracks. It is not to be denied that this system is very common in the West Indies. The natives in Surinam even conceive it to be an act of hospitality to offer their daughters to strangers; and, throughout the colonies, a young woman retains all her respect, and receives all the regard of her family and friends, though living in this state.

Our author proceeded from Fort William to Berbice, to join the 7th company, in conformity with his appointment; and, as appears to be his usual custom, he paid the greatest attention to its manners, customs, localities, and natural history. Every subject, indeed, touched by the writer, assumes an inviting aspect; and even his historical account of the colony of Berbice is full of interest.

Berbice was, at the period of the treaty of Utrecht, the private property of a Dutch family residing in the province of Zealand, in Holland. The colony was attacked in 1712 by French privateers, who became temporary masters of it; but they surrendered it afterwards for a large ransom, paid partly in money and partly in bills. Baron de Morrans, who led the piratical forces, obtained the bills.

They were not paid, and the islands became the property of the privateers. Four Dutch merchants of Amsterdam, after the lapse of three years, ransomed Berbice once more. These individuals saw the necessity of cultivating the colony, and, through their exertions, a society was formed in Holland, to whom Berbice was altogether entrusted. The association consisted of 1,600 members, who acted with great spirit; and so improved the colony in its agricultural and manufacturing branches, that it was deemed necessary by the society to place the colony under the protection of the States General. A charter was obtained accordingly, and the directors of the association governed Berbice as India is now governed by the East India Company. Berbice, with Demerara and Essequibo, were surrendered in April, 1796, to the British flag, under the orders of Gen. White. Col. St. Clair records one event of his life, during the early part of his residence at Berbice, with much feeling. Shortly after his arrival there, a fine schooner, under American colours, came up the river, direct from the coast of Africa, with a cargo of slaves. He was amongst the first who boarded the vessel, and seems to have been impressed with the usual feelings with which every humane mind must be touched at the melancholy spectacle. After stating in detail what he witnessed in the vessel, he goes at some length into the historical consideration of the slave trade.

This traffic in human flesh was begun by the Portuguese, and was introduced into this kingdom in the reign of Elizabeth. The African slaves were, in early times, prisoners taken in battle, persons condemned to slavery for crimes, slaves who wished to pursue the life of slaves, and persons in bondage in their native country. When it was first discovered by the Africans on the coast that they could sell their prisoners, they made up their minds to do so, instead of killing the creatures, and hence Bruce tells us, that the merchandize of slaves has contributed much to abolish two savage African customs, the eating of captives and sacrificing them to idols, a custom which was once universal in that country.

The Colonel afterwards attended the sale of the slaves, which he describes.

"As each boat landed her cargo, they were immediately marched up by one of the seamen from the schooner to an open space in rear of the Government-house, where the sale was intended to take place: and it struck me as a most extraordinary sight to see a number of white planters examining these captives, limb after limb, as they stood before them, just as the dealers do with horses in our fairs in England.

"The prices demanded for them were high, as this cargo was the last that could be admitted, and a great number of purchasers were present. It was curious to see, when a bargain was concluded, the new slave jog off with a veteran from his master's plantation, without even bidding farewell to any of his unfortunate companions, or showing the slightest feeling for his own situation. Some few stout, young, able-bodied men

sold for 150*l.* each, others at 100*l.*, and boys at from 40*l.* to 50*l.* My friend Yates took a fancy to two of the latter, whom he immediately purchased. These little black urchins were about eleven or twelve years of age—but more of them hereafter. Women far advanced in pregnancy sold at nearly double price.

"Among the crowd of bidders and purchasers was an elderly Dutch lady of enormous size and corpulence, who thoroughly disgusted me with her indecency in examining the males who were for sale. She was, as I understood, the owner of a plantation up the river above the town, and arrived just in time to examine and purchase a few of this cargo, whom she required on her estate. We could not help cutting our jokes on her conduct, which had no effect in raising her wrath against us. At last the whole of the slaves were sold and the ground cleared of them; and be it recorded that, among these numerous bargains, no mother was separated from her child; nor did I see male or female manifest the least sorrow on being parted from their companions.

"When seated in our boat, on our way back to Fort St. Andrews, my ideas turned to the scene of which I had just been a spectator; and again I felt all the disgust and horror of slavery, which I had only the day before experienced on board the schooner.

"How different are the feelings of these ignorant beings, whom I had just seen disposed of to the highest bidder, from ours! They, poor wretches, danced and sung during the sale; cheerfulness was depicted on all their countenances; and, when they became the property of a stranger, they trotted off with all the demonstrations of sincere pleasure. How fortunate that their ignorance is so complete!"—Vol. i. pp. 221—225.

The author states, that he found a great similarity between the Portuguese, amongst whom he served in the Peninsular campaign, and the coloured people of the West Indies. He also had an opportunity of making a comparison between the shape and complexion of an African negro, a South American Indian, and a European. He says, that the only reason why an African became black, is the burning climate in which he lives. But we might ask our philosopher, how it is that for generations after generations, blacks, in the coldest climates, will produce nothing but blacks? The Indians of South America, are less dark, a difference which is accounted for by the author, who says, that the latter, though living in the same latitude as the Africans, yet receive the trade-winds refreshed by the Atlantic ocean, whilst the Africans obtain them after they have passed over the sandy deserts. The European white from the effects of the cold winter. The causes which produce these varieties of colour, also are the origin of the difference of the hair, which in the African is black and woolly, in the South American straight and black, and in the European light, and either slightly curly or straight. With respect to brute strength, he thinks that all three have an equal share of it, but he is induced to give, in every respect, the preference to the European.

Many of the inhabitants of Berbice, and, indeed, the country

around, sleep in hammocks; and at a Moravian mission in the interior, the Colonel had the opportunity of seeing a small establishment of hammock-makers, chiefly composed of Indian women. These women first spun the cotton, by spindle and distaff; they then wound it round two sticks, which are fastened about seven feet from each other, the threads being placed exactly parallel to each other, until they extend eight or nine feet according to the intended length of the hammock. They then begin weaving, which consists in their letting off the first row of threads and passing it through a roller, composed of a piece of stick with thread upon it, serving as a shuttle, and this is knocked down by a heavy piece of wood; this is done backwards and forwards until the work is finished. In this neighbourhood, too, were another peculiar race, the post-holders. These were Indians who were employed by the colonial governors to watch, and give information of the warlike movements of the Indians. They formed a village settlement, which they occupied on an elevated part of the bank of a river, and were generally remunerated according to their services. These scenes were met with by the author, during an excursion in which he was accompanied by his brother officers, and it chanced, that in prosecuting their journey, they ultimately reached a village inhabited by Arrawaka Indians, a tribe whose manners and habits, the Colonel has deemed worthy of a lengthened description.

The Arrawaka Indians are described by him as being of the middle size, and well proportioned; their colour is that of copper, and their hair very straight and black. Every other hair on the body, except that on the head, is regularly plucked out by those Indians, and in place of the eyebrows, which they contrive to obliterate, they have a mark produced by the blue colouring matter of the nut of a tree called launa. Like all savages, they are an indolent race, making the women their slaves, and indulging in idleness until hunger forces them to activity: true, also, to the common character of barbarians, they are fond of brilliant trinkets, and would give their eyes for glass-beads and fragments of looking-glasses. The domestic habits of this people are quite remarkable. They erect their huts near creeks and rivers; these consist of four stakes stuck in the ground, and four beams tied horizontally at their tops; on these is the roof, consisting of the leaves of the manicol of the palm species, so thick as to keep out the rain. The only domestic animal of these Indians, is a mongrel breed of dog, which is of great assistance to them in their hunting excursions. These dogs resemble our village curs, and are fed chiefly on nuts and other vegetables. They begin the training of a dog at six months old, washing him well over, and then rubbing him with a particular leaf, on which the animal that is pursued by the dog usually feeds: he is then brought out to face the game. At first, shy and timid, he recoils, but the Indians persevere, and generally succeed, when milder means fail, in stimulating the dog into

courage by giving him a piece of the animals flesh. In hunting, the dogs are set free in the woods, whilst the Indians take to their canoes on the rivers or creeks. The dogs rouse the game, which run to the water; the canoe men prepare when the dogs raise the cry, and thus they are able to move silently and transfix the animal as it leaps into the water. Fish is taken by the Indians by intoxicating them. The nako, a root bruised, is thrown into a stream, and the properties which it possesses mixing with the water, the fishes become quite stupified, and are seen floating on the water. The Colonel entered a hut of one of the Indians where a person lay nearly at the point of death. The scene which presented itself before him, is thus described:—

"The peii, or physician, who was the son of the expiring old woman, was lolling in his hammock, with a long thread of cotton placed before him, on which he was tying feathers of different colours: the woman appeared to me extremely old and emaciated, and lay stretched in her hammock, with a bunch of tobacco leaves and some other herbs hung over her as a charm. Close to her, in the middle of the floor, supported by three pieces of stick with their ends stuck into the ground, was placed the magical shell with which the peii performs his midnight incantations to drive the evil spirit from the body of the afflicted. This shell is formed of a full grown calebash, with a few long narrow slits cut in it, and painted in various colours. Within the shell are put several small white stones and hard red seeds, both of these too large to fall through the slits just mentioned: and a long stick is run through from end to end, by means of two holes cut for the purpose, so that both ends extend beyond the calebash; the lower end is rolled round with cotton threads for the handle, and the upper part is ornamented with beautiful feathers of various colours, tied on in a spiral direction. With this charm they commence their operations about ten o'clock at night, after having closed in the hut with the manicol leaf, and shut every person out but the invalid. The peii begins to rattle it, by turning it with a slow circular motion, at the same time singing in a supplicating tone to the yawahoo, or evil spirit, until midnight; when it is supposed that he has an interview with this spirit, who is the cause of all deaths and diseases; and at this time two distinct voices are heard in conversation. The peii, or physician, then comes forth, and communicates to the anxious spectators on the outside, the words which the yawahoo had made use of, always preserving a serious and ambiguous manner.

For any trifling complaint they do not employ the peii, but resort themselves to various herbs, generally with good effect. I have seen a man, suffering under a violent pain in the bowels, make a fire immediately under his hammock, where he continued lying until he was nearly roasted."—Vol. i. pp. 320—322.

Amongst this tribe, girls marry at twelve, boys at fifteen: polygamy is universal, but the mothers suffer very little in giving birth to their children. Their musical instruments are hollow reeds bundled together, and a piece of a hollow tree has a skin tied upon

one end, which answers for a drum: to this music they will listen and dance for a day and a night continuously, their feelings of delight increasing every moment until they scream and jump in mad freaks. An excellent and durable article for cooking is made by these Indians, of very fine clay, which they stain with vegetable juice. The weapons of the Arrawaka Indians, are the bow and arrow, and large heavy wooden clubs. The arrows are reeds without a joint, four feet long; its extremity is armed with a piece of hard wood tipped with bones or flints; these bones are fashioned for the particular object they have to attack: in war the arrow is a sharpened piece of the hardest wood, sometimes it terminates in a fish-bone which has been dipped in poison: the end of the arrow for fowling, is blunt, and that for fish has three prongs.

An ague which attacked our Colonel, had so exhausted him, that he was under the necessity of visiting Barbadoes for his health. Here he met a young English physician, who had only recently arrived, and acted on the supposition, that the slightest indulgence in any sort of stimulant would be fatal in such a climate. The Colonel, after stating that this gentleman died from too much abstinence, tells us that such a system is the worst that can be followed. His own advice is, "be cheerful and live well, and take as much wine, spirits, and exercise, as agree with you; but there you should stop. Beware of exposing yourself unnecessarily to the burning sun, but do not fear it when you are obliged to do so."

The Colonel, shortly after his return to Berbice, was appointed aide-de-camp to Colonel Nicholson, governor of Berbice, he having been requested to take upon him the government of Demerara, in the absence of Governor Bentinck, who was to return to Europe for some time. Here, one night returning to his barracks, he was attacked by three men, one of whom, the leader, was jealous of the Colonel. Another of his adventures was a shock from an electrical eel: a third was a race between a pony belonging to him, and another, the property of an American, an ugly ill-conditioned animal, whose appearance led the Colonel to a very heavy bet on a race: on a trial he lost his bet, to his evident disappointment. He mentions, that one morning, whilst rowing up the Demerara river, a fine young Englishman, who had just jumped from one of the ships, passed him swimming. At that moment one of his comrades cried out, "a shark! a shark!" and the Colonel saw the shark's fin, as it may be often seen, raised above the surface. A rope was instantly thrown out; the end fell a little short of the swimmer. The shark seized him, took away his right leg, lacerating the thigh dreadfully. The poor young man survived the loss of his limb only a short time.

A good deal of the time of the military men at Demerara, and of the Colonel amongst the rest, was spent in excursions into the interior. He never employed an Indian as a guide in these journies, without

being struck by the instinctive facility with which he travels through the immense forests of the country. When these people have a long way to go, they break a small twig at almost every step as they proceed, which enables them readily to trace their way back afterwards. Should they, however, at any time lose the right direction, they can always find it out by observing the northern aspect of the trees, which on that side are covered with moss. The Colonel relates an account of a strange superstition respecting three islands, called, in the country, the Three Brothers, from their resemblance to each other: close to them stands a large piece of bare rock about six feet above water, and it is believed by the natives, that if any person points at this rock, a heavy storm will immediately overtake him; and so sure are they of this consequence following from the act mentioned, that should any of the boats crew, even by accident, point to the rock, the rest pull immediately to shore, and hide themselves in the thickets of the forest.

About the centre of the Essequibo river, is an island, called by the Indians Potupatima, a beautiful spot covered with trees of the noblest foliage: the huts of the residents are built of the manicol tree; and they gain their livelihood by cutting and sending the wood down the river, which is used in the plantations for sugar-barrels, or cotton hogsheads, and for building houses, bridges, &c. "As I looked around me," exclaims the Colonel, "from this height, how thoroughly was I convinced of the grandeur of the torrid zone, its plains, its forests, its Savannahs, its swamps, abounding with savage beasts, the largest serpents, and most beautiful birds; the waters below me with the all-devouring alligator, and various species of dangerous fish; while the trees were animated with the fantastic monkey—all created to prey one upon another. Why then should we be surprised at the wars waged by men against each other? Nature operates in us as in these animals, only corrected by knowledge and religion."

In one of the Savannahs, the legs of the Colonel and some of his party, were attacked by the grass insect called the *bête rouge;* it penetrated the skin, and caused a most tormenting itching: indeed, so intolerable was the sensation, that they were compelled to call in the assistance of two Indian women to extract the insects. They took them out with a pin and then rubbed the wounds with rum; the relief was immediate. The insect described, is of a beautiful scarlet colour, and when under the skin, gives it the appearance of raw flesh: it is necessary to remember, that scratching the part in which the insect is inserted, will generate an ulcer, which, in the climate of Guiana, it would be difficult to heal. These vermin are very numerous in the rainy season, and are plentiful on the long grass and low shrubs. At the settlement of Paterima, they found a society of hammock-makers, composed of a free coloured people, who were a mixture between Mulattoes and

native Indians, thus having three sorts of blood in their veins, the whites, blacks, and Indians. This society was at the time in great fear of the Aguaya Indians, a tribe much dreaded from its great cunning, expertness, and numbers. One of these Indians will walk tip-toe a whole day to deceive the parties on whom they meditate an attack. The object of their walking in this way, is to imitate the track of a tiger, or jagua, whereby the possibility of tracing their motions is destroyed.

The author, whose experience in the forests of Guiana entitles him to no small degree of confidence, tells us, that the animals which he met in his various excursions, were remarkable for the unusual timidity with which they fled from the sight of a human being, and even the insects, he says, betrayed this marked apprehension.

Proceeding along the Essequibo river, the Colonel and his party visited in its banks, the settlement of Billstains, consisting of two large huts built together, and five smaller ones around them. The situation of the huts commanded a splendid view, and here for the first time, the author met with a species of palm, called the Eta, which he thinks is the same tree as he afterwards found growing on the rock of Gibraltar, and the white ends of the leaves of which form the food of monkeys. The owner of the settlement was a European, and a very Robinsoe Crusoe at least in dress. His hat, was made of palm leaves—he wore a coarse shirt, and a pair of short trowsers, without stockings or shoes. He proved to be a Dutchman, who had, as a watchmaker, amassed some money in Demerara; he retired from business, not to Europe, as many of his West Indian friends supposed, but to the spot which he now inhabited, and for which, his heart had long and secretly sighed. The Colonel thus speaks of the Dutchman.

"We now found him, after a lapse of thirteen years, living with a young Indian woman, by whom he had an exceedingly fine boy. The woods supplied him plentifully with game, the river and neighbouring creeks yielded him abundance of fish, and the ground around his little hut afforded him fruit and vegetables in plenty. The family of his wife, an Arrawaka Indian, were settled with him, though not living in the same hut; and he ended his short story by informing us that he was nearly eighty years of age, and that the happiest days of his long life had been spent at this little settlement.

"In answer to our inquiries concerning the Indians, he informed us that they were all collected above the falls; that they were an innocent and harmless people; and that he was sure their provocations for committing violence must be great; that he had not the least fear of them, but would accompany us up to their habitations, as he might be useful to the governor from understanding their language. We were all delighted to have him with us, and afterwards found him a most pleasant and intelligent little old fellow. He then showed his activity in preparing his curial or tented canoe, built by himself, which exactly held the white people of our party, and, with twelve of his Indian paddlers, got through the water so rapidly,

that by three o'clock in the afternoon we arrived at Koumaka Serima. Here our cooks fell to work, and for the first time we ate of that delicious fish called the paco, which is two feet in length, and nearly the same in breadth, weighing about ten pounds. Its colour is of a reddish purple, spotted with black, and it is to be found only in the rocky parts of this river, where it feeds upon a green weed called wooiya, which grows on the stones close to the water. The natives watch for and shoot it with a barbed arrow. The flesh of these fish is hard, but excellent eating; and, when dressed in a pepper-pot, is delicious."—Vol. ii. pp. 61—63.

In another of the settlements on this river, the Colonel entered one of the buildings of the natives, in which he had the opportunity of witnessing the process of smoke-drying applied to various meats. A large tray of basket work was hung from the ceiling over the fire, in a large apartment: in the tray was a number of pieces of meat. This is the only method the people have of preserving meat, as such a thing as salt is no where found amongst them. These Indians are dexterous hunters, both of fish, quadrupeds, and fowl; they shoot the fish with arrows, which have a prong to them, and seldom miss their aim. The peccaries are remarkable for the singular way in which they cross the water. The chief at the head of a whole legion, he being always a large old boar, first enters the water: the peccary which succeeds, places its forelegs on the hind parts of the one before him, and the same attitude is assumed by all that follow: they form a long line, connected continuously, and each swimming by means of its hind legs. The way of taking them is to strike the leader with a good stout club, and he being disposed of, the rest form an easy prey.

Proceeding still up the river, the Colonel speaks in terms of the highest eulogy of the beauties of the country: the party occasionally stopped in either islands, or some part of the shore to sleep; and were always under the necessity of making a circle of fire around the station, to keep off the wild animals, whose roaring, hissing, and howling, were formidable enough. From this excursion, the party returned to the settlement of Billstains, where the Dutchman again received them with hospitality.

"'Oh,' said he, 'what fools my countrymen were not to change Holland for this country! My days are now few in this world,' he proceeded, 'but I hope to continue them, as long as the Almighty pleases, among these darling forests. There,' said he, pointing to the remains of an old tauronira, which dropped its withered branches over the stream, 'there is a true emblem of myself, falling into decay; and, like me, soon to lie in the earth to rot! You perceive that it is now shattered, and fungus-grown with time and exposure to weather. Millions of insects are now busily employed in destroying it. A gust of wind is enough to bring it to the ground, and make room for its successor. There, again, not far from it is a healthy, young, and stately buletre, like yourself, holding its head high in air, to surpass its companions. Nature has been

kind to it; it has not a mark to show that its best days are past, and it stands flourishing in youthful beauty, an ornament to these sequestered wilds. Oh! my young friend! think of him who made us to flourish here.'"—Vol. ii. pp. 98—99.

Amongst the curious plants which Guiana produces, is the Caoutchouc, or India-rubber plant. This substance was first brought to Europe by a deputation of the French Academy in 1736. The plant is called Heve in Brazil, and the milky juice which flows from it, is the Indian-rubber. The natives use it to burn as we do fat; the light that it sends forth is brilliant, but the smell is disagreeable. The uses to which this substance is now turned, is numerous and highly valuable.

The author gives a long account, and also a sketch from his own pencil, of the capture of an alligator. This creature measured fifteen feet and a half from the point of its nose to the tip of the tail; no animal bears such decided marks of cruelty as this. About the same time he enjoyed a day's sport, in a curious kind of fishing, well known to the Indians: that is to say, it is effected by intoxicating the fish. Some canoes were stationed below a fall of water, and were anchored by heavy stones there: above the fall, another canoe was anchored, in which the root of a plant called Hiare, was bruised and mixed with water: the infusion was then thrown down into the stream below, and the instant effect on the fish was quite surprising: myriads rose and remained at the surface allowing themselves to be taken in incredible numbers. Amid the nocturnal sounds which were heard in the night, the Colonel confidently states, he heard the sweetest choruses of birds—one of them repeated distinctly, "Willy, Willy, Willy, come go," and another uttered these sounds, "Who, who, who are you?" On a December morning, the little camp was roused by the cry of, "a snake! a snake!" and on rising, they all saw with horror, a huge snake nineteen feet and a half long, twisted round the rope which suspended the hammock of Lieutenant Baillie. The Fiscal of Demerara, one of the party desired everybody to lie still, and calling in two or three of the natives of the latter, caught the eye of the animal: keeping his own eye fixed on that of the snake, the Indian slowly backed, and the animal seemingly under some influence, began to uncoil himself from the hammock-rope. Descending on the ground, the snake followed the Indian, who never took off his eyes from the creature, and when fairly exposed, it was struck on the head and killed.

Upon the practice of the Indians in thus influencing the snakes, the Colonel makes the following observations:—

"In India, at the present day, I am told that the serpent-charmers form a well known division of the numerous caste of jugglers to be found in every district; and, in the 'Oriental Memoirs,' by Mr. Forbes, he appears

to attach some credit to their power of alluring the cobra capello and other snakes from their hiding-places, somewhat in the manner which the poor simple Indian practised this morning.

" Dr. Shaw, in his ' Travels through Barbary,' says, that ' a belief that venomous serpents might be rendered innoxious by songs or muttered words, or by written sentences or combinations of numbers upon scrolls of paper, prevailed through all those parts of the country which he visited;" and I have myself seen, in Gibraltar, a Moor exhibiting his tame serpents, with another man playing on an instrument, whilst the snakes were sporting and twisting themselves round his naked limbs and throat.

" In India, the Hindoos are professed snake-catchers, wonderfully clever in seizing them, and teaching them the art of legerdemain, but Johnson, in his ' Sketches of Indian Field Sports,' says, ' They pretend to draw them from their holes by an instrument somewhat resembling an Irish bagpipe, on which they play a plaintive tune. The truth is, this is all done to deceive; if ever a snake comes out of a hole at the sound of their music, you may be certain that it is a tame one trained to it, deprived of its teeth, and put there for the purpose.'

" This account of Johnson's certainly appears the more probable version of this extraordinary fact; still it cannot shake my opinion of the power which the human eye has over this animal.

" Captain Stedman, in his account of Surinam, mentions a bird sitting on the branch of a tree, which he observed fluttering with its head down, looking at a snake, which so fascinated it that at last it fell from the branch into its enemy's mouth. Why, then, should not one animal possess the same power as another.—Vol. ii. pp. 126—128.

It is a current opinion, that the smaller the snake, the more venomous the bite.

The extraordinary fecundity of the vegetable kingdom in Guiana received the particular notice of the Colonel. A single grain of potatoe oats in Ireland, produces 32 stalks, from one root, and the number of grains from all is 5,000: in a garden at Paris, at some distant period, one stalk of barley, produced no less than 18,000 barleycorns. The weed henbane, as been stated by botanists, to be so fertile, that in four years, the seeds of a single plant would be sufficient to take up the whole surface of the earth.

On the return of the party, they found the whole of the Demerara people agitated by a report of a threatened insurrection of the negroes. Extensive preparations were made for meeting such a casualty, but it proved ultimately to be merely a false alarm. In April, 1808, the Governor with the same party, performed an excursion up the Demerara river. The first place at which they stopped, was the Fredestein Settlement, kept by a Dutchman; he had a large family and an elegant house. The plantation was a Coffee one, and the Colonel examined it very closely. On an oblong piece of ground, surrounded with a broad trench, was the planter's house, and from it was an avenue of orange trees, terminated by a bridge, which led to the plantation. Near the planter's house, on both sides, were the store-houses, poultry, pigeon-house, granary, &c.

He found there an hospital for the negroes, and two very extensive buildings, the bruising-house, and the drying-lodge. We give his account of the coffee itself, as it was presented to him.

"On crossing the bridge to the coffee-fields, I found them as regularly laid out as lines and measurement could make them; each piece containing about two thousand bushes, growing at the distance of eight or ten feet from each other, which allows them room to spread out, although they are kept short, and also space for a man to walk round, to pick the berries, which are then taken to the bruising lodge, where the kernels are separated from the husk. They are next steeped in water to cleanse them, and then spread on the drying-floor, which is exposed to the sun; or, in the wet season, put on large wooden trays, which, in case of rain, are immediately hauled under cover of the drying-house, and during this time they are turned every day with wooden shovels.

"When dried, the berries are put into wooden mortars, and beaten with heavy wooden pestles, to divest them of a thin skin which unites the two kernels. At this work the Negroes beat in wonderful time, and always singing in chorus. The berries are next cleared from the chaff: and the whole, being picked from the broken ones, which latter are used in the country, are packed in casks for exportation.

"Coffee is so well known in Europe that it is unnecessary to enter upon its qualities or effects upon the human frame. Bacon asserted that coffee comforts the head and heart. Willis declares that, if daily drunk, it wonderfully clears and enlivens the soul. Voltaire lived upon it; the studious and sedentary of every nation now resort to it to refresh the spirits, oppressed by study and contemplation; and I only hope that we shall never feel the want of it."—Vol. ii. pp.161—163.

The canoes proceeded to Miribi Creek, where they met an elderly man well known under the title of "Old Glen." He had no other garment but his shirt; his long white hair hung over his shoulders, and he leant on a stick to support his feeble and emaciated frame. He was a native of Scotland, as the Colonel afterwards learned, having been born in Glasgow, and having arrived at this place in early life, as mate in a merchant ship. Being of a romantic and ambitious disposition, he remained in the country, and obtained a grant of a very good tract. This he cultivated with success. In seven years he was seen the lord of a fine plantation, with plenty of money, and of negroes for his work.

In the midst of his prosperity, Old Glen was induced one day to go on board a Dutch ship which was lying in the river. Here, being entertained by the Captain, he happened to take up a work by Swedenborg, the enthusiast, and was so charmed with the perusal of a few pages, that he besought the Captain to allow him to take it home. The latter complied with the request, and from that moment is the downfal of poor Glen to be dated. The work which he had the misfortune to be influenced by, was that of the famous apostle of Northern Europe on the *Transmigration of the Soul:* it inculcated the doctrine of the soul never leaving the earth,

but that it passed into various forms of bodies, according to the inclinations which it was subjected to in the body of a human being. The poor man gave up his whole time to the study of this work, and his business declined; his negroes deserted him, and none remained but the lazy and filthy. His intimate friends repeatedly warned him of his fate, but he devotedly adhered to Swedenborg. Nothing would satisfy the infatuated planter, but to send to Holland for a cargo of Swedenborg's books, and on its arrival at the settlement, poor Glen, not being able to clear the ship, was proceeded against by the Captain, who succeeded in obtaining an order to sell the whole of his creditor's property. The wretched man next turned preacher, and spent his time in attempting to diffuse the tenets of his master; but neither spiritual nor worldly profit seemed to result from his labours, and finding his way to Berbice, he entered as private into the colonial troops, still maintaining his habits as a preacher.

When he had served some years, a mutiny amongst the blacks rendered a little improvement in the care and vigilance of the officers of the army absolutely necessary. One night poor Glen was found sleeping on his post, when he was arrested, and sentenced "to run the gauntlet." This was the usual punishment of the army at the time, and the following was the process:—"Two ranks of soldiers are formed, facing one another, being at three paces distant: the prisoner is compelled to follow, with his back quite naked, a serjeant, who walks slowly between the ranks, and each man, armed with a stick, gives the victim a blow. The general conduct of Glen was so good, that the commanding officer offered to remit the punishment if he would leave the army; but Glen insisted, with the greatest compunction, upon suffering the ordeal; and when he was allowed to pass through the ranks, he actually chid several of the men, whom he accused of striking him too lightly.

Mr. Edmonstone, the planter, who had given the Colonel the substance of Old Glen's biography, added the following particulars:—

"For some time after his departure to Berbice I knew not what had become of him, until, hearing by the merest accident that he entered the service in that colony, I supposed that he wished to keep himself out of the sight and recollection of his former acquaintances. Some time afterwards I met him one evening in Stabroek, on his return to this colony, and inquired how he was, and what he intended doing. I told him I had a property up the Camona creek, buried in the forests, and pressed him to take up his residence on it. 'I will go up to your property,' he replied, 'and live in the woods under your protection, but not in your house.'

"Accordingly, I brought him up hither, about fifteen years ago. He chose a spot nearly three miles from this house, in the forest, where he built himself a small hut, thatched in the Indian manner with palm leaves. A hard wood plank is his bed, and an old Bible his pillow. Here he has ever since resided, it being his daily practice, as soon as the morning sun

shines on the savannah below, to walk down into the water; after washing himself, he kneels and says his prayers; and as the sun sets, he again performs the same duty to his God.

"I have in vain employed all my arguments with him to use clothing, but his answer always is, 'The Indians go naked, why should not I?' and it has taken me months even to make him put on the shirt, which you saw him in to day.

"'He is certainly a most extraordinary character, with a fund of intellectual sense and human kindness in his composition. He is perfectly acquainted with the nature and properties of the different plants, so much so, indeed, that there is scarcely a complaint to which the Indians are subject that he does not cure. They all flock to him with their patients: his fame is spread far among these forests, and individuals of distant tribes have been brought to him for his remedies. You must go to-morrow morning, colonel, to see him; he will assuredly expect you, and you know as well as myself that he does not like disappointment.' Then, turning to me, Mr. Edmonstone continued: 'He will also be glad to see you. He will not fail to touch on his dear Swedenborg, but take care how you answer him. You will soon see through his madness, but be not alarmed, for he is quite harmless, and would not injure even a mouse.'"—Vol. ii. pp. 181—183.

The Colonel took care not to allow the opportunity of seeing more of such a character, pass by, and he accordingly proceeded to the hut which was described to him as the old man's residence. He found it in the depths of the forest: perfectly open all round, and covered by thatch formed of the palm leaves. The Colonel saw the hard plank and the Bible, but with these there was no other appearance of any sort of accommodation, save two or three calabashes, a black earthen pot, a few smoking sticks beneath it, and two or three necklaces. He states, that in taking up the Bible, the leaves naturally opened at the passage of Proverbs, 7th verse, 13th chap.—"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Verse 11—"Wealth gotten by vanity shall be diminished, but he that gathereth by labour shall increase." Old Glen at last entered, and began eagerly to recommend Swedenborg to the Colonel, who, notwithstanding, was able to fathom the extent of his knowledge of natural history, and bears testimony to his kindness.

The party returned to Fredestein in April, where they stopped a short time, and were invited to attend on the 9th of the ensuing May, the anniversary of the planter's wedding. On reaching the Government-house, a packet of letters were found from England, and in one of them Colonel St. Clair was ordered home to join the 4th battalion.

In May, they fulfilled their promise of attending the anniversary of the planter's wedding, and the Colonel gives an animated account of the festivity, which was chiefly remarkable for the affection shown by about 800 negroes on the estate to Mr. Edmonstone and his lady.

The Colonel, after suffering from a severe fit of illness, was able

to sail for his own native country in June, 1808, and arrived safely in Edinburgh. He then proceeds to give an account of the expedition to Martinique, which had taken place shortly before; this he derived from his elder brother James, who was one of the officers, and in which, a younger brother lost his life.

The "piping tune of peace" did not suit the taste of the Colonel, and the papers, which, teamed with the accounts of the triumphant career of Wellington in the Peninsula, left our officer in a state of constant excitement, and he applied to his old friend the Duke of Kent, to assist him in obtaining an appointment which would employ him on continental service.

The Duke promptly complied with his application, and as another specimen of the influence of a grateful feeling on this excellent prince, if it were only for the sake of the example, we give his reply to the Colonel.

"Kensington Palace, 25th May, 1809.

"DEAR ST. CLAIR,

"I have had the pleasure of receiving, this day, your letter of the 19th, from which I have received the fullest information I could possibly wish, respecting the several recruiting parties under your superintendence, and shall be able in consequence now to complete my arrangements without further difficulty.

"With respect to yourself, I with pleasure apprize you, that, owing to the rapid promotion that has taken place among our captains, you are now become effective in the 3d Battalion; and have, therefore, for the time, lost the light company again, as, upon Captain Hay, whose company you succeeded to in the 4th Battalion, becoming effective in the 3d, he succeeded to Captain Anderson's light company, that officer becoming at the time effective in the 2d Battalion: but you are of course the first candidate for it in the event of its becoming vacant. However, it is highly gratifying to me to find that your inclination prompts you to join, as they are this day completed to 1000 effective rank and file, preparatory to immediate embarkation for continental service; so that I am sure you will not lose a moment in joining, for fear of missing the opportunity; and, as Captain Hamilton, I believe, is not in health to join, you will immediately turn over your recruiting party to him, for which, as I have not time to-day to write to him also, this letter must be considered a sufficient authority to you both.

"Pray remember me most affectionately to your excellent father and mother, and to your brother David, and your two sisters, and believe me ever to be, with the most friendly regards,

"Dear St. Clair,

"Yours faithfully,

"EDWARD."

The latter proceeded to London, was handsomely received by the Duke, who inspected the Royals, and this regiment proceeded to Portsmouth, where they embarked for their destruction, which was not known at the time. The fleet however, bore northward, and the regiments were soon apprized of their being bound for

Holland. In fact, this was the far famed "Walcheren expedition," which is remembered even still, for the folly and obstinacy, in which it was conceived and executed.

The history and the details of this unfortunate expedition, are too well known to require any elucidation at the present day. The Colonel may well be excused if he passes over the story of this signal failure, with a very partial description, inasmuch as he confines himself simply to an account of the bravery of the troops.

After the expedition had returned home, or more properly we should say, after the remnant of the gallant army had come back from Walcheren, the Colonel proceeded to Portugal, and was amongst the brave officers who stood by the Duke of Wellington on every inch of the ground which they gloriously won from the Douro to the Pyrenees.

Here we conclude these interesting volumes, so full of interest and adventure, and yet so abounding with all the proofs of a generous, benevolent, and honest mind. Nothing like the affectation of a learned and a travelled man is to be found in this work, but in every line we see the native ability, the ample acquirements, and the plain energetic qualities of the gentleman soldier. We trust, that the worthy Colonel will not be found to have tempted us with the agreeable fare presented in these volumes, without an effort to satiate our appetite by preparing another treat on his Peninsular campaign.

ART. VIII.—*Some Remarks on the Present Studies and Management at Eton School.* By a Parent. London, Ridgway, 1834.

IT cannot fail to be regarded by every rational man as a very peculiar phenomenon, to be found, we believe, only in this country, that those institutions which are expressly provided for cultivating the intellect of the rising generation, for dissipating the prejudices of ignorance, and for furnishing that decree of cultivation to every mind which will enable it to discover and pursue the truth,—those very institutions, we repeat, should be almost the only ones which obstinately adhere to the very errors of ignorance and prejudice which it is their professed object to remove. That such is the case we need go no farther for a decided proof than to the pamphlet before us. It is a small but a pithy remonstrance; it is written evidently by one who tenders the character of Eton School; it is by its inherent evidence the production of a well constituted and well instructed mind, of a man who elevated infinitely beyond the race of scoffers at the ancient establishments and religion of the land, exhibits the sincerity of his zeal for their credit by the force and justice with which he complains of the errors that may one day bring discredit on both.

The system of education at Eton, which is described by this parent, we have reason to know, is without the slightest degree of exaggeration. It may be useful towards the understanding of his remarks, if we state that the College of Eton was founded in 1441, by Henry VI., when by statute there were created one provost, seven fellows, one head master and one lower one: seventy students were to be educated in it by these masters, and superintended by the other officers. The education was to be strictly gratuitous, and the statutes provided as amply as the times allowed for the cultivation of the scholars. All these scholars at a proper time are sent to King's College, Cambridge, there being room there for just as many students as Eton educated. Such is the establishment considered as the creation of a bountiful monarch. But then, in addition to this staff, there are ten assistent masters or tutors. These gentlemen are not recognized as officers of the College of Eton; they are merely brought there from King's College, Cambridge, by desire of the provost and fellows, to assist the two official masters in teaching the seventy students of the foundation, and the *oppidans*, or the boys who pay. In fact, the appendage has become the principal, and the school owes all its celebrity to the *oppidan* or accidental portion of the establishment. The whole number is about 500. The author of this pamphlet who speaks from a thorough knowledge of the subject, thus describes the labours at Eton, during what is called a "Regular Week."

"The school is divided into six forms; of which the sixth is the highest, and is the only one limited in its *number* of boys, which is never allowed to exceed 22. The fifth form consists of three divisions; the upper, middle, and lower. A boy takes a year to pass through each of the two lower, but remains in the upper until a vacancy occurs in the sixth form. It may, on an average, require two years and a half to get through the upper division. Between the fourth and fifth, there is an intermediate form, called, '*The Remove*,' which consists of two divisions, and a boy is six months in each. As my observations will principally relate to these upper forms, I shall not describe the remainder. The work of the fifth and sixth forms is, with too trifling a difference to be worth mentioning, the same. On Sunday, they do a Latin theme. On Monday, they repeat from 30 to 35 verses of the Poetæ Græci, construe the same number of lines of Homer, together with 70 lines of the Scriptores Romani. Sometimes one half of this latter is not done; but in place of it, the lesson of Homer is done over again. Tuesday is a holiday, on which, however, they do a copy of verses, varying in number according to the ability and industry of the individual. The higher boys seldom do less than from 30 to 36; the lower, from 22 to 30. On Wednesday they say about 38 lines of Ovid or Propertius by heart, construe 35 lines of Homer, and 70 of Virgil. They also do a copy of Lyrics, which must not be less than six stanzas in length. On Thursday they say some Greek Grammar by heart, and construe 35 lines of Greek prose; generally Lucian. On Friday they repeat by heart the Homer which was

construed on Wednesday and Monday, and the Virgil which was construed on Wednesday. They construe 70 lines of Horace's Epistles or Lectures, and 35 lines of Greek prose. On Saturday, they repeat by heart the Horace which was construed on the previous day; construe some 30 or 35 verses of the Poetæ Græci, together with some Greek Testament, and are examined in a few pages of Secker. No lessons are *learnt in school-hours.* The boys are previously prepared in their lessons by their tutors, and the school-times are devoted to *examination.* All that is read over and above what we have stated, is called '*private business.*' It is not required by the school, but is done by the tutors privately with their pupils."—pp. 4—6.

Besides the masters and tutors already mentioned, there are extra instructors who attend the school and who teach the modern languages. But there is no obligation on the boys to learn these languages, and the formal system of education does not include them.

There are three scholarships for the greatest proficients in classics and divinity, the grant of the present Duke of Newcastle; each scholarship is enjoyed for three years, and the value of each is 50*l.* a-year. They are open to the students without exception, who have got beyond a certain rank. The writer accidentally mentions this latter foundation, merely to express his surprise that the examiners for these scholarships are never public masters, and he says significantly, that it would be well if they never were private tutors. It is proper to add that the scholars at Eton have to attend chapel twice every holiday, and once every half holiday. Thus much the author thinks it necessary to explain, before he proceeds to the specification of the defects in the system, of its management.

He deprecates any hasty imputation which may be made against him, on the ground that he intends to insult or triumph over the heads of the college, yet the fear of such epithets does not hinder him from fearlessly proclaiming, that *if the interest of Eton College is to be maintained, its abuses must be reformed.* Reform, it seems, in this institution was promised, that is to say, those whom it concerned, were amused with a vague expectation of amendment. But nothing has as yet been done, and as to whether anything will be attempted, the solution of such a grave problem time alone can accomplish. The great difficulty pretended, and whereby the doing of nothing at all, seems to be excused from time to time is this, with whom is the reform to originate. Not with the fellows or the head master, because the fellows are elected by themselves, and the head master is appointed by the provost. Well, then, should it not begin with the provost, for he has received his appointment from the king. Alas! the worthy provost, for nearly a quarter of a century, never interfered with the practical system, and for him to turn doctor on the occasion, with such a deficiency of professional knowledge, as

must be ascribed to him, would look more like the assumption of a character well known about town, but which it would be profane even to name in connexion with this venerable gentleman.

But after all the delay of a proper attempt at reform, is one of those fastidious exaggerations of ceremony which reminds us of the ridiculous fortitude of Philip of Spain, who sooner than allow an unofficial valet to move his chair from the fire-place, lost his life in sustaining his dignity. The world, besides, will not enter into cabinets and cloisters to estimate the obsticles which the monastic spirit, still prevailing in them, may oppose to improvement. Even Oxford, the most tenacious of the last representatives of antiquity, has surrendered her inviolability, and has consented at last to sit down and work her ridiculous farce of a medical education, into a grave and instructive piece for the public. Unless the provost has a disregard for his reputation as a conscientious officer, there is no question that he will take upon him the project of a reform, for though he may not himself take up the instruments of knocking down and repairing, he is yet fully able to appear in the character of an overseer, and it is not clear to us, that if his duties were only fairly defined, he would have much hesitation in undertaking the important duty. But it is right that we should have some notion of the sort of abuses which wait for the reforming hand.

"In doing this, I shall not hunt about in search of objections to the subordinate parts of its discipline; I am influenced solely by a regard for its better government; and I should be sorry if any of my expressions gave personal offence. But whilst I deprecate unbecoming asperity, I will set forth my opinions with that manful and fearless resolution which the subject demands.

"A public school is a preparation for the University, and by its adequate or imperfect execution of this purpose, its good or ill government must be determined. By this I will judge Eton; nor can I imagine any denomination of reasoning animals who could possibly object to such a criterion. The education provided at Eton is insufficient for its purpose in every department, in religion, letters, and science. To begin with the most important; there is but ONE religious lesson in the week; and as even that solitary one is missed, as often as by the will of the Calendar, or the Provost, Saturday is a half holiday, and with due allowance made for vacations, cannot possibly suppose that there are more than 25 religious lessons in the year. It is very remarkable, that, whereas no possible contingency, short of an entire week of holidays, is allowed to interfere between TWO lessons of Homer, Horace, and Virgil, the *religious* instruction of the book is so entirely the sport of saint's days and holidays, that not even the highest boys can read one of the longer gospels in twelve months. Moreover, the lessons being given at such great and uneven intervals of time, it is impossible for any but very industrious students to retain a connected view of what they read. Now, I defy a contradiction of this statement; and I ask, whether every parent of a boy at Eton, has not a right—nay, whether it is not his most solemn duty to God, and his con-

science, to remonstrate against this neglect of the most important article in education? Nor do I complain solely of the omission of what is good, but of the practice of that which is positively evil. The boys are not only defectively instructed in the nature and doctrines of Christianity, but are most perniciously taught to regard some of its highest duties as matter of annoyance and coercion. They are COMPELLED to attend chapel, exclusive of Sundays, at the least four, very often five, sometimes even six, times in the week. The evil might, in some degree, be mitigated, if worship on the week days were devoutly performed; but the boys are neither expected to bring Prayer Books into Church, nor to join in the service. The prayers are read in a slovenly manner, being usually accomplished in twenty-five minutes. Very frequent COMPULSORY attendance on Divine Worship, even if *properly* done, can have none but a bad effect on MEN—and men too, of religious minds; but upon the YOUNG the consequences are incalculably disastrous."—pp. 9—11.

We only wonder, that for the purpose of illustrating these remarks, the worthy parent omitted a reference to the facts which appeared to be connected with the youthful history of the Wellesley's, whilst at Eton. Truly, however, is it said by the author that the young generally mistake associations of ideas for opinions, and that upon their inveterate habit has the force of conviction. That being the case, those of Eton must ever connect with an attendance on church a feeling of uneasiness, an irksomeness which must either wholly prevent or render ungrateful an important duty "which was intended," says this parent, "by a merciful Creator to be an everlasting memorial of his care and benevolence to man, to be the medicine of sorrow and the purification of thought," but which "is now converted by a stupid and obstinate adherence to forms, whose single claim to respect consists in the longevity of their mischief, into an uneasy and unprofitable ceremony; thus God is robbed of his mercy, and man of his consolation."

But it is not alone to this, that has been described, that the negligence of religion in Eton is to be blamed, for the irreverent system absolutely extends to a violation of the Sabbath within, what ought to be the sacred walls of Eton. It seems that the upper boys of the College on the Sabbath are required to learn (and Heaven knows they may not be altogether very correct Sunday reading) some lines of the *Poetæ Græci;* on the same day the students in the "Remove" are obliged to draw maps! whilst those of the fourth form are preparing to construe some verses of the Greek Testament, not indeed for the purpose of having its spirit inculcated into their minds, but merely to teach them the mysteries of Greek Grammar. Where is Sir Andrew from Scotland with his Sabbath Bill? Where is the chastiser of the poor proprietors of apple stalls, and the denouncer of the wearied workmen, who snatches an hour of the Sabbath morning for the legitimate purpose of providing his meagre meal for the

day? Where are those crusaders that they suffer the ancient precincts of a great bulwark, like the towered edifices of Eton, to be thus profaned for an impiety, which the law stepping before religion seeks to correct?

We remember that when it was a matter of complaint in the House of Commons, that mackerel was permitted to be sold on a Sunday, the indignation of the pious was somewhat appeased when they found that the fishery of that great staple of subsistance would be annihilated, if the permission does not remain as it was. Are the Eton fishers of youth affected with the same apprehension? Will the poor youth perish of decomposition, if they are only kept out of the school-room for twenty-four hours? How ludicrous it is, how mournfully it speaks for the consistency of our country, that there are high persons in it who contend that a ship load of mackerel should be allowed to rot sooner than that it should be lifted in a wholesome state to the lips of famishing men, whilst in the luxurious halls of a religious edifice, a worse example is weekly in process.

Looking to the effect of this practice as it affects public and national interests, its importance very considerably increases, as the author bears testimony.

"I need not point out how large a proportion of the English clergy have received public educations. Will the most bigotted advocate of the church, as it is, deny, that, for the last 150 years, a secular spirit has been making great way, especially amongst the upper orders of the hierarchy? And can it be doubted, that if the clergy had been better instructed in the solemn nature of their high and holy duties—if a deeper reverence for their profession—a more earnest devotion of their best energies to the service of their Lord—a more profound sense of their obligation to promote HIS interest, and a less interested desire to further THEIR OWN—in a word, can it be doubted, if the clergy had been more religiously educated, that, instead of the tempest, whose gathering howls are now threatening their existence, the same sunny and serene sky would be now smiling over their heads, which gilded and glorified their most palmy days? I ask the question in candid and sober sincerity; I crave an answer in the same spirit."

The author very properly disposes of the answer to some of his objections, that the "private business" of the school corrects all defects, when he says, that the bare fact of their being a supplementary addition to the public business, is in words a confession that there is something wanted to the latter. He shows, however, that from the little time which can be given to the "private teaching" by the tutors, and from the peculiar absence which such a system experiences, if all these influences which make a boy attentive, he concludes, that their value is now insignificant indeed. It is not possible for the assistant masters to revise the

exercises alone in less than six hours; and what is the advantage after all of these exercises, which consist of compositions in Latin and Greek. "What in the name of common sense," asks the author, he himself having been once, as we judge from his various hints, an Etonian, "What can be the object of such a huge mass of composition? Ninety-nine persons out of one hundred never attempt even Latin or Greek after they have left school, to say nothing of the fact, that about half the Eton compositions, in the dead languages, are the productions of others than the nominal author. But let us listen to the developement of the system.

"The highest boy at Eton has, in the course of the week, to construe about 35 verses of some one of the lesser Greek poets, about 70 verses of Homer, Horace, and, generally, Virgil; these he also repeats by heart. He has, in addition, to construe the same quantity of Latin, and, also, Greek prose, principally Lucian. About the 30 highest boys manage, besides all this, to get through a Greek play, if a moderately short one, in A TWELVEMONTH; and this is the sum total of the public instruction. Occasional and periodical holidays, scattered over the year, deduct something considerable from the regular work. Making allowance for this, we may fairly state the annual reading of a boy in the highest class at Eton, to be about four books of Homer, three of Virgil, two books of the Satires of Horace, or their equivalent; as much Latin prose as would amount to a book and a half of one of Cicero's Treatises; about the same quantity of Greek prose, together with 1000, or 1100 lines of the lesser Greek poets. Now this course of reading is undeniably inadequate as a preparation for College. Indeed, the head master of Eton plainly acknowledges as much; for he exacts the same quantity from boys 13 years old, that he does from those of 18.

"It is a very remarkable fact, that, at Eton, the lowest boy in the fifth form has A GREAT DEAL MORE to do than the highest in the sixth; for he does exactly the same lessons, without the advantage of having read many of them before, and, of course, without having the same maturity and strength of intellect to learn by. That which a boy of 13 is capable of doing, cannot be sufficient for a young man who is entering College."—pp. 21—22.

It is the conclusion, then, of the author, that until the doggrel Latin and its tedious connexions are suppressed, there is no hope for Eton pupils. He suggests for the present, that each of the three divisions of the fifth form should have separate books; the lower division in which boys remain one year might read two books of the Odyssey, two of Xenophon's Anabasis, the Odes of Horace, and the Georgics of Virgil. Characteristically enough, the latter book, because thoroughly innocent perhaps, and highly calculated to deposit some choice elements in the minds of youth, *the Georgics of Virgil are not read in Eton!* The Æneid, with all its doubtful description, is on the contrary a favourite. The lower division still should, in addition, read the Cataline war of Sallust, and the De Lenectute and Amicitiâ of Cicero. He thinks

that one original exercise in the week would be quite enough; but a weekly translation of a short Latin paragraph ought to be considered indispensable.

No person who knows any thing of the subject of education will deny that boys should be as much as possible left to their own resources, and this should be particularly attended to in the translations. At present it would appear that the turning of Latin into English is done with no care at Eton, and under such circumstances it is not unlikely that a boy would frequently confound the difference between the idioms of the two languages, an error which has sometimes struck us in the writings of persons educated in this school.

The author next speaks of the value of emulation as a means of stimulating youth to exertion, and he laments that the system at Eton should be so modified in such an ignorance of human nature as to leave out this principle altogether. The writer again insists that every division should have its exclusive master, instead of the present practice which places, for example, a boy in the upper part of the fourth form, under five different masters.

With respect to the middle division of the fifth form, he suggests one original exercise, and a translation as before mentioned. The boys belonging to it he thinks might read two books of the Iliad, two plays of Euripides, edited by Porson, two books of Livy, two of Herodotus, and some portions of Juvenal and Catullus. The upper division, comprising the sixth form, which we suppose a student would take between three and four years to go through, ought to read three plays of Sophocles, as many of Aschylus and Aristophanes, three books of Thucydides, two books of Tacitus, the Satires and Epistles of Horace (which boys in the lower part of the fifth form are certainly not capable of understanding), a book of Lucretius, at least ONE of the larger Speeches of Demosthenes, and four of Cicero, three books of the Æneid, and a small quantity of Theocritus. There should be the same proportion of composition as in the other divisions, and religious instruction besides. In his passage through the fifth form, a boy ought certainly to be made acquainted, not only with the Gospels and Acts, but with Paley's Evidences, Grotius, and Tomline's Theology.

He considers that something should be done for abstract science in Eton, such as prescribing to the boys at a certain stage of their education a knowledge of four books of Euclid, and of Algebra. It is singular that the study of mathematics should not even be recognized at Eton as a part of its public business.

There are some other remarks in a branch of the discipline of the College, to which it is necessary we should advert. The subject is one of great interest, and indeed of importance, and well deserving the public attention. We are glad to see such questions taken up under auspices so very fortunate as those which atten

the present one, for there is an ample measure of energy and decision displayed in enforcing the necessity of reform, without the slightest approach to ill-humour or any other fault which would be unworthy of an advocate of truth and justice.

Art. IX.—*The History of Switzerland from its Earliest Origin to the Present Time, a Popular Description and Faithful Picture of the gradual Rise and Progress of the Swiss Nation.* From the German. By Heinrich Zschokke. One vol. 12mo. London: Wilson. 1834.

As a specimen of the characteristic manner in which the Germans prepare historical narratives for diffusion amongst the people, we consider the present work as particularly worthy of attention in this country. The work before us, which is a history of a very interesting people, whose relation to Europe has been from time immemorial one of very great importance, appears to us in its plan and execution a model of good composition in the department to which it belongs. The narrative is written in a peculiarly lucid style; an animated spirit is kept up throughout the whole of the work to the conclusion, and with admirable discretion and just taste, the events and points of particular value towards elucidating the history of the Swiss nation, are selected for extended explanation. In endeavouring to give to our readers some idea of the qualities to which we have attributed to the volume, we shall be governed in our notices less by a desire to keep up a regular succession in our observations on events, than by a wish to exhibit the peculiar powers of the author.

It is not necessary for us to notice the ancient portion of the history of Switzerland, as nothing of any great interest attracts our attention in these annals before the reign of Charlemagne, under whose influence that country, with every other European kingdom, experienced considerable changes. In his reign, Helvetia was incorporated with the German Empire, and thus became a special object of the emperor's attention. And this event was favourable to Helvetia, for the local governors in almost every part of the Continent, taking advantage of the disorders which distinguished these times, assumed the supreme authority, passing by all these intermediate powers which stood between them and the emperor, whom alone they showed any disposition to confess as their superior. But though conflicting among themselves, they always courted harmony when a common danger threatened, and in the year of our Lord, 900, when an innumerable host, the mounted Hungarians, as they are called in history, issued from the shores of the Black Sea, and moved to the banks of the Danube, these petty chiefs of Helvatia, like the other self constituted authorities, united readily in the plan of the emperor, to

take measures in their country for defending it. Henry, the Fowler, who filled the throne of the German Empire at this crisis, commanded for this purpose that all the large inhabitant places, throughout Helvetia, should be surrounded with walls, ramparts, and moats, and that these strong places should be occupied by a ninth proportion of the free and nobler population, who should undertake their defence in war, and direct their internal policy in time of peace. Here was the origin of cities and of corporate councils in Switzerland, and the example which was thus given of preparations for defence, was imitated so extensively, that every place in that country, capable of being attacked, was put into a state of fortification. The general security thus afforded to cities and towns, induced great numbers to repair to them, and they became the marts of commerce and opulence, such as excited the jealousy of the nobles who still continued to immure themselves in their castles. Some, however, of these nobles sympathized warmly with the popular interests, and not only mitigated the slavish system which had been immemoriably established in the country, but distributed to poor families portions of their land, requiring only a tithe of the produce and personal service when required. On every house erected within the seignorial domains, a tribute was exacted consisting of hens and eggs. Another custom was, that when the head of a family died, his family were obliged to give up to the lord of their property, or to the religious establishment of which they were members, the best dress which belonged to the deceased, also the best article of furniture, and the best beast in the stable. The rest of the property remained in the family as their legal inheritance. The lords kept all the unappropriated lands to themselves, these being principally forests from which nothing was supplied to the people without their permission. They allowed the peasantry to fell parts of the forest, and to clear wood-lands for cultivation on a ground rent. The persons who were allowed to do this remained bondsmen, if they were not originally free, and were considered as being entirely subject to the will of the lord. They received their timber from him for their dwellings and offices, the seed for sowing, the plough, waggon, hatchet, ladder, the first cows in the stall, the first sow and pigs, and the first cock and hens. In return for all this, the tenants were obliged to pay a tax on every article to the lord, to give him their services, and make tributes in kind, sending them to the castle. Such was the origin of the towns and numerous villages of Switzerland.

Most of the ancient families, who flourished at this period and took a prominent part in establishing the system by which the inferior classes were so much benefited, are now extinct, having been in the time of the Crusades considerably diminished in their numbers by reason of the number of them which joined in the expeditions to the Holy Land. But that which was fatal to the

nobles was advantageous to the lower population, and the manufactures which were required by the Crusaders kept the mechanics at profitable employment for a considerable number of years. As the citizens became rich in the various towns they became more independent, and by the general industry and integrity displayed by all, the size and importance of almost every town was increased. These towns, in most cases, governed by corporations, frequently renewed treaties of mutual defence, and one proof of their power is, that they shook off every description of provincial or local authority, submitting only to the Imperial Court of the German Empire. A governor, appointed by the emperor, acted in his name throughout the whole district, and to him was confided the sole jurisdiction in all criminal matters. But he was obliged to hear and decide before an assembly of the people, lest as a foreigner he should commit any injustice.

The accession of Rudolf, of Habsburg, which took place towards the close of the 13th century, was another great source of the early prosperity of Switzerland, for having been himself born in the country, he did not forget his native land, but continued during his life to be attached to the people. He conferred new honours on the nobility, granted fresh privileges to the towns, and confirmed all the immunities and powers which they enjoyed. His son Albert succeeded him on the imperial throne, but neglecting the example of his father, he soon convinced the world that the love of aggrandizement was his ruling passion. In consequence of his demonstrations, the inhabitants of the towns took alarm, and the people of Uri, Schwyz, and Unterwalden, swore to a perpetual alliance for their mutual defence. The whole country was divided into parties for and against Albert. That monarch put himself at the head of his army and entered Switzerland. He was successful until he came to Berne, and there was defeated by the brave citizens, in a battle which in Swiss history is celebrated as that of Donnerbuhel. The citizens of Zurich, however, consented to acknowledge Albert if he would respect their liberties. He agreed to do so, but acted treacherously to the cantons afterwards. He dispatched two imperial governors, named Gessler and Beringer, to Switzerland, where they took up their residence contrary to the practice of such officers before. The latter lived in the royal castle of Sarnen, in Obwalden, the former in a fortress erected by himself in the territory of Uri. But they oppressed the people: the tolls were raised, the most trifling error was severely punished, and the people treated with contempt and scorn. Gessler was known once, in passing by a newly-built house of a villager in Steinen, to say, "Is it to be endured that the clownish class of peasants should erect such handsome houses?" Beringer, knight of Landenberg, on another occasion, employed his servant to execute a forfeiture which was decreed against Arnold Anderhalden, of Melchthal, in Unterwalden; the

penalty was that, for some very venial offence, he should forfeit a yoke of fine oxen. The servant who unyoked the oxen said publicly, as he concluded, "that boors might draw their own ploughs." The son of the villager, to whom the cattle had belonged, was so incensed with the insolence of the menial, that he struck at him and broke two of his fingers, and fearing the consequences, the brave youth fled to the mountains. The knight of Landenberg, in revenge, issued forthwith an order, commanding that the eyes of the aged father should be put out.

But this was not all. These governors were able to obtain partizans in the country who basely served them in order to obtain impunity for themselves in their depraved courses, and in every case where justice was demanded against those, the corrupt foreigners just mentioned, who filled the office of governors, always showed favour to their friends. But the public spirit was aroused, and even the cruelty with which those oppressors visited any opposition did not deter the people from seeking redress. One of the friends of the governors dishonoured a young lady of good family; her brothers avenged the wrong by putting him to death. In another case, that of the young lord of Wolfenchiess, the friend of Landenberg, signal vengeance was taken. He saw the beautiful wife of Conrad of Baumagarten, at Alzellon, and finding her husband absent, desired, in the most revolting terms, that she would prepare him a bath. She called her husband from the fields, and related to him what passed. The man rushed upon the villain and killed him in the bath. The time was coming when the brave Swiss were determined to avenge their individual wrongs, but the benighted governors could not see it. In the midst, however, of their fancied security, and whilst laughing at the degraded condition of the people, they persevered in their career of cruelty and despotism, a due punishment was preparing for them, and the event in which it originated forms a deeply interesting episode in general history.

One day the wife of Werner Stauffacher, residing in the village of Steinen, came into the presence of her husband, and thus addressed him: "How long shall arrogance triumph and humility weep? Shall foreigners become masters of the land and heirs to our property? What avails it that our mountains are inhabited by man? Are we, mothers, to suckle sons, doomed to become beggars, and bring up our daughters as slaves to foreigners? This cannot be."

Stauffacher was struck dumb; he made no reply, but instantly took the road to Brunnen: he proceeded across the lake, entered the territory of Uri, and went to the house of Walter Furst, at Attinghausen, where young Arnold, who had struck the servant of Landenberg, lay concealed. Here they entered into a conversation, in which they found each other's sentiments alike respecting the wrongs of their country; they thought with indignation of

the cruelty of the governors sent to live amongst them by the emperor in contempt of their ancient rights, calling to mind how often and how fruitlessly they submitted their complaints to the tyrants. The three friends entered into a firm resolution that death itself was preferable to the life which they were leading under the horrible yoke of foreigners, and that as God had never granted power to commit justice, they should put their trust in his assistance and their own courage. They then agreed that each should sound his neighbours and ascertain their sentiments as to the propriety of coming forth and fighting for the restoration of their independence.

On the borders of the lake of Lucern, there was a narrow meadow called Rutli or Grutli, surrounded with thickets, and forming a central point between the cantons of Uri, Unterwalden, and Schwyz. The spot was situated at the foot of the rock of Seelisberg, opposite to the little village of Brunnen, and remote from all human habitation. Here, in the dead of night, the three friends, Stauffacher, Furst, and Arnold Anderhalden repeatedly met, and brought to each other the joyful news that the people of the cantons were, to a man, in favour of death or liberty. It was on the night of the 17th Nov. 1307, that the three met for the last time in the meadow. Each brought with him to the spot ten tried friends of the cause, and having deliberated, they fixed that on the night of the first day of the new year they were to strike for liberty, the three leaders kneeling down together, and with hands and eyes uplifted to Him who looked equally on kings and peasants, they bound themselves by a solemn oath faithfully to live and die for the rights of the injured people: to undertake all for the common good; to endure no wrong and to avoid committing any; to prevent the governors from completing the ruin of the country, but to offer no injury to any of them. When the three brave men had finished their vow, the persons standing around them, and amounting exactly to thirty, repeated the oath, when the party affectionately separated with the understanding just mentioned, returning to their valleys to protect their flocks and herds from the severity of the winter. We give the sequel from the work itself.

"Meanwhile the evil conscience of the governor Herrmann Gessler did not allow him entire repose. He thought he perceived that the people walked abroad with more confidence, and carried in their looks a haughtier expression. With a view, therefore, of clearing up his doubts and suspicions, he caused the ducal hat of Austria to be fixed on a pole in the territory of Uri, and commanded that every one should honour it by bowing as he passed before it: by this device he hoped to discover who were the enemies of Austria.

"It happened that William Tell, the cross-bowman of Burglen, and one of the men of Grutli, passed before this symbol of Austrian tyranny, but without paying the required homage. He was instantly seized and

conducted to the governor, who, incensed at his hardihood, addressed him in these words:—'Know, audacious bowman, that thy own art shall serve to punish thee:—thou art sentenced to shoot from off thy own son's head an apple—take thy aim and miss it not.'

"The boy having been bound, and an apple placed on his head, they led Tell to a considerable distance off;—he took his aim—the twang of the bow-string was heard—the joyful shouts of the people proclaimed that the arrow had hit the apple. Gessler, however, turning to Tell, said:—'Why hast thou brought with thee a second arrow?' 'If the first,' replied he, 'had not hit the apple, the second would hardly have missed thy heart.'

"Alarmed at this intrepid reply, the governor had the bowman seized, and conducted on board a boat for Kussnacht, whither he intended also to proceed, for he did not deem it advisable to imprison Tell in the territory of Uri, on account of the people; and to drag him away to prison in a foreign country was contrary to the established laws of the land. The governor, apprehensive, therefore, of a rising among the people, lost no time in embarking, notwithstanding it was blowing a strong gale. The surface of the lake was broken into great chasms, and the foaming waves dashed over the boat so violently that all on board were filled with dismay. The further they advanced, the more imminent the danger grew; for the shores of the lake are formed by rocks so precipitous and lofty, that, like walls, they seem to rise from the water perpendicularly to the clouds. Gessler, overcome by their perilous situation, and knowing Tell's skill as a boatman, ordered his chains to be taken off, and the management of the bark to be given to him. Tell now steered for the bare and rugged declivity of Axenberg, where a ledge of rocks projects a few paces into the lake. Arrived at this spot, he sprang from the boat, which instantly drifted down the lake.

"Thus delivered from his danger, he clambered up the rocks and fled across the territory of Schwyz; but soon, with anguished heart, he demanded of himself,—'Whither shall I fly from the tyrants rage? if I escape his malice, has he not a hostage in my wife and children, whom I leave behind? What will he not destine for them, if Lenzenberg could have the eyes of the aged Melchthal torn out, in retaliation for the two broken fingers of his servant? Where is the tribunal before which I can summon the tyrant, when the king himself no longer hearkens to the cries of a whole people? Since, then, the laws are become a dead letter, since there is none to judge between thee and me, then, Gessler, are we both free of all law, save that of self-preservation and defence.'

"Such were the thoughts which agitated the breast of Tell, when hastening, armed with bow and arrow to Kussnacht. Concealing himself in a hollow, close to that place, he awaited the approach of the governor. He came—and the hissing bowstring conveyed the arrow of freedom to the tyrant's heart.

"Cries of joy, not unmingled with terror, pervaded the whole country at the tidings of the oppressor's death. The exploit of Tell infused new courage into every breast:—new-year's night, however, was not yet arrived.

"The eventful moment at length appeared. It was then that one of the young men, who had taken the oath at Grutli, repaired to the castle of Rossberg, in Obwalden, to visit a young girl to whom he was betrothed,

and who, by means of a rope, drew him from the castle-moat into her apartment. Twenty others, however, were concealed beneath, and he had no sooner gained admittance than he drew them up by the same means. When they were all within the castle, they immediately made themselves masters of the governor and his servants, and took possession of the entire castle.

As soon as it was day, Landenberg left the royal castle of Sarnen in order to repair to mass. On his way he was met by twenty men from Unterwalden, bearing the customary new-year's presents. The governor having graciously bid them enter the castle, they had no sooner arrived under the gate than one of them blew his horn, upon which the rest drew forth well sharpened irons, which they fastened on their staves, and proceeded to seize on the castle, whilst thirty others, concealed in a neighbouring alder-wood, advanced to their support. Landenberg, terrified, fled across the meadows to Alpnach, but being soon retaken he was made to swear, with all his retainers, to quit for ever the territory of Waldstetten. He was then permitted to depart for Lucern without injury having been offered to any one.

"Bonfires were now seen blazing along the Alps.

"In the meantime Stauffacher, accompanied by the men of Schwyz, proceeded to the lake of Lowerz, where they demolished the castle of Schwanau, whilst those of Uri advanced against the fortress of Gessler, which they seized.

"Again the Alps proclaimed with their blazing fires the new-year of liberty."—pp. 54—58.

The result of these proceedings was decided; Albert incensed at the insurgents, marched at the head of a large army, with the determination of extirpating the people, but he was murdered by some of the nobles who surrounded him, and the first wound was inflicted on him by his nephew, and Ward, John Duke of Swabia, from whom Albert had long persisted in withholding his inheritance.

The Schwyz particularly distinguished themselves by their valour in this great revolution, and their name was extended to all the other confederates united with them, and in 1353, the whole of the cantons entered into a perpetual alliance which has ever since remained.

Nearly every page of this history is filled with details of battles, civil wars or struggles of various sorts, in which it was the fate of the Swiss to be perpetually engaged. No interval in fact appears for many hundred years to have existed, during which they were not engaged either in offensive or defensive operations. It would be tedious in the extreme to enter into the monotonous details which compose by far the largest portion of the volume, and it only remains for us to notice such portions of the narrative as may be found interesting.

After the great victory gained over Duke Charles of Burgundy, in 1477, and when peace had been made, a curious race of men arose in Switzerland. They contracted the lawless habits of war,

and preferred robbery and pillage to an honest calling for their livelihood. Many of these persons left their country to join in foreign wars, and probably were the first who gave an example of this disposition, which has so long characterized the Swiss. At Zieg, during the carnival, a number of these men carousing together, when some one spoke of the unequal division of the booty which had been taken from the Burgundians in the recent great battle, and it was asserted that the best part of it had been secured for themselves by the grandees of Bern and Friburg. Hearing this they mustered themselves into a strong company, and assumed the title of the "Jovial Band," a name well known still to the Swiss. They set out with the intention of calling on all parties who had participated of the booty, and force them to give a true account of what they received. With shouts of wild merriment they started from Zieg, and marched through the towns and cantons to Geneva, taking up volunteers as they went on. At Geneva, they insisted on the inhabitants paying the contribution which they had neglected to make for the Burgundian war. The "Jovial Band" on this occasion conducted itself with moderation, and payed their expenses every where. When they visited Bern, they amounted to 700; but when they reached Friburg the number amounted to 2000. They created great alarm throughout the country, and the whole population sought to conciliate them, by addresses and solicitations. But no attempts for this purpose could succeed, until Geneva and Lausanne had paid the arrears of the contribution, and when these were cleared, the "Jovial Band" broke up and never was heard of more.

In the year 1513, just 250 years after the exploit of William Tell, the confederacy of the thirteen cantons was completed. But the union was on very different terms from those on which it now rests. There was no equality of rights; Uri, Schwyz, and Unterwalden, which were combined from the first, formed a common centre, but the other cantons were very loosely combined with these. The people, generally speaking, of the whole of the cantons were wholly indifferent to the blessings of freedom, and given up for the most part to broils and conflicts, to riot and debauchery. In fact, general demoralization and profligacy characterized the Swiss people of that day. So opposed were they to any thing like industrious habits, that they used to fly to join some foreign standard, hiring themselves out as mercenaries, and always the more eager to get employment when plunder was in prospect as a consequence of victory. In the towns, licentiousness and dissipation predominated. As the citizens and magistrates were at open war, and trades and professions were embroiled with one another. Switzerland was now no longer in fear of a foreign war, and from the number of their countrymen who had enlisted in foreign armies, and from the eagerness of foreign commanders to obtain Swiss soldiers, the

principal families in the towns and districts of the cantons conceived the project of instituting a system connected with this practice. The various local governments actually came to the resolution of entering into treaties with different sovereigns for the formation of Swiss regiments, commanded by their own officers, subject to their own laws, but placed on regular pay, which, of course, was to be supplied by their employers. The period to which we have arrived being remarkable as the era of the establishment of a system which has since been continued, we may mention that it was towards the close of the fifth century. The following notice respecting it is curious.

"From this time the governments of the Swiss, the Grisons, and the Valais, began to hire out their subjects for foreign service. The first treaty for this purpose was concluded between the King of France and the confederates at Lucern, in 1479—1480. In 1499, the House of Austria acquired regiments on the same footing, and at a later period the Princes of Italy and several others. The Pope, even Julius II., a man of a martial character, established a body-guard composed of stipendiary Swiss (1503).

"Such a system, however, was of ruinous consequences for Switzerland: many lands lay fallow, and many a plough unworked for want of those who had bartered their country's weal for venal and foreign service, and who, if ever they lived to return, brought back with them foreign diseases and vices,—for few were the virtues they acquired in war,—to contaminate the morals of the virtuous. The sons of the nobles and senators only were appointed to fill the posts of captains and superior officers, which, by enabling them to enrich themselves, procured them more consideration at home, and greater means of oppressing their fellow-countrymen. To gratify their pride and vanity, they got patents of nobility, and orders and ribbons from sovereigns; which, they thought, sufficed to raise them far above the rest of the Swiss.

"The princes, observing this contemptible folly and avarice among the confederates, skilfully converted it to their own advantage; they despatched ambassadors to reside in the country, distributed presents to gain themselves partisans, and lavished favours and pensions upon their supporters in the senate, whose members at length became their humble and subservient tools. One canton was more inclined towards France, another was favourable to Milan, others to Venice or Spain; but rarely any to the confederacy. Hence the great and merited contempt they afterwards incurred. In 1516, when the German Emperor and the King of France were vieing with each other for the favour of the cantons and the purchase of troops, the French ambassador at Bern had the shamelessness to distribute, with sound of trumpet, the royal pensions granted to certain nobles; whilst at Friburg he displayed heaps of dollars, demanding of the bystanders, as he piled them up with a shovel, whether they did not sound better than the emperor's empty word,—to such a pitch had the despicable venality of the confederates risen. The twelve cantons (for Appenzell formed an exception) were seen sometimes allied with Milan against France, at others with France against Milan. Italy, too, with equal justice, was termed the grave of the Swiss; there, in a foreign

land, it was no unfrequent occurrence to find one confederate opposed to another, and slaughtering each other for vile pay. This ignominious warfare was notoriously promoted by a spiritual lord, named Mathew Schinner, bishop of Sion, a man of a most designing and intriguing character. According to the proportion of the bribe, he alternately turned his schemes to favour the interests of the King of France, or to further those of the pope against that monarch. As a reward for his services the pope raised him to the dignity of a cardinal, and appointed him ambassador to the confederation.—pp. 176—178.

The Swiss regiments performed wonders for Francis in his Italian wars, and so pleased was he with their fidelity, or else so determined was he to retain their services, that he absolutely invited the thirteen cantons to stand sponsors for his son, and accordingly a deputy from each canton was despatched to Paris to be present at the ceremony, bringing each fifty ducats as a baptismal present.

The diffusion of the doctrines of the reformation had made great progress in Switzerland, and for the last half of the sixteenth century, it was one scene of religious contention, in which it is difficult to say on what side the greatest guilt should fall. From this period, savage wars, dissensions, and ruthless acts of revenge by fire and sword, constitute the materials of the history of Switzerland, almost until 1648, the date of the treaty of Westphalia, by which the sovereigns of Europe formally recognized the independence of the Swiss confederation, and admitted their exclusive right to legislate for themselves. But this concession made very little alteration in the disposition of the Swiss, as a succession of civil wars ensued, as well as wars of religion. Had they followed the virtuous example of their ancestors, and undertaken wars solely in defence of their rights and liberties, the Swiss nation might have risen to be a nation now powerful amongst the enlightened countries of the civilized world. But safe from foreign aggression they turned upon each other, waging hostilities against their own countrymen out of a religious hatred, envy, ambition, and party spirit. So degenerated were they that they did not scruple to hire out their soldiers as mercenaries. Hence the pride and despotism which marked the higher families, and the affectation of foreign vices which seized upon the lowliest cottage of Switzerland. Most of the cantons formed alliances with foreign princes, much more intimate than was their alliance with one another; they were so hostile mutually, that the native of one canton dare not reside in an adjoining one, and they even refused to trade with each other. Attempts were made but in vain by the rational portion of the Swiss, to remodel the general constitution.

Even up to the era of the French revolution, war, dissension, conspiracies, and acts of oppression, continued as numerous as ever amongst the Swiss, who, particularly in Geneva, re-enacted

all the horrors of the French mob. When Napoleon started into existence as a conqueror, and as it was believed an apostle of liberty, great numbers of Swiss were living in foreign countries exiled for their principles. They gathered together and presented a remonstrance to republicans. France pleading that they were banished from their own land by the enemies of liberty, who were no less in consequence the enemies of the French nation; that those enemies usurped the government of Switzerland, imagining themselves to be kings, and aiding the power hostile to France. The exiles implored the aid of the French, and the latter was willing for many reasons to comply with the invitation, but the government of Switzerland cunningly refrained from every act which could be considered as a provocation by the French. In 1797, Bonaparte worsted the power of Austria, having driven her forces out of Italy, and having taken Lombardy out of her hands, which he afterwards converted into the Cisalpine republic. The territories of Valteline, Cleves, and Bormio, were adjacent to the Cisalpine republic, and wanted to be united with it. But they formed part of the jurisdiction of the Grisons of Switzerland, to whom Bonaparte left the question, whether they would consent or not. But the Grisons differed, and as they delayed giving an answer, the impatient conqueror settled the matter at once, and incorporated the three territories with the Cisalpine republic. The rest is well known. Napoleon abolished the confederation, and made Switzerland a republic, every Swiss without exception to have equal rights. It was called the Helvetian Republic, and a new division which produced eighteen cantons was made under French auspices. Discontent and disunion prevailed in Switzerland still, and in 1802, when the peace of Amiens withdrew the French garrisons from that country, the popular feeling sprang up once more in all its unrestrained licentiousness, and on the eve of a general civil war into which the people were about to rush, he sent an army amongst them as the only means of arresting their intention. He now dictated a new law, divided the country into nineteen cantons, and again established the equality of every Swiss.

We find, that after the mediation of Napoleon, Switzerland became a peaceable and a thriving country; they very properly took a neutral ground in the ensuing war, but after the fall of Napoleon their dissensions were again, and were only crushed by the allied powers, who, at the congress of Vienna, established the former nineteen cantons, and added three more, Geneva, Neuchatel, and the Valais, making in all twenty-two cantons. The conduct of the Congress was certainly generous as it was decided, for they laid the foundation of the prosperity of Switzerland on its true footing.

The only reference which appears in this volume to England, is the mention of the presence of a body of 3000 cavalry, amongst

which were nobles and knights, at a great battle in which they fought as allies of Austria against the Swiss. The historian fixes them in a wood, called the Buttisholz, where they were attacked by 600 of the men of Entlibuch, who defeated the 3000, and then mounted the horses of the vanquished. An Englishman, named Peter Dorrenberg, is then made to whine at their defeat, saying with true aristocratical spirit:—"Alas! that the armour of men descended from such noble blood, should be seen on the backs of peasants."

ART. X.—*Public Expenditure apart from Taxation; or, Remarks on the Inadequate and Excessive Pay of Public Servants.* By DANIEL WAKEFIELD, Jun., Esq. One vol. 8vo. London: Fox. 1834.

THERE is a great deal of choice information contained in this work, which may prove useful in an especial manner to the legislator, who earnestly consults the real interests of his country. Mr. Wakefield does not enter into the consideration of the general expenditure of the State as a grievance on the people in respect of its amount, or the manner in which it is levied; but he confines himself altogether to the maintenance of a principle which he calls economy, and which consists not in this or that amount of expense, but is simply such a due and well considered, and rational expenditure, as is fitting, being neither too much on the one hand, nor too little on the other. He thus carries his views altogether above the paltry considerations of pounds, shillings, and pence, and wholly devotes his inquiry to the abstract consideration of the moral influence which the dearness or cheapness of a government may have on the condition of a community over which it presides. The author commences by pointing out the evils which arise from too small an expenditure on the part of the State, and exemplifies his assertions by instances which are in the knowledge of us all. He shows that the government of this country has uniformly disregarded the necessity of adjusting the proportion which reward should bear to services rendered, and that, consequently, it has uniformly bestowed too much, or has given a great deal too little.

Of the public servants who come under the latter category, or those who belong to the class that has been inadequately remunerated for its services, are our soldiers and sailors, and the inferior government clerks. The clerks have been usually the persons selected in all our State establishments to stand the brunt when the people called for a reduction of expenses. The system which confined the effect of a reduction to these alone, must have been a bad one, for it was impossible that they could have ever been employed except for real service, and it follows that some motive other than a just one must have led to this partial admini-

stration of justice. Again, if we consider the allowance of the privates in our armies, we shall find that in reference to the price of necessaries, it is not at all equal to that which is in the hands of others of the same class. What is the immediate result of all this? What, but to deter fit men from seeking a condition of life, which, far from improving, only fixes their fortunes at a lower scale than they had any right to expect? The author well observes, that "a man who is obliged to disguise himself in various fantastic dresses, to assume a foreign appearance by means of mustachios and tight lacing, to live on a smaller quantity of worse food than his brother, who may be a carpenter, a bricklayer, a coal-heaver, or a post-boy —who is debarred from intercourse with the world in a way unknown to them—who can have few or no pleasures that are not vices—whose gallantry can look to no reward beyond what suffering may obtain from Chelsea Hospital, and to whom knowledge would be a curse, because it would inform him of his degradation; one in this situation ought to receive compensation in money, at least equal to that given to other men to whose class the soldier originally belonged."

Supposing the pay of soldiers to be raised, the effect would be that a better order of men would be found in the ranks than now supply them. It is no detriment to the argument to say, that abundance of candidates may now be found for the army; but should a war spring up, we have no doubt that once more would be seen a period when poachers and abandoned criminals would have the choice of leading the life of convicts or soldiers in his Majesty's service. The present emolument of a soldier, then, can be only worthy the ambition of the ignorant, the idle, the callous, and reckless; and as long as the army is constituted of such materials, it is doubtful if the punishment of flogging could prudently be dispensed with. The author draws a very striking picture of the formation of a soldier, who, when he is enlisted, is nothing more than an awkward machine difficult to manage, says Mr. W., on account of his stupidity and savage nature. This machine next is carried through a process not very different from that to which the beasts of burden are submitted; and after this ordeal has been completed, the military machine is nothing more than an automaton, a creature of mere physical faculties. No doubt it must be admitted, that such a body must necessarily constitute the most pliant and convenient of instruments in the hands of any government; but then this is a view of the soldier's character worthy only of the climate of St. Petersburgh, or the remote period of the kingly power of the Roman territory. Those who consider what such a man should be, in a country enjoying the blessings of a free constitution, need but little to be addressed to them in order that they should convince themselves of the value of the moral improvement of the soldier. It is not brute force—it is not unreasoning hands, operating with powder and cold steel, that can carry abroad civilization and the

arts, or even secure the great objects for which an army is instituted. At home and abroad their duties will be better performed in proportion to the moral progress which the individuals comprising this army have made. The author then concludes, that on every ground of justice, expediency, and morality, in a military as well as in a civil point of view, it is highly desirable that the ranks of the British army should be filled with soldiers very different from the men now found in it.

But mischievous as is our army system, that of the Navy, Mr. Wakefield contends, is still worse, because the seamen, through this evil influence, though not taken from a worse class than soldiers, became more degraded than the latter, from the treatment which they meet with. What can be more calculated to annihilate all principles of good faith, morality, and decency, than the practice of impressment? Besides this, the sailors, much more commonly than soldiers, are subjected to flogging, though the public sympathies have hitherto been confined to the latter. The reason of this, is, that the flogging on board is more secret: it is too distant from any means of communication, to become a subject of general observation, whilst on the contrary, no care can prevent the mysteries of the barrack-yard from transpiring. Nevertheless, the system of flogging, as applied to sailors, is far more severe and mischievous in its effects, than it can possibly be in the army. The extent of this severity, must be taken as the measure of the opinion which the naval officers entertain of their men; when they hold it as a principle, that no good can be got of sailors unless by the application of the lash, then they give a proof of their conviction of the depravity of the men. And it cannot be denied that the sailors are depraved, and that correction in the degrading form in which it is administered, becomes absolutely indispensable. But what gives rise to all this state of things? What, but the demoralizing process by which on almost all occasions, persons are initiated into the sailors life? This system is absolutely directed upon the principle of requiring a man to be a villain before he can become a sailor. The language of the author on this subject, is well worthy of attention.

"The contrivances, the falsehood, the fraud, and deliberate villainy employed by crimps in order to obtain possession of the poor wretches who afterwards become British sailors, would afford matter for a history of abominations that would be hardly credible. They have, more than once, furnished materials for works of fiction, whose object was to harrow up the feelings by the narration of inconceivable wickedness, founded on the circumstances of real life. He who doubts on the subject, needs only go on board a vessel employed to take sailors, crimped for the East India Service, from London to Gravesend. He will find men who, on arriving in London after a long voyage, have been enticed into houses kept for the purpose, when they have been induced to spend in a week the money earned, perhaps, by years of toil and suffering. When this was done, they have obtained a small supply from a crimp, who directly

or indirectly kept the house, and who soon got possession of the bedding and some other articles of prime necessity to a sailor. The money thus obtained is spent in the same way as that which preceded it, except that the crimp contrives to dole it out so as to make it last until an Indiaman is ready to sail from Gravesend. When this time arrives, the sailors find themselves without money, bedding, and often without clothes. The crimp supplies them on condition that they join the ship at Gravesend, to which place they are taken down the river as if they were prisoners. They are delivered over to the captain to undergo another period of slavery, at the end of which they are again pillaged in the same way, in order to be again sent out to suffer and return as long as their strength may last."—pp, 20—21.

Not more abhorrent from every manly and honourable feeling is the practice of impressment, not for the merchant service, but for the service of his Majesty. This being a question of deep interest, and most likely one which will speedily occupy the attention of Parliament, we need not apologize for devoting a few reflections to it. The great apology on which the friends of impressment rely, is the necessity of the practice, for in case a war suddenly breaks out, in what manner is the navy to be supplied with hands, hands too that are indispensable to the very existence perhaps of the country? It is therefore natural for a state to assume the power of violating the ordinary laws by which she is regulated, and to act only with a view to the safety of the country. Such is the ground on which the practice of impressment rests, and if that ground be immovable, then we say that impressment, cruel and oppressive as it may be, is still a legitimate resource for a government in certain circumstances. But is the ground really not to be shaken? is it or is it not an artificial foundation, which the touch of reason will dissipate in a moment? The answer to this question simply is, that a necessity for impressment does actually exist, but then the important addition to this affirmation is, that the necessity is of our own creation, and that consequently it is a mere artificial formation, instead of being a natural and unavoidable result. Mr. M'Culloch has set this question in its true light, in one of his notes to Smith's Wealth of Nations. He states, that the only use of merchants ships, in respect of national commerce, is the means which they afford of training up sailors who may afterwards be made available, chiefly by impressment, for the service of the fleet. But this system, carefully examined, will turn out to be a circuitous and complicated one, and in nothing is it superior to that which might be instituted, and which would be much more simple, and ten thousand times less demoralizing. Why is it that sailors are not brought up in ships of war, as well as in merchant vessels? Is it not well understood, that the sailor who is bred in the latter, is very imperfectly prepared by all the education he can acquire there, for the duties which devolve upon him in a ship of war? The only proper plan then is to fix the peace establishment of the Navy, at forty or fifty

thousand able-bodied men, and then if at any time a war broke out, we should be able, by enlisting the ordinary proportions of landsmen and boys for the sea service, combine such a powerful fleet, as would be sure to sustain our ancient renown, as the Ruler of the Ocean. If this system, or something embracing its principles were carried into effect, we should hear no more of impressment, we should see the cause of oppression annihilated in its most effective quarter, we should see no destructive obstacle suddenly imposed on our commerce, by the abstraction of the sailors engaged in it, and we should have a community of defenders, constituting an impregnable rampart, behind which, the nation would remain in confidence and tranquillity. Mr. M'Culloch's proposition, for the practical application of this change, is as follows :—

"To facilitate the obtaining of volunteers, sailors should be enlisted for limited periods only. At the end of the *first* period of three, five, or seven years, as might be fixed upon, they should be entitled to a discharge, and liberty might be allowed them to practice any trade in any town or place in the country, without acquiring the freedom of any corporate body or association. If they enlisted for a *second* period, they should be entitled to a pension on its termination; and if they enlisted for a *third* period, they should be entitled over and above the wages paid to other seamen, to the pension due to them at the termination of their *second* period of service, and to have that pension doubled on the expiration of the *third* period. And these pensions ought to be exclusive of allowances for wounds, &c., which might be continued as at present.

"It should also be enacted, that henceforth no individual should be sent to the navy as to a place of punishment; and that the sentence of no criminal, of any description whatever, should be commuted on his consenting to go on board one of his Majesty's ships.

"That the improvement of the fleet, the abolition of impressment, and the relief of commerce from a multitude of oppressive shackles and restraints, are all objects of vast national importance, no one can deny; and to realise them all, we have only to act on just and fair principles—to give our sailors adequate encouragement, to keep a sufficient number of them aflote during peace; and instead of disgracing the country, and degrading the naval service, by filling his Majesty's ships with sailors kidnapped from merchantmen, and the sweepings of our jails, to make them nurseries of the volunteers who are afterwards to lead them to victory."—pp. 30—31.

Another species of public functionary, the new policeman, is selected by Mr. Wakefield to illustrate the disadvantage of withholding the adequate reward of duties adequately discharged. The principles on which the present body, the new police, has been selected, prove the absence in the government, of a due estimate of the nature of such an institution. The great objects for which a police-force is necessary, involve the necessity, that those who compose it should be active, intelligent, expert, should be able to controul their tempers, should be in possession of sound judgment,

be worthy of confidence, and even well acquainted with the criminal law. The nature of their functions is precisely that which places in their hands an unlimited power of influencing crime, and it is impossible not to feel, that in a case where the moral nature of man has to be dealt with, the agents of communication, as it were, between society at large and its outcasts, should be particularly adapted by their moral qualifications, to understand and execute their real duties. It is altogether from a want of the experience of their value, that we do not comprehend the advantages which might be derived from the creation of a body of intelligent and clever men, whose whole business it should be to study crime, and its perpetrators, for in the strictest sense, it is a branch of knowledge, a science with its peculiar laws, and relations, and with that mutual dependence of its parts, which so greatly facilitates the pursuit of its nature and causes. At present, the great majority of the police force are utterly destitute of any intellectual capability; they are in truth selected for qualities altogether of another kind, and which range entirely under the head of physical attributes. The character of the police force will depend upon the amount of the remuneration which its members receive; intelligence and integrity are not so cheap or so little worth, as ignorance and depravity, and consequently the persons who can command the former will require a higher price for their labour, than the latter.

From the consideration of the lay servants of the State, Mr. Wakefield proceeds to the case of the ecclesiastical ones, and enters very fully into the anomalous condition of the inferior clergy of the Established Church. It is argued by the author, that the system of remuneration which had been long in operation for the provision of the inferior clergy of this country, operates very powerfully in opposing the tendency which this clergy should naturally manifest, to acquire that power that they ought to enjoy over the minds of the community. Take a curate, who shall be remarkable for the extent of his intellectual endowments, for his erudition, for his benevolence, and for that quality which consists of so many rare components, of being able to influence other minds, take him, we say, and let him be sent forth on his mission, with his revenue of some forty pounds a year, not merely to find him in subsistence, but in the supply of those other wants which are in his case, as indispensable as his food. How is he to live? In devoting his whole time to the spiritual welfare of his flock? Certainly not; he is constrained to look out for some productive employment, which will occupy some portion at least of his time; and thus, the very necessity which the law inflicts upon him, gives rise to a cause which abstracts the clergyman from his proper functions. It is needless to dwell upon the numerous instances which show how absolutely necessary some such resource is to most curates, and to what an unseemly and sometimes lamentable extent, the effort is carried by these gentlemen, to compensate to themselves and their

families, for the insufficiency of the direct wages assigned to them. A clergyman, for this reason, often turns schoolmaster, which in most cases, means a proprietor of a large board and lodging house. The two duties of clergyman and teacher, it is impossible for any one human being to accomplish, and there is, necessarily in such a combination of duties, a perpetual violation of either. It is truly stated, by Mr. Wakefield, that,—

"The worst part of the sufferings of a clergyman in this position, perhaps, is caused by their neighbours, the rural aristocracy, whose profound respect for the established church as a body seems to be in the inverse ratio of their regard for needy clergymen as individuals. Indeed if the story of the slights, the contumely, the affronts, and the persecution, endured by the Vicar of Wakefield, because he would not bow down before the lord of the manor, were properly studied by every father intending to make his son a clergyman, all who valued the happiness of their children would be deterred from the step. But the circumstances described by the genius of Goldsmith, so as to make one of the most affecting tales ever written, are rife enough now. A poor parson's children are contemptuously treated by lords and 'squires, and their daughters noticed, too often, only to be seduced, as they were in the time of Dr. Primrose. Indeed, the reality surpasses the fiction, because, from the change of the scheme of society, and from the progress and diffusion of education, the degradation of a clergyman from following menial occupations, and his sufferings from seeing his children degraded, are infinitely greater than they were formerly. Married clergymen occupied by business are more incapable than unmarried men of efficiently performing the services for which they are paid. A married clergyman, with several children, who engages in trading as a schoolmaster, or as a writer in magazines, or as a horse-dealer, farmer, or jobber, is so engrossed by the one idea of making 'the two ends meet,' that he can rarely find time for attention to his duties as a Christian pastor. This is clearly proved by the conduct of laymen obliged to live by the same species of exertion. Seldom indeed are they found with either leisure or inclination for any thing above the business of keeping their expenditure within their income."—pp. 50—51.

Such is a very imperfect sketch of the consequences which are produced by an impolitic economy, that in the most effectual manner, defeats itself, for it is not chimerical to affirm, that expenses are generated in the State by the effects of such a system of inadequate remuneration of public servants as we have alluded to, expenses the more to be decried as they are mingled with great moral evils. But this is not the whole of the evil in the treatment of public servants, for if the government have grossly erred in giving too little to one class of meritorious men, it has still more culpably mistaken its duty in giving too much to others. Mr. Wakefield sets out with the proposition, that the unnecessary expenditure of a government, its profligate waste of public money even are nothing as an evil considering the mere pecuniary loss; but the effects, which, as a cause,

they otherwise produce, are those which chiefly deserve to be pointed out. These effects arise from the way in which the surplus money is spent, for it is disposed of for purposes which have no reference to the public interest, except as being altogether adverse to it. To illustrate his meaning, the author adverts to the repeal of general taxes, which was effected by the Duke of Wellington's administration. He says, with truth, that the consequence of that repeal was not in the least degree perceptible throughout the nation, not being in the slightest way made apparent in any one alleviation of their burdens to the people of England. But then the repeal cut off a slice of government patronage, it weakened the bad resources of corruption, it lessened the fund from which the system of bribery made straight the path to Parliament for the profligate man, and it is to this effect that the people point, when they say that they rejoice at the reduction of these taxes. It is not then that there is too much money taken by government from the people, that the people have to complain, but it is of the evils which exist as the result of a profuse expenditure. Mr. Wakefield considers that these evils are numerous and complicated, and that they arise from the want of a perfect performance of the functions of government, which want is manifested, first in the adoption of a bad mode of proceeding for the attainment of any particular end: secondly, as the appointment of persons as public functionaries, who are unfit to undertake the duties; and thirdly, in creating improper motives in functionaries actually engaged in these duties, although when appointed, they may have been unobjectionable candidates.

In illustrating the first of these errors, Mr. Wakefield mentions the appointment of four judges in most of the courts instead of one. Nothing in his opinion, would have led to an arrangement which has been followed by a long list of inconveniences, delays, and vexations, but the inclination of the powerful numbers to confer distinction and honours, when it would be to their own interest to augment the number of their partizans.

With respect to the second grand error of the government, that of appointing inadequate functionaries, the author refers, for example, to an humble person, now a Commissioner of Excise, at 1,200*l.* per annum, he being a captain in the navy at the same time, and to another captain in the navy, a Commissioner of Stamps, with a salary of 1,000*l.* a year. The proper discharge of the duties of commissioners in the two departments mentioned, requires not only great legal knowledge, but habits of patience and industry. Is the education of a naval officer likely to secure to him all these qualifications? To compare great things with small, the system illustrated in these examples is as contrary to common sense as would be the conduct of that man who invited a portrait painter to extract his tooth, or asked a dentist to execute a miniature. How then do those gentlemen perform their duties? Mr. Wakefield replies, they do not perform them at all, because there are in those offices, clerks

at quarter the expense to the public of these superior functionaries, who, being men of business, industrious, and above all, experienced in the duties which they undertake to perform, execute those duties, while the commissioners visit them at stated periods, not to work, but in reality to put in an appearance, in order to save themselves from being registered in the catalogue of sinecurists.

Leaving this part of the subject, we shall proceed with Mr. Wakefield to the examination of certain practices indulged in by the government in which the evil of unnecessary expenditure is more conspicuously manifested, as leading to a bad mode of proceeding for the attainment of a particular end. The practice which is selected for the purpose of exemplification by the author, is that of the "Transportation of convicts," which is a source of expenditure utterly barren of any profitable return. It is obvious that the end sought in instituting this punishment of transportation was, proximately, the punishment of crime, and remotely the creation of a degree of fear which would prevent the repetition of it by others. This object resolves itself, then, into such provisions as will secure society, not only from the consequences of the crimes of a convicted delinquent, but of those which may be the effects of his bad example. Now, whoever takes the trouble to peruse a report of a Committee of the House of Commons, with the evidence thereunto appended, will be in a satisfactory condition to understand the reasons why the present system of transportation has not effected, and cannot effect, the objects which are here pointed out as the end desired. To secure society from the repetition of crimes, by a man who once or twice commits them, no plan is so obviously effective as that of reforming the character of the culprit. The first question is, then, does transportation to New South Wales facilitate that end? The answer is, no, because the evidence of competent witnesses decides, that New South Wales is the locality where the offender is sure to be exposed to the greatest number of the influences which are most capable of improving and perfecting his wicked dispositions. Nor is it true, that society is secured from the repetition of their crimes, since it is on record, that many of them are able to get back and pursue their former practices at home. But then, how stands transportation in reference to the other, and vastly more important purpose which it seeks, namely, the deterring others from the commission of crime, how, we repeat, does the transfer of the delinquent to New South Wales, establish this salutary intimidation? Is not the prisoner fifteen or sixteen thousand miles off, and if he exhibited ever so edifying an example of reformation, by what process is the subtle power of imitation to cross the wide extent of the intervening oceans, to work its natural effect upon society here. But as to the excursion of the convicts to New South Wales, it is only in ridicule that any reasonable person would regard it as a punishment; on the contrary, it must be a voyage perfectly congenial to the minds of persons who have a

strong disinclination to a country and a people at home, from whom they never could expect kindness or affection. We must dismiss this subject with the following just observations of the author:—

"It is impossible to believe, that defects so numerous, a glaring bad not been long apparent to men in power in England. Indeed, one might conclude, that what was as notorious as the existence of the convict colonies themselves, was known to them: but there is proof enough on this head, in various alterations in parts of the system, which must have been suggested by such knowledge. That part which related to the safe custody of convicts was found to be inefficient; and in order to remedy the evil of their escaping to England, a law was enacted, by which any one returning from transportation would be put to death. Such severity was, however, so revolting, that it soon became impossible to put this law in force; and another was made, imposing a fine on the commander of any vessel in which a runaway convict was found. That part which related to the reformation of offenders was also discovered to be so defective, that it did not even maintain any thing like obedience to the law in New South Wales; and what are called 'penal settlements' have been established, abandoned and re-established, for the purpose of receiving incorrigible convicts. Commissioners, too, have been sent out from England, at a great expense, in order to obtain information about the nature of the system of transportation in general; and complaints as to the administration of parts of it, have been unceasingly made by the inhabitants of New South Wales. Besides these circumstances, there is one of repeated and regular occurrence, which must have convinced any man of ordinary perception, that there was something radically wrong in the mode of managing affairs in that country—which is, the discontent and dislike that has prevailed against every governor of the colony, arising from the clashing interests of the free, the free-descended, and the convict population. The absurdity of calling it a punishment to send criminals from a country, where their condition was miserable in the extreme, to one where it would be such as to make them a party in the State, is so prominent, that it must have struck the most obtuse man ever reflected on the subject. We may therefore be quite certain, that colonial ministers have long been aware of the impossibility of making the system of transportation effect any of the numerous objects for which it was framed, except that of removing delinquents from England for a time."—pp. 76—77.

The next example of the erroneous system above explained, is the office of Lord Lieutenant of Ireland, which the author declares had no other object than that of establishing a means whereby princely incomes were provided for a string of ruined noblemen, and also a nursery for young statesmen for the sustenance of courtiers and parasites. Sir Robert Peel, Mr. Goulburn, Messrs. Stanley and Hobhouse, all served their apprenticeship to political office in Ireland, evidently for the purpose of preparing them for higher functions in England. It is not the enormous salaries

wasted in being given to these men, which forms the proper subject of complaint here, but it is the mass of mischief, of permanent evil, which must have accrued to Ireland from the ignorance, the misapprehensions, and the precipitancy and confidence characteristic of youth, which these men brought to their task. The result is, that no relief is to be enjoyed by Ireland until she sees the vice-regal establishment abolished for ever.

The diplomatic department of the public service, is regarded by Mr. Wakefield, as presenting all the varied examples of the errors of extravagant expenditure, in one great combination. This branch of the servants of the State, is distinguished as consisting of a host of highly paid functionaries, many of whom have no services to perform, and the rest of whom have certainly nothing to do which can at all justify the appropriation of such large allowances as they enjoy. The peculiarity of this branch is, that the salary is paid, whether the duties of which it is intended to be the recompense, be performed or not. Perhaps the most instructive, and at the same time, ingenious piece of reasoning, to which political errors have given rise, is that contained in a work of the late Jeremy Bentham's, on the *Rationale of Reward;* and as this argument is strictly connected with the subject to which we are now adverting, it will not be useless that we should introduce it in this place.

Government stands in need of certain services which are indispensable to it, and to the persons on whom they call to render these services, it is quite natural, and, indeed, necessary that they should secure what would be considered an adequate reward. Now reward is generally deemed to be a motive which excites to exertion, and it is generally the case that the greater the reward, the greater is the exertion of those who receive it, and, therefore, that those who give the reward may expect the amount of the services to be always in an exact proportion to the amount of the reward. This is the effect which theory would mark out, and theory would, therefore, recommend a government to affix no bounds to its liberality to public servants, because then public servants will fix no limits to their public services. It would follow as a necessary conclusion from all this, that salaries can never be too large. But then how differently do we find the facts on actual experience. We see every day such phenomena as this, services admirably performed for small salaries, whilst large salaries are given for small, or even no services at all. Why should this contradiction exist? Mr. Bentham explains the reason. But we cannot do more than give his illustration of the doctrine whereby he seeks to solve the problem.

"Suppose, for instance, a salary of 4000*l.* a-year annexed to the office of a judge—of all the services he may come to perform in the discharge of his functions, of which one is the salary the reward? Of no one whatever. Take any one of the causes which would regularly become before him for hearing; though he were to attend, and to display ever so much

diligence and ever so much ability in the hearing of it, he would receive no more that year than his 4000*l.*—though he were to absent himself altogether, and leave the business to his colleagues, he would receive no less: in short, provided he does not so far swerve from his duty as to subject himself to fine or deprivation, whether he perform his duty ever so well or ever so ill—whether he decide many causes or few—whether his attendance is constant or remiss—whether he displays ever so much or ever so little ability, his salary is the same. Not that a man in his exalted station is in any want of motives to prompt him to exert himself in the discharge of its duties—he has the pleasure of power to balance the pains of study—the fear of shame to keep him from sinking below mediocrity—the hope of celebrity to elevate him above it—to spur him on to the highest pitch of excellence. These motives are presented to him by his station, but they are not presented to him by his salary.

"The services, and the only services, with which the salary presents him with a motive for performing, are, in the first place, the instantaneous act of taking upon him the station, that is, of subjecting himself to the obligations annexed to it, and in the event of his violating any of those obligations, to the punishment annexed to such violations: in the next place, the discharging of the smallest portion of those obligations which it is necessary he should discharge, in order to his receiving such or such part of the salary. Let it, for instance, be paid him quarterly: if the first quarter be paid him in advance, it will afford him no motive in the nature of reward for doing any of the business of that quarter. He has that quarter's salary; nor can he fail of enjoying it, unless, in the way of punishment, it be afterwards taken from him. If it be not paid him till the end of the quarter, the case will be still the same, unless proof of his having rendered certain services, the having attended, for example, at certain times, be necessary to his receiving it. With this exception, it may be equally said, that in both cases, for any other than the instantaneous act of taking upon him the burden of the station for that quarter, he has no reward, nor any motive but what operates in the way of punishment.

"This distinction is of importance; for if the salary given were the inducement for performing the services, the chance of having them performed, and well performed, would be exactly as the magnitude of the salary. If, for example, fifty pounds sterling a-year sufficed to insure fifty grains of piety, assiduity, eloquence, and other sacerdotal virtues in a curate, five thousand of these same pounds ought to insure five thousand grains of these same virtues in a bishop or an archbishop. But what every body knows is, that this proportion does not hold: on the contrary, it most frequently happens that the proportion is inverse—the curate labours much, the bishop little, and the archbishop less.

"The chance of service is as the magnitude of the punishment; and if the salary can be withdrawn, it is so far, indeed, as the magnitude of the salary; but it may be equally great without any salary—by the substitution of any other punishment instead of loss of salary.

"We see, then, how it is that a salary, be it great or small, independently of the obligation which it pays a man for contracting, has not in itself the smallest direct tendency to produce services; whilst experience shows, that in many cases, in proportion to its magnitude, it has a tendency to prevent them."—pp. 131—133.

Mr. Wakefield proceeds next to consider a proposal made by Sir Henry Parnell for the revision of the fifth class of the Civil List, and the reduction of their salaries. The fifth class includes the Lord Steward, Lord Chamberlain, Master of the Horse, Master of the Robes, Lords of the Bed Chamber, &c. The author seems to be of opinion, that there are too many obstacles in the habits and character of Englishmen against the practicability of carrying into effect the very proper suggestions of Sir Henry Parnell, because the art of governing by means of corruption, of plundering one class of persons in order to reward another class in assisting to plunder a third or fourth class, has been practised long enough to produce vicious consequences on the whole community which are visible, especially amongst the class which seeks to be connected with the government. Another proposition, of no little importance, is contended for by the author, namely, that high salaries, along with being a burthen to the State, actually contribute to make the clerks less efficient, a circumstance which renders the employment of more clerks necessary. Adam Smith has said, that it is the interest of every man to live as much at his ease as he can; and if his emoluments are to be precisely the same, whether he does or does not perform some very laborious duty, it is certainly his interest, at least as interest is vulgarly understood, either to neglect it altogether, or if he is subject to some authority which will not suffer him to do this, to perform it in as careless and slovenly a manner as that authority will permit.

From the household of the King, Mr. Wakefield makes a transition to the law courts for the purpose of exhibiting the evils which have arisen from the practice of appointing unfit persons as functionaries, particularly common lawyers, to the chancellorship. In the inferior courts, too, the excessive pay produces its deleterious consequences, in the selection of persons for offices, to perform the duties of which they are altogether incompetent. The same observation is made with respect to the Commissioners of the Bankrupt's Court, and again in the court of law held by the Commissioners of Excise, to try offenders against the Excise laws; in the latter case, Mr. Wakefield says, that not one of the individuals composing the Judges—Lord G. Seymour, Honourable B. Paget, and Honourable W. H. Percey, is likely to be acquainted with the commonest rules of evidence, or to have had any means whatever of coming to a knowledge of the nature of judicial inquiries. In the category of abuses of a similar nature, the author comprehends also the appointment to consulships; and he says, that the elevation of Beau Brummel to the consulship of Caen, originated simply in the circumstance that he had been a favourite of George the Fourth—but as to the fitness of Brummel for the duties of the office, they were thought about just as much as the colour of his morning gown, which we had the opportunity once of informing ourselves was particularly superb. But Mr. Wakefield is impelled to go out of his

regular course, and to quote the case of an ambassador, in order to give us a notion of the climax to which the system of extravagant expenditure, and its attendant errors, in the appointment of improper functionaries, has risen. There never was, in his opinion, a more important mission worse conducted, or more egregiously fruitless than that which went out to China under the auspices of Lord Amherst. The expense of the mission must have been enormous, when it is remembered that the salary to the individual ambassador was 40,000*l.* per annum, that he carried out a convoy of ships of war, that he had an immense retinue, and that he was the bearer of rich presents to the emperor. From the account rendered to us of the embassy, it would appear that its real object was to effect some commercial arrangements with the Chinese government, the nature or existence of which was not to be communicated to the Chinese people. Lord Amherst appears to have been properly selected for a doubtful mission of this sort, inasmuch as the account of the mission by Ellis is little less than a series of trickery and chicanery, in which deliberate falsehood was employed on the part of the ambassador and his suite. Besides, Lord Amherst was totally ignorant of the history of China and its existing condition; he knew nothing of commerce, and the only motive which appears to have directed the selection of such an individual for such a mission was, no doubt, a conviction that he would have been too many for the inexperienced cabinet of Pekin.

Referring to the manner in which the American Congress is constituted, and the way in which its business is carried on, Mr. Wakefield enters into a comparative examination of the British House of Commons, and the mode of conducting its public business, particularly by means of committees. Amongst others of the bad habits which operate against the usefulness of this body is the lateness, with the uncertainty of the hours of attendance, these hours being too unseasonable to allow us to suppose that they could be selected by any set of men who were really animated with a desire to do a service to their country. And then when they are met together, "was there ever such a motley crew?" exclaims Mr. Wakefield, who then proceeds with the following description:—

"Here sits a member, whose listless manner and vacant gaze, tell of indolence and ignorance. Next him is one whose florid cheeks, whip, and well-splashed boots, denote an equestrian legislator, like Lord Westmoreland, who has rivalled Cæsar in the application of his talents to various subjects at the same time; and has demonstrated that English laws may be made in a canter, and State affairs be transacted whilst trotting twelve miles an hour. A third honourable member, perhaps, is a dandy packed up in his clothes, whose chief concern is to sit gracefully, and whose self-complacent smile plainly says, 'How pleasing it is to be occupied in admiring one's self.' Such a one may, perchance, wear mustachios, and be an officer in the household-troops; for there are many of those whose utility may be judged of, on reflecting that they were never

seen in the company of men of business. A fourth is a great heavy-heeled, pudding-faced, broad-shouldered, narrow-minded, county member, sent into the house because he has only one idea—the prosperity of the agricultural interest, which means that he will vote against any infringement of the bread monopoly. Yet there is not one of these, or of those around them, without a motive active enough to impel the most indolent, strong enough to restrain the most thoughtless, and plain enough to be perceived by the dullest mind. That motive is self interest; for what other could induce a majority of the House of Commons to become legislators. That motive is a desire to share in the spoil afforded by an enormous Civil List, and by an extravagant expenditure in every public department; to obtain some or one of the many prizes, which a system of profusion holds out to youth, wisdom, and honesty, as well as to age, ignorance, and political immorality. A consideration of the manner in which this motive attracts members to the House of Commons, and afterwards acts upon them, will account for the idleness, carelessness, and deplorable ignorance, every now and then exhibited there."—pp. 188—189.

The author proceeds to notice various other cases in which a marked disproportion exists between pay and service; and he illustrates his positions by a reference to the evil effects of immoderate emoluments in unfitting, by their bad influence, the incumbents of office for the performance of their duties, as these effects are displayed in the Church of England, contrasted with the contrary results from an opposite system in Scotland and in Wales. He then, for the same purpose of illustration, contrasts the moderate pay of the American President with the "excessive," as he calls it, revenue of the Monarch of England.

The last chapter is occupied with reflections on the House of Peers, the origin of its political powers, the ambition of its members, and the solicitude on which it always acted to secure emoluments and places, even those which would appear unworthy of their possession. We have been content with presenting an account of the nature and objects of the work to the public, but by no means do we agree with the author in most of his principles and doctrines.

ART. XI.—*An Historical and Descriptive Account of Persia, from the earliest Ages to the present Time; with a detailed view of its Resources, Government, Population, National History, and the character of its Inhabitants, particularly of the wandering Tribes: Including a description of Afghanistan and Beloochistan.* By JAMES B. FRASER, Esq., Author of "Travels in Khorasan," "A Tour through the Himala," &c.—being Vol. XV. of the Edinburgh Cabinet Library. Edinburgh: Oliver and Boyd. 1834.

MR. FRASER comes to the task on which he has entered, with the signal advantage of a personal acquaintance with the people and

the country, which form the subject of his descriptions, and one evidence at least of the utility of this advantage, is the correctness with which he has been able to arrange the geography of Persia. In the map which is appended to this work, we perceive some considerable differences between the localities assigned to many of the principal places in that empire, and their positions in all other geographical delineations. No person can doubt the propriety of these changes, when he finds that they are the result of personal investigation, having been ascertained by astronomical observations taken by the author.

Persia occupies a space of more than twenty-five degrees of longitude, by fifteen of latitude, and presents accordingly a great diversity of surface and climate, and consequently of produce, and to this day, it continues to be what Cyrus the younger, many hundreds of years ago described it, when he said, "My father's kingdom is so large, that people perish with cold at one extremity, while they are suffocated with heat at the other." One of the most remarkable features of the country, is its chains of rocky mountains, its long valleys, characterized by great dryness, and the still larger deserts, either of salt or sand. The inland part may be said to be entirely destitute of water, and there is no river capable of being navigated in a compass of the territory extending to twenty degrees. The northern portion is, however, in some respects, a contrast to the southern portion of the country, having the advantage of a great number of streams, which however, are commonly no more than very small rills, trickling over a stony bed, or torrents violent or destructive in their course. Salt lakes, and sandy wastes, occupy a large proportion of the country. In the latter, there is generally found a crackling crust of earth, covered with the effluescence of salt. "Nothing," says Mr. Fraser, "can be more dreary than these wastes. When the traveller has advanced some distance into them, the boundless expanse around, blasted with utter barrenness and hoary with bitter salt, glistening and baking in the rays of a fervid sun,—only broken here and there by a mass of dark rock, which is distorted by the powerful refraction into a thousand wild and varying forms,—impresses him with a sense of desolation that cannot be described."

Thus it is, that the fairy visions about the elysium of Persia are dissipated. In this pretended paradise of the world, which was always thought a fit residence for the Houris, it turns out that neither green plains nor grassy meads offer a grateful spectacle to the eye: no babbling streams winding through meandering valleys, no parks or enclosed grounds, no retired cottages embosomed in a thick grove of trees, nothing in fact is seen, that is calculated to call forth the recollection of peace or happiness, or even common security. Should the traveller succeed in toiling up a declivity, to have an opportunity of contemplating the country, he feels disappointment at the uniformity of the brown expanse before him, ter-

minated by blue mountains as dry and sterile as the spot he treads upon. No signs of cultivation to be any where seen, and the only object which attracts his attention is some broken caravansary with its black arches, or the decayed castle of some bandit chief. Even when the stranger does enter a town, the whole aspect of the place is calculated to disappoint him. The houses are generally built of mud, presenting a colour exactly the same with that of the ground on which they are raised; they are low, irregularly built, and inconvenient. Indeed, most European visitors of Persia have been surprised at the inferior condition of every thing in that country, connected with the necessities and comforts of life. There is no rudiment almost of a road in Persia, and even in entering a city or town, the traveller will have to pass over a narrow and filthy lane, with walls of sun-dried bricks on each side. After a journey of no little danger over this road, he at last arrives at the gates, where he finds a few squalid creatures, in the habit of sentinels or guards, lounging about: in vain does the curious stranger look for streets and a display of houses, for nothing can be discerned but mud walls, ruins and filth. In fact, these Persian towns appear to be no more than a set of ruins surrounding bazaars, the latter being the only representatives of the accommodation of streets, which can be detected in any part almost of that empire. These bazaars are constructed with a moderate degree of skill. They consist of two rows of cells, with a continued raised platform the whole of their length. On this platform the venders are squatted, and their articles are placed beside them. There is an arch of brickwork above them, to shelter the venders.

The different tradesmen occupy together particular districts of the bazaars, with some exceptions. In some of the large towns there are caravansaries attached to the bazaars, for the accommodation of travelling merchants.

The author, in describing more particularly the present state of the chief places of Persia, those which were once renowned as the emporia of commerce and the seats of luxury, presents a lamentable description of the miserable contrast which they now offer to their former condition. This remark applies especially to the celebrated city of Ispahan, where the population has singularly decreased, and in the neighbourhood of which, many of the habitations are untenanted. Teheran is the name of the present capital, it having been selected by the reigning emperor, in consequence of its proximity to his own estates. The population varies according to the periodical movements of the monarch, for when he resides there, there are about 100,000 persons in the capital, but in his absence, nearly two-thirds of this population are withdrawn from it. The plain in which Teheran is situated, has nothing whatever to recommend it; bare almost, and only very partially cultivated, there is nothing like verdure upon it, except for the short season of

Spring. The town itself is about four miles in circumference: it is surrounded by a mud wall, flanked with towers and a dry ditch.

The district of Yezd, presented to our author a very considerably improved appearance. The city of Yezd itself, is the most thriving in Persia, in consequence of its being one of the great *entrepots* between the East and West. Caravans from Cabul, Cashmere, &c., are met at Yezd, and an immense interchange of commodities takes place amongst them. Mr. Fraser mentions the importance of a district which lies on the frontier of Persia Proper, called Azerbijan, being a most productive part of the country. He says:—

"The finest scenery of Azerbijan, which, though fertile, is divested of wood and verdure, lies on the shores and mountains of that noble sheet of wafer. But the most remarkable fact connected with this lake is its saltness. The nature of the salts held in solution has not been ascertained; but that they are in excess is certain, from the depositions left upon the beach. In some places a perfect pavement as it were of the solid mineral might be seen under the shallow water to some distance from the brink; in others an incrustation of the same substance was formed. from beneath which, when broken, thick concentrated brine gushed out and a saline efflorescence, extending in some places many hundred yards from the edge, encircled it with a belt of glittering white. The waters which, like those of the sea, appear of a dark blue colour streaked with green, according as the light falls upon them, are pellucid in the highest degree; but no fish or living thing is known to exist in them, It is said they have decreased within the last score of years, retiring and leaving a barren space of several thousand feet; and a village is pointed out as once having overhung the lake, which is now separated from it by a muddy strand covered with salt at least a quarter of a mile broad. The reason of this diminution does not appear; for, while there is no current outward, it continues to be fed by a great number of large streams."—pp. 67—68.

In the province of Mekran, which extends from the mouths of the Indus to Cape Jask, the population presents a considerable difference in its character from that of Persia. The men are of middling stature, but bold, robust, savage, and addicted to plunder. They live entirely in tents, which are made of a sort of black felt, stretched over a frame of tamarisk-branches. The Brahooes, one of the divisions of this people, who lead a pastoral life, are a faithful, grateful, and industrious community, only plundering when necessity (they are voracious eaters of animal food) compels them to resort to such a resource.

The original worship of the Persians was the host of heaven—the sun and stars: by a very natural transition their idolatry passed from the stars to what they believed the essential part, namely, fire. Their scriptures consisted of the works called *Zendavesta* and *Vendidad*, the latter being deemed the most authentic. The doc-

trines of the Persians, as modified by Zoroaster, their great apostle, and as delivered symbolically in their sacred writings, teach that the duration of the present world is fixed at 12,000 years, and this period is divided into four terms. The creative energy of the world is placed in the hands of two agents by the Almighty: Ormuzd was the first, and he employed himself in creating the universe and the celestial inhabitants. His rival, Ahriman, jealous of Ormuzd, created a number of evil spirits for the purpose of opposing him. In these contests more than 3000 were spent, when Ormuzd called into existence the whole planetary system, the earth with its productions, and also fire, which was intended to represent the divine and original element by which all nature was animated. Spirits were placed as guardians upon every thing living or not, for their due protection against the enemy. By the influence of this host of sentinels an era of peace ensued, and the whole year round constituted only one long day without any change of fine and serene weather. Ormuzd sent down a celestial messenger to the earth to eradicate all evil, and to tell those who inhahited it that their souls would be received into the divine mansions. The rival of Ormuzd, stimulated by his evil genius, ascended in the form of a monstrous spirit, and covered the earth with noxious animals; he parched the whole earth by a drought. But the spirit, which had been sent down by Ormuzd in the form of a bull, was able to repay the injury, and, in the agonies of his death, from a wound inflicted by Ahriman, when dying, there came from his right limb the first man, called Kayomurz, a creature of lofty aspect, pure, and of dazzling substance. His body was composed of the four elements, and Ormuzd added an immortal spirit to this body, which completed the being. It was the belief then of the Persians, that man's soul was merely a spark of that eternal light which animates all things, and consisting of fine parts. Still the earth was the scene of confusion and contention. In the third period, which is now in its course, the struggles between the two rivals must go on, and in the fourth period Ahriman is to prevail. Then comes a finale of desolation and misery over the whole earth; three prophets are then to appear, and under the last of them a rain of black water shall fall, after which nature will be renewed, and there shall be a resurrection and final judgment of mankind. The doctrine of Zoroaster recognizes the eternal existence of the soul, and nothing is annihilated; but that, at death, the parts forming the body return to their elements—fire to fire, water to water. For three days after death the soul flits round its former clay tenement, in hopes of a re-union, but on the fourth an angel comes to take it to the bridge of Chinevad, which lies between heaven and earth; here sits the angel of justice, who decides whether the soul is to go to heaven or be plunged into hell, which yawns beneath.

The Persians believe in a final resurrection, as a very essential article of their creed. The genii of the elements are to appear

laden with the fragments of the body, which they kept in charge, and the soul will then be able to recognize its earthly companion. The juice of the herb Hom, and the milk of the bull Heziosk, are to be taken, as they give immortality to man. The good and bad are then separated: the bad are sent into hell, but not eternally, for the hell appears to be a sort of purgatory where the sinner undergoes tortures for three awful days and nights, which are equal to an agony of 3000 years. All, however, shall be received into eternal bliss.

The Ghebres and Parsees practice a religion which is nearly the same as that described, even at this very day. They adore Ormuzd, —they reverence angels and subordinate spirits, and they have prayers in their liturgies for every occasion, important and even trifling. They worship the elements, but particularly fire and light, the latter being deemed the most perfect representation of the supreme Being, who is not circumscribed by any dimensions. They pray to the sun and stars, and keep a sacred fire always in their edifices. In each temple is only a single blaze, and before it the prayers and all sacred ceremonies are performed. In particular parts of the liturgy the priest alone repeats the words. The priests consist of three orders; the highest are expounders of the law: the two others are inferior in rank, the third being holders of menial offices in the fire houses. The further remarks on this subject by Mr. Fraser are interesting:—

"In their religious rites much use is made of a kind of holy water named *zor*, held powerfully in repelling evil spirits. The *hom*, too, which is the consecrated juice of a particular shrub, and prepared with many ceremonies, is believed to be of singular efficacy, and is often mentioned in the sacred volumes. A drop of this is given to infants to cleanse them from the impurities of the womb, as likewise to persons at the point of death.

"The naming of a child is an occasion of little ceremony; but the putting on the sacred cord (kusti), and the equally sacred shirt (sadra), is a very solemn act: these form the armour against Ahriman. The Parsees do not tolerate polygamy, unless the first wife prove barren; nor do their laws allow concubinage. They cannot eat or drink out of the same vessel with one of a different religion, nor are they fond even of using the cup of another, for fear of partaking of his sins. Their religion, however, admits of proselytism. They have no fasts, and reject every thing of the nature of penance. God, they say, delights in the happiness of his creatures; and they hold it meritorious to enjoy the best of every thing they can obtain. Birds and beasts of prey, the dog and the hare, are forbidden as food. Their faith inculcates general benevolence: to be honest in bargains; to be kind to one's cattle and faithful to masters; to give the priests their due, physicians their fees,—and these last are enjoined to try their sanitary experiments on infidels before practising on Parsees! By the Vendidad, dogs and cocks are held in great regard as animals who watch the approach of evil spirits, against which the disciples of Zoroaster are constantly on their guard; on the

other hand, it is meritorious to kill serpents, frogs, toads, and other reptiles, as being the creatures of Ahriman.

The Parsees and Ghebres never willingly throw filth either into fire or water: even the trade of a smith is proscribed amongst them by custom, though not by law; nor will they use fire-arms, which they allege defile that element; still less will they extinguished a fire. Yet when the flames are destroying their property, they have, in recent times, been known to work hard in putting them out. This reverence for the elements prevents them from being sailors, as in a long voyage they might be forced to defile the sea.

"When a relation is dying they recite over him prescribed prayers, and have a dog at hand to drive away the evil spirits that flock around the bed. After death the body is dressed in old but clean clothes, and conveyed on an iron frame to the tomb, on the shoulders of bearers, who are tied together with a piece of tape in order to deter the demons, which are supposed to be hovering near, from molesting the corps. It is well known that they neither burn nor bury their dead. They have circular towers, called dockmehs, in which are constructed inclined planes; and on these they expose the bodies, courting the fowls of the air to feed upon them. They even draw auguries regarding the happiness or misery of the deceased, according as the left or the right eye is first pecked out by the vultures."—pp. 163—165.

It would appear from this description, that the religion of the Persians is greatly indebted for its principles and doctrines to the Old Testament, and also to the Hindoos, these being mixed up with the popular doctrine found by Zoroaster amongst the people, of Chaldea.

The antiquities of Persia, to which the author next directs our attention, are very limited; indeed, few ancient empires are so poorly supplied with striking monuments of greatness: but the few that do remain, are so magnificent, as to indicate the existence amongst the ancient Persians, of consummate skill and taste. The most celebrated of the architectural relics of which Persia can now boast, are the ruins of Persepolis. Mr. Fraser presents to us a ground plan of the building; this remnant of the city appears to have been a fabric built on a terrace artificially raised by mason work, at the base is a rugged mountain. But these remains have been too frequently described to permit us to go over the very full and well-written account of them by Mr. Fraser. They appear to display a high degree of cultivation and knowledge of science: they exhibit blocks of stone, as in Egypt, piled upon one another, and of the dimensions of forty or fifty feet, yet this enormous weight does not seem to have thrown any impediment on the capability of the Persian workmen, to adjust the stones with a degree of precision which renders the line of union between them nearly invisible. The chiselling is all as good as that of the Egyptians, and the incriptions on this and other monuments, have proved to be even more mysterious than the hieroglyphics, the

letters, or signs, being all cuneiform or wedge-shaped. Some slight advance has been made which affords the hope that these inscriptions will sooner or later be expounded. Mr. Rich, a countryman of our own, resident for many years at Bagdad, visited Persepolis for the purpose of copying every literary carving. But his labours were cut short by an untimely death; and as he was to have sent the results of his labours to the profoundest Orientalist, perhaps, in the world, Professor Grotefend, it is reasonable to conclude, that the decease of Mr. Rich is to be grievously lamented.

It has been ascertained by the scientific men of France and Germany, that there are several sorts of cuneiform writing which may be classed into three forms, according to the notions of a distinguished Oriental scholar, Baron St. Martin. As the state of this very curious science of deciphering is now grown very interesting, we shall give the author's account of the present state of the knowledge which has been acquired on the cuneiform writing.

"The Baron doubts, indeed, whether any real progress has yet been made in deciphering these characters; admitting, however, that if subsequent discoveries shall confirm the deductions of Professor Grotefend, he will be entitled to the honour of first ascertaining what Persian kings founded the edifices at Persepolis. These monarchs he holds to be Darius and Xerxes; and this conclusion is supported by a very ingenious inference made by himself. A vase of alabaster, in the King of France's collection, bore an inscription in the Persepolitan character, by the side of which was placed a set of Egyptian hieroglyphics that had been translated by Champollion. M. St. Martin having ascertained the value of the cuneiform characters by comparison with their hieroglyphical synonymes, applied these to two inscriptions copied by Niebuhr, the meaning of which he thus conceives himself to have found out. His translation is as follows:—

FIRST INSCRIPTION.

"'Darius, the powerful king; king of kings, king of gods, son of Vyshtasp, of an illustrious race, and most excellent.'

SECOND INSCRIPTION.

"'Xerxes, the powerful king; king of kings, son of Darius, of an illustrious race.'

"The reasoning which brought him to this conclusion is ingenious, and 'it is to be hoped' (as he modestly expresses himself) 'that this accidental discovery may lead to important results, when compared with the cuneiform inscriptions of Babylon, Media, and Armenia, and diffuse a new light over the history of the East.' As yet, however, we have not understood that his views have either been confirmed, or followed up with that zeal which the learned author anticipated. (While we write, we learn that this able Orientalist is no more; and with him vanishes much of the hope of success in his peculiar path of research. Death has indeed been busy of late in the high places of Eastern literature,—Young, Champollion, Remusat, St. Martin. When shall we see the task which they have left incomplete resumed with such ardour and so rich a stock of talent and of learning!

"M. Silvestre de Sacy, who has so successfully employed himself upon Sassanian inscriptions, considers M. Grotefend to have made out, beyond contradiction, the names of Darius, Hystaspes and Xerxes. He also agrees with Sir R. K. Porter in assigning the tombs to the era of these monarchs; and regrets that the zealous traveller did not copy the first lines of the inscription on the principal one, as it might have confirmed his own conjecture of its being the sepulchre of Darius Hystaspes. Such then is the present state of this inquiry, and so arduous, if not so hopeless, does the task of elucidating the subject appear, from the very limited materials which exist to throw a light upon each other."—pp. 186—188.

The other antiquities noticed by Mr. Fraser, are the Three Domes of Istakar, Shekusteh, and Shemgan: the extensive ruins in the plains of Mourghab, which is described by Sir R. Ker Porter, and the sculptures on arches which are remnants of Persian art during the time of the Sassanian dynasty: these sculptures embrace many objects cut on the faces of rocks in the districts. Mr. Fraser having concluded his account of the antiquities, resumes the thread of the history of Persia, which he brings down to the present time.

It appears from his pages, that Queen Elizabeth authorised an English adventurer, named Jenkinson, to repair to the Court of Tamash, the young Emperor of Persia, as an envoy from her. The envoy no sooner made his appearance than he was insultingly driven from the presence of his majesty. This king was succeeded by his grandson Abbas, during whose reign an intercourse commenced between the English and Persian nations, which continued for a good many years. By the advice of the Earl of Essex, a gentleman of family and enterprize, Sir Anthony Shirley, accompanied by his brother Sir Robert, and twenty-six followers, all "gallantly mounted and richly furnished," was sent to the court of Abbas, to offer himself as a soldier of fortune desirous of entering his service. He carried but some valuable presents, which procured for him a very gratifying reception. The king promised every encouragement, and heaped presents on him, and on one occasion sent him forty richly caparisoned horses, two of the saddles were gilded, and adorned with precious stones, sixteen mules and twelve camels, laden with tents and furniture for his use, and lastly, 1000 tomans of money. They, by their skill and industry, succeeded in so improving the military power of the Abbas, that he made himself feared by the Turks, to whom all his predecessors submissively bowed. Abbas seemed disposed to extend his acquaintance with the English. There was in his dominion, at Ormuz, a settlement of Portuguese, who had excited, by their great prosperity, the envy of the monarch. He resolved to destroy the settlement and profit by their wealth and property. To effect his purpose he applied to the East India Company of this country, who readily complied with his views. They assisted in an attack on the place; the Portuguese heroically defended

their ground; but no riches accrued to Abbas from the victory which he obtained.

England, at the commencement of the reign of James I., was agitated with the most extravagant anticipations of the results of its commerce with Persia. Every merchant, every factor and dealer in foreign articles, looked upon Persia as the *el dorado* to which we had come at last. Negociations were for a long time carried on, to effect an intercourse of a mercantile nature with Persia, but they were all frustrated by the intrigues of a suspicious minister, and by the deaths of the diplomatic agents to whom the arrangements were entrusted. When Sir Dodmore Cotton, sent out as an ambassador by James to the court of Abbas, arrived, he was received with marked splendour and consideration. Mr. Fraser tells us, that Sir Dodmore and his retinue were admitted to an ante-chamber, where, instead of coffee, the usual refreshment, a sumptuous dinner was served in gold, with abundance of wine in goblets and flagons of the same precious metal. From this apartment they were ushered through two others, richly ornamented and filled with golden vessels adorned with rich jewels, which contained rose-water, flowers, and wine. They then entered the hall of audience, round the walls of which the chief officers were seated like statues; for not a muscle moved, and all was dead silence. Boys with spangled turbans and embroidered dresses presented wine in gorgeous cups to all who desired it. The king wore a dress of red cloth, without any finery, with the exception of a magnificent hilt to his sabre. The nobles, too, who sat near him, were plainly attired. The reply of the shah, with regard to the object of the mission, was most gracious. He was much amused by Sir Dodmore Cotton's inability to comply with the custom of the country in sitting cross-legged; but being desirous of pleasing his guests he drank to the health of the King of England. At the name of his sovereign the ambassador stood up and took off his hat. Abbas smiled, and likewise raised his turban in token of respect.

Abbas was a very enlightened prince for his country, and for the era in which he lived. All his attention was concentrated on the improvement of his kingdom. He was strict in the administration of justice, and to give to the punishment of malefactors a greater degree of solemnity, he had them executed before the royal dwelling. His revenues were devoted to the benefit of his country. Every where, caravansaries, aqueducts, bazaars, mosques, and colleges, rose in great numbers at the monarch's particular expense. He was liberal in his policy to foreigners; but his treatment of a conquered people was harsh in the extreme. He was also very tolerant to Christians. He fed off the same plate with Sir Robert Shirley, to whom he gave a beautiful Circassian for his wife, and to whose child he stood godfather. With all this liberality, which he extended in his personal habits to the unlimited use of the juice of the grape, yet did he set up as a devotee. He

regularly performed an annual pilgrimage to some holy shrine, and at Nujiff, swept the tomb of Ali, an office confined to persons of exemplary life. As a parent and relative, Abbas violated every obligation and natural feeling. He was induced to suspect, and then punish his children with great cruelty. The eldest, Suffee Mirza, was stabbed by his orders as he came from the bath: the first person he applied to to do the work of assassination, offered his own life as a sacrifice if the young prince were spared. Abbas soon procured another who despatched the boy without much hesitation; but this agent himself fell a victim afterwards to the same unrelenting power. Abbas, stung with remorse for the murder of his child, put to death the nobles whose representations had induced him to suspect his children; and Behboo, the assassin of Suffee Mirza, was ordered one day to bring to Abbas his (Behboo's) son. The slave complied, and when he presented the gory head of the boy, the king only laughed at him. Abbas put out the eyes of the rest of his sons. One of them had two children, amongst them was a girl to whom the grandfather was particularly attached. Her father, driven to desperation, killed this little creature, and was groping for the other child, when the mother drawing it away, ran with it to Abbas. This monarch burst out into a fit of rage when he found that his favourite was destroyed; this display of indignation gave great pleasure to his son, who, after receiving such satisfaction, thought it best to retire from life, and immediately ended it by taking poison. Mr. Fraser states, that horrors, such as we now describe, are of daily occurrence in the harem of an eastern tyrant.

Having brought the history of Persia down to the present time, the author proceeds to descant on its civil and political condition, and in this part of his work he examines her claims to be considered a thriving country, as we are led to suppose she has been from the impression of Holy Writ, and those of travellers who visited Persia in the reigns of the Suffees. The author states, that it does not appear that any convenience in the shape of a road for easy convenience ever existed in Persia. The people of that country, who were obliged to admit the absence of every convenience like a road, excused it as an arrangement directed by sound policy, and especially contrived to avoid giving facilities to invaders. The illustration of the state of the roads is furnished by Mr. Fraser, in a description of the way from Bushire, the principal seaport of Persia, to Shiraz the capital. The amount of the Persian population, estimated formerly at forty millions, appears to be now considered on all hands as no more than just a quarter that amount, though the enumeration includes between two or three millions of wandering tribes.

The commerce of Persia has been always very much circumscribed, a fact which is, in a great degree, owing to the obstacles against communication which are peculiar to the country, such as

the absence of roads, of navigable rivers, and the small number and unimportance of the sea ports. Camels, mules, and small horses are the whole of the substitutes for the waggons, ships, &c., of more civilized countries. The principal raw materials sent out by Persia are silk, cotton, tobacco, rice, grain, dried fruits, sulphur, horses, wax, and gall nuts. The silk and cotton manufactured goods, and some gold and silver brocade, are exported chiefly to Russia. The other principal dealers with Persia are Turkey, Bagdad, Arabia, the Uzbecks, and Turkomans, on their northern frontier, and India. The value of the exports to all these places is no more than a million and a quarter. Her imports are nothing like the same amount, and therefore she receives money; having no mines of the precious metals herself, cash is treated by her as a commercial commodity, to be bartered for like cotton or silk. The public revenue is made up of regular taxes, yearly presents, fines and confiscations, and from the rents of crown lands and buildings. The tenures on which lands are granted enable the proprietor, who is not the occupier, to demand from the tenant a tithe of the produce: the assignee of crown lands can claim three tenths, which include all government dues, and what he can get from the farmers. The rights of property are regarded in Persia as sacred, and any person who reclaims land is constituted the complete owner of it for ever. Cattle are now taxed, and this impost forms the most revolting of the people's burdens. The migrating tribes, whose only property consists in cattle, are compelled to pay this tax. The other principal ones are poll-taxes, which are particularly onerous on Jews and Ghebres. The shopkeepers are taxed on their stock, and also on the amount of their business. On all foreign goods imported by sea or land there is a duty of five per cent. But such is the irregular distribution of custom-house officers, that one custom-house clearance will not do, and it is calculated that goods consigned from Trebizond to Ispahan will have no less than ten duties, also many custom-houses, to pay. The irregular and extraordinary taxes, those which are levied on critical occasions, are very oppressive, as they are called for on the most trifling pretences. The expenditure on these occasions is first incurred, and then it is set down against the district, and must be paid without any remonstrance.

By fines, gifts, and confiscations, a considerable portion of revenue is raised. At certain periods of the year, all persons admitted to the presence of the Sovereign, is expected to appear with a donation: on new year's day it is usual for him to obtain a very great sum. The nett yearly income does not exceed a million and a half of our money. The expenses of the king must be very serious. His majesty has always an establishment of three hundred women, each of whom has her establishment of servants, all depending on the taxes. In fact, the expenditure of the royal establishment is like our debt, the great national burden, so that it is

next to impossible for him to accumulate treasures. The Persian army was never remarkable for numbers or discipline. In 1822, the king was able to muster 35,000 men to take the field against the Turks. But they were ill supplied with ammunition, and the arsenal, when the gunners were prepared to march, had not more than twenty-five pounds of powder for each piece. Previously to 1822, a great portion of the Persian army had been raised for the purpose of defending the frontiers against the Russians. English officers were invited by the government and joined the troops; but when hostilities were declared against the Turks by Persia, the Englishmen refused to fight against them as they were a friendly nation. Upon this, these officers were all dismissed, and only a few serjeants remained to manœuvre the horse artillery. The military force of Persia is now maintained on its ancient footing; they amount to 16,000 infantry and cavalry, and are chiefly scattered in the provincial villages, having but a small pittance.

The government is still an absolute monarchy, the word of the sovereign being the law of the country, and of his own family. The whole of the property is at the disposal of the Shah, and even the lives of his subjects. "'There,' said Futeh Ali one day to the British envoy, in conversing on the difference between a king in England and in Persia; 'There stand Solyman Khan Kujur and several more of the first chiefs of the empire; I can cut off all their heads if I please. Can I not?' added he, addressing them. 'Assuredly, Kibleh Allum! (Point of the World's Adoration!) if it is your pleasure.'—'Now that is real power,' said his majesty, turning to the envoy. 'But,' added he, 'it has no permanence: my sons, when I am gone, will fight for the crown, and it will fall into the hands of the best soldier.' And the Shah was right."

It is almost superfluous to add, that the civil and criminal laws of Persia, as of all other Mohammedan nations, are founded on the Koran and the traditions (the Sonna). These latter are the sayings of the immediate successors of the prophet. In Persia, however, there is an additional code, the Urf, or law of custom, which is administered by a set of justices like our magistrates. The power of life and death is exercised by the king, and he seldom delegates it to others. The Koran denounces the punishment of mutilation against robbery: murder is also a capital crime; but in each case the party injured, or the survivors, may compromise matters with the culprit. In several cases the *lex talionis* is enforced. The last sentence of the law is executed by strangling, decapitation, or stabbing; in extreme cases, the punishments are, impalement, and such cruel modes of torture, as tearing asunder the bodies by horses starting in opposite directions. Political offences are generally visited by putting out the eyes.

From the irregularity with which the succcession to the throne is appointed, the children of the reigning monarch are always preparing for the period of his death, and in the meantime, they each wring

tributes from the people. The officers who raise those levies, generally make their fortunes by embezzling a portion, and the shrewd monarch when he has information of one of those persons accumulating this money, he waits until the coffers of the purloiners are full, and then by prosecution, imprisonment, and torture, if necessary, he forces the unfortunate man to disgorge.

The king's course on these occasions is to set up the agent or officer for sale, and Mr. Fraser tells us that, to his own personal knowledge, the reigning monarch exposed a respectable Mirza to sale, threatening him with death if he did not instantly pay a ransom. It is customary for the king and nobles to join in commercial speculations, but all successful traders below that rank are liable to be persecuted under compulsory measures, to force them to give up their wealth. A curious anecdote is related by the author, shewing the effects of this latter practice. He was informed by a friend, who resided sometime in a Persian town, "that during his residence he was alarmed by hearing, in a neighbouring house, a sort of periodical punishment going on daily. Heavy blows were given; and a person was continually crying out, 'Amaun! Amaun! (mercy! mercy!) I have nothing! Heaven is my witness, I have nothing!' Upon inquiry, he learned that the sufferer was a merchant, reputed to be very rich, who afterwards confessed to him, that having understood the governor of the place was determined to have a share of his wealth, and expecting to be put to the torture, he had resolved to habituate himself to the endurance of pain, in order to be able to resist the threatened demands. He had brought himself to bear 1000 strokes of a stick, and, as he was able to counterfeit great exhaustion, he hoped to be able to bear as many blows as they would venture to inflict, short of death, without conceding any of his money."

He also relates the following anecdote:—

"A native of Fars, some time ago, made a considerable improvement in the manufacture of porcelain. His fame quickly spread until it reached the court, when the king immediately despatched an order, commanding him to repair to Teheran to make china for the shah. Now the poor fellow knew that, once there, he would have to make china not only for the shah, but for all the officers and courtiers,—and that, too, without the hope of any payment, unless it might be an occasional good beating. Seized with consternation he collected as large a sum as possible, and presenting it by way of bribe to the minister, besought him to report that he was not the man who made the china, but that the real potter had run away. The business was managed according to his wish, and he returned pennyless to his own country, vowing never again to make a bit of china, nor to attempt an improvement of any sort as long as he lived."—pp. 312—313.

The education of the young Persian princes is peculiar. They do not leave the harem beyond the period when maternal or female attendance is necessary. They are early taught the forms of re-

ligion, and particularly the gestures and gesticulation of Mohammedism. Their manners are so particularly attended to, that before seven years of age they are as perfect in their address and courteous conduct as the oldest persons. They learn, at that age, Persian and Arabic, and read the Koran; they are also instructed in the principles of their religion. When advanced in those studies, they are conducted through a course of grammar, logic, sacred law, and philosophy. The training to martial sports and athletic exercises is insisted on with great strictness, and they ride at a very early period with much grace and boldness. They marry prematurely, and have large families at twenty years of age.

The king himself has by no means a sinecure, particularly in his capacity of an ecclesiastical functionary. He is obliged to rise early, and as no male can enter his private apartment, women or eunuchs assist him in dressing. He sits in the hall of his harem for about an hour, where he holds a state levee. From this he proceeds to another apartment, where the princes of the blood and the court favourites are assembled. Here breakfast is served. It is brought in, in china, on a tray, which is covered and sealed by the steward of the household. After the repast he receives reports and confers with the ministers. Next, he holds his public levee, when all public business is transacted, and rewards and punishments awarded. Another meeting is given to another order of persons, and the fatigued monarch is compelled to retire very often to repose. He does not dine until 8 o'clock. He eats like his subjects, by sitting on the carpet, and feeding with his fingers off dishes placed before him on a richly embroidered cloth.

In speaking of the religion of the modern Persians, Mr. Fraser expresses it as his opinion, that Mohammedism is on the decline in Persia, and that all the inhabitants incline to that sect of Mohammedism which is called the Sheahs. But the subject of religion we must pass over, together with that of literature and poetry, which are subjects long rendered familiar to the English public by Sir William Jones, and lately by Sir J. Malcolm. Besides the ceremonies of domestic life, as respects births, and particularly marriages, are of a much more interesting nature than the subject which we have now passed over. The Persians are restricted to four wives, the usual number practically selected in all Mohammedan countries; but the number of concubines is unlimited. The marriages of the Persians are very peculiar, and as the best possible method of communicating a notion of its proceedings to those who never saw them, Mr. Fraser is induced to give a description of one of which he was himself an eye-witness.

"As the men (the bridegroom in this instance was a widower of advanced age) have seldom an opportunity of choosing a wife by sight, they are forced to employ some female friend to select a suitable partner; and to her they must trust for all that appertains to mental or personal

charms. The choice being made, and the gentleman satisfied, he sends a formal proposal, together with a present of sweetmeats, to the lady; both of which, it is previously understood, will be acccepted. This point being gained, he next forwards an assortment of fine clothes, shawls and handkerchiefs, bedclothes and bedding, looking-glasses, glass and china ware, bathing and cooking apparatus, henna for her hands, sugar and comfits; in short, a complete domestic outfit: all of which, it is understood, the bride's family will double and return to the future husband. A day is then fixed for fetching home the bride; when a crowd of people collect at both houses,—the gentlemen at the bridegroom's, the ladies at that of the bride. The latter next proceed to complete the duties of their office, by conducting the young lady to the bath, where, after a thorough ablution, she is decked in her finest attire. As soon as it is dark the bridegroom's party proceed to bring her to her new habitation; and much discussion sometimes arises at this stage of the business, as to the number of lanterns, of fiddlers, and guests, that are to marshal the procession.

"On reaching the bride's house, it is usual, before she mounts, to wrap her in a shawl provided by the husband. This, again, is often a point of dispute: on the present occasion, the lady's friends objected to the indifferent quality of the shawl; those of the gentleman's party, on the other hand, swore that it was excellent. Neither would give in,—the guests were all waiting, and the affair assumed a serious aspect, when one of the visiters stept forward, and volunteered his own. It was accepted, and the cavalcade proceeded,—the bride being accompanied by a great number of persons, and attended by a boy bearing a looking-glass. At intervals on the road bridges are made in the following manner for her to step over:—Gentlemen of the husband's party are called upon by name, and must place themselves on their hands and knees on the ground before her horse; and the choice generally falling on corpulent or awkward individuals, much mirth is excited. In this way the party proceeds, with fiddling, drums beating, tambourines playing, and lanterns flourishing, till they meet the bridegroom, who comes to a certain distance in advance,—and this distance is the subject of another very serious discussion. As soon as he sees his lady, he throws an orange or some other fruit at her with all his force, and off he goes towards his house. This is the signal for a general scamper after him, and whosoever can catch him is entitled to his horse and clothes, or a ransom in lieu of them. When the bride arrives at the door, a man of either party jumps up behind her, and, seizing her by the waist, carries her within. Should this be done by one of the bridegroom's attendants, it is an omen of his maintaining in future a due authority over his wife; but, on the contrary, should one of her friends succeed in performing the duty,—and it is always the subject of a sharp contest,—it augurs that she will in future 'keep her own side of the house.' Another effort at ensuring the continuance of his own supremacy is often made by the gentleman, who, on reaching his domicile, after throwing the orange, takes a station over the portal, that the lady on entering may pass under his feet, and thereby become subject to him; but if discovered in this ungallant attempt, he is instantly pelted from his post.

"When, at length, she has passed into the room allotted for her reception, the husband makes his appearance, and a looking-glass is imme-

diately held up in such a position as to reflect the face of his bride, whom he now for the first time sees unveiled. It is a critical and anxious moment, for it is that in which the fidelity of his agents is to be proved, and the charms of his beloved to be compared with those pictured by him in his ardent imagination; while the young ladies in attendance, as well as the gossipping old ones, are eager to catch the first glimpse, and communicate to all the world their opinion of her claims to beauty. After this, the bridegroom takes a bit of sugar-candy, and, biting it in two halves, eats one himself, and presents the other to his bride: on the present occasion he had no teeth to bite with, and so he broke the sugar with his fingers; which offended the young woman so much that she cast her portion away. He then takes her stockings, throws one over his left shoulder, places the other under his right foot, and orders all the spectators to withdraw. They retire accordingly, and the happy couple are left alone."—pp. 398—401.

We have already devoted too large a space to this volume, to allow ourselves to proceed farther in the notice of the work, although we leave a very excellent account of the Afghans totally untouched. The Book is a very valuable addition to our historical literature, and derives less of its useful properties from the standard authorities on Persia, than from the author's experience, which so pervades the whole of the contents, as to secure to them all the advantages of novelty and originality.

ART. XII.—*The Philosophy of the Moral Feelings.* By JOHN ABERCROMBIE, M.D. F.R.S.E., &c. One vol. London: Murray. 1833.

It is so seldom that we are supplied with disquisitions on metaphysical and moral subjects, which are accessible to the comprehension of general readers, that we do not hesitate to seize the first opportunity which occurs of an example of so rare a nature. It appears to us that the author of the present work has treated a very profound but still extremely interesting subject, for it is one which comes home "to the business and bosoms of men," with a degree of clearness and familiarity which place his descriptions and his reasoning on a level with the humblest understanding.

Dr. Abercrombie commences by a brief chapter on the philosophy of the moral feelings, and, after an analysis of the principles which compose them, he separates them into four divisions:—First, the desires, the affections, and self-love; second, the will; third, the moral principle or conscience; fourth, the moral relation of man towards the Deity. Such are the principles or sources of influence which are most active in deciding the conduct of man as a moral and responsible being. In the chapter on the first division, the author gives a summary of the varieties of objects or

ends which are desired by man. Such as the desire of gratification, which he considers under the general head, appetites; the desire of wealth which he considers as originating in the desire to have the means of procuring gratification, this desire generating into a thirst for the means themselves; the desire of power, or that emotion called ambition, which is oftentimes so powerful, that the obstacles presented by all the other principles of human nature give way to it; the desire of superiority, which is commonly called emulation, and is allied to the former desire; the desire of society, a principle characteristic of human nature under almost all circumstances; the desire of esteem and approbation which produces in the individuals affected by it, frequent exhibitions of beneficial acts and efforts; the desire of knowledge which includes the principle of curiosity and the desire of moral improvement. There is, however, a last and perhaps a more commanding desire than any which has been mentioned, and to which as the real origin, all may be referred, namely, the desire of action, that irresistible impulse, constantly importuning man to occupy his mind.

In speaking of the principles called Affections, Dr. Abercrombie is led into a wide field of discussion. Instead of adopting the usual method of considering affections as benevolent and malevolent, he separates them into those which *unite*, that is to say, justice, benevolence, veracity, friendship, love, gratitude, patriotism, and all the affections peculiar to domestic life, whilst the second division of his affections resolves itself into three principles, jealousy, disapprobation, and anger. The reader, no doubt, will be struck when he finds that justice is arranged as one of the affections, and the propriety of thus placing it may very fairly be questioned. It is maintained by Dr. Abercrombie, that there is in every mind a primary and essential part of our moral constitution. If it be the opinion of the learned writer that a feeling of justice is instinctively existing in the human mind, and that it developes itself precisely as the appetites and the affections do, we should at once say that such a proposition has been by no means established. What Dr. Abercrombie calls the intuitive convictions of every man, that he owes to his fellow man a certain conduct, apart from all laws divine or human, seems to us to have never yet been proved; on the contrary, it is impossible to meet with any example which has been selected for the purpose of illustrating this theory, without feeling that a great doubt exists, whether or not the sense of justice displayed, is not the result of common reflection, and if these conclusions which experience will teach him are best for his own interest. What sense of justice do we find amongst the barbarous inhabitants of the islands of the Pacific for instance, what is the character of the members of any savage society when they first come together? Does not all history tell us that no sense of justice is found amongst them,

that injustice on the contrary is their practice, and that as long as injustice is tolerated by the others on whom it is inflicted, those who commit never feel the slightest repugnance at the infliction, or the least compunction at its recollection. When our ships' crews visit one of these sequestered islands in the South Seas, they often see societies of human beings living in harmony, and conclude that no great violations of the principles of justice can be practised in them. But surely no one would feel justified in supposing that their abstinance from unjust acts results from the instinctive feeling of the savage; certainly not, but on all occasions it will be found, that a conformity with justice, or as Dr. Abercrombie says, "a distinct impression of certain conduct, which a man owes to his fellow men," is owing solely to the absolute necessity which the savage is under, of so regulating his conduct, as that he shall go unpunished, or be allowed to exist at all in his community. If we trace the savage from his earliest state, we shall find that the circumstances in which he is brought up, renders it impossible to tell if his notions of justice are intuitive or acquired. We cannot form to ourselves the existence of a case, where a single human being is deprived of the presence of his own species from the hour of his birth to maturity; we can, therefore, have no example where the influence of previous habits, customs, feelings, &c., will not be found to have interfered with the opinions and impressions of the individual, and that therefore we cannot entertain as a safe inference, the belief that justice is a native principle of our moral nature, congenital, and distinct from any acquired impressions.

But compassion and benevolence stand altogether on a different footing from justice, because they are natural creations as it were in the mind, as we are authorized to believe, from our knowledge of the laws which affect thier development. Having considered the principles of varacity, of friendship, love, gratitude, and patriotism, Dr. Abercrombie comes to another member of the great family of affections, those which he calls the domestic. Here are developed conjugal love, parental tanderness, filial reverence, fraternal attachment. The ties, which are implied under this head, are of so powerful a nature, that they call forth feelings, exertions, and sacrifices, of the most heroic kind, for the fulfilment of the duties to which they give rise. Of the reciprocal obligations to which these affections give rise there, that are to be performed by parent and son, are by far the most important; and they are treated with becoming care by Dr. Abercrombie, who thus neatly sums up the proper duties of a father.

"The father ought to consider the son, as of all earthly concerns, the highest object of his anxious care, and should watch over the development of his intellectual character, and the culture of his moral feelings. In the zealous prosecution of this great purpose, he should study to con-

vey a clear impression that he is influenced purely by a feeling of moral responsibility, and an anxious desire to promote the highest interests. When parental watchfulness is thus mingled with confidence and kindness, the son will naturally learn to estimate alike the conduct itself and the principles from which it sprung, and will look to the faithful parent as his safest guide and counsellor, and most valued earthly friend. If we extend the same principles to the relation between the mother and the daughter, they apply with equal or even greater force. In the arrangements of society, these are thrown most constantly into each other's company; and that watchful superintendence may be still more habitually exercised, which, along with the great concern of cultivating the intellectual and moral being, neglects not those graces and delicacies which belong peculiarly to the female character. It is not by direct instruction alone, that in such a domestic circle, the highest principles and best feelings of our nature are cultivated in the minds of the young. It is by the actual exhibition of the principles themselves, and a uniform recognition of their supreme importance; it is by a parental conduct, steadily manifesting the conviction, that with every proper attention to the acquirements and the comforts of life, the chief concern of moral beings relates to the concerns of the life to come, A domestic society bound together by those principles, can retire, as it were, from the haunts of men, and retreat within a sanctuary where the storms of the world cannot enter. When thus met together, as the interchange of mutual affection and mutual confidence, they present the anticipations of that period, when, after the tumult of life is over, they shall meet again, no wanderer lost, a family in heaven."—pp. 79—80.

We pass over the remaining portion of the division on desires, affections, and self-love, for the purpose of introducing the reader to some of the subjects of the second division. That which developes the influence of the will. Will is understood to mean, according to Dr Abercrombie, "That state of the mind which immediately precedes action." But it is obvious that this is an exceedingly vague and imperfect definition, for it involves no necessary connexion between the will and the action. The author considers the circumstances which act usually on individuals in determining the direction or object of their will. These are self-love, prompting him to prefer his own gratification; certain affections before enumerated, his sense of what is due to others; next, the sense of moral rectitude and responsibility; and lastly, reason or judgment. The various good and bad influences which guide the human mind, affect three description of persons; first, those who act on a high and pure motive; secondly, those who act from personal and narrow motives, although their conduct may, in effect, be the same as that of the preceding; and the third description who look to none of the motives which operate on the two former, and recklessly go forward to the gratification of their ruling passions.

The observations which Dr. Abercrombie makes on the influence of habit, are particularly characterized by sound argument. He

calls habit a mental condition, in which some one desire, or affection having been repeatedly acted on, is, in the progress of these repetitions, more easily subjected to the operations of the agent. We shall take his illustration of vice, respecting which he tells us, that at first a particular deed of guilt requires an effort more than this, that it involves a powerful contest with moral principles, and is followed always with compensation. This latter, he says, is the voice of conscience, whose tones become less energetic at every repetition of the act which calls it forth; but the citadel yields at last, the judgment even becomes an ally of passion, and is perverted respecting the first great principles of moral rectitude, and the career of the individual ends in this, that those deeds which at first occasioned a violent contest, are resorted to by him without remorse, and most commonly without even a perception of their moral aspect. He perhaps views the truth and principles, to which he had formerly clung, as the superstitions of the vulgar, or the prejudices of education; he may rejoice at his emancipation even from the thraldom of a spurious doctrine; he has no longer the moral power to see that he is pursuing a downward course, and that his source of triumph is the very degradation into which he is plunged.

But on the same principle as is here unfolded, good habits may likewise be established, and that too with a similar degree of unconsciousness as was found in the vicious example just described; for each party may go on in a course of virtue or of vice, without a feeling that there is any thing right in the moral condition or wrong in the other. Dr. Abercrombie's conclusion then, with respect to the influence of habit, is this:—

"The important truth, therefore, is deserving of attention, the deepest and most habitual, that character consists in a great measure in habits, and that habit arise out of individual actions, and individual operations of the mind. Hence the importance of weighing every action of our lives, and every train of thought that we encourage in our minds;—for we never can determine the effect of a single act, or a single mental process, in giving that influence to the character, or to the moral condition, the result of which shall be decisive and permanent. In the whole history of habits, indeed, we see a wonderous display of that remarkable order of sequences which has been established in our mental constitution, and by which every man becomes, in an important sense, the master of his own moral destiny. For each act of virtue tends to make him more virtuous, and each act gives new strength to an influence within, which will certainly render him more and more vicious.

"These considerations have a practical tendency of the utmost interest. In subduing habits of an injurious character, the laws of mental sequences, which have now been referred to, must be carefully acted on. When the judgment, influenced by the indications of conscience, is convinced of the injurious nature of the habit, the attention must be steadily and habitually directed to this impression. There will thus arise a desire to be delivered from the habit, or, in other words, to cultivate the course of

action that is opposed to it. This desire being cherished in the mind, is then made to bear on every individual case in which a propensity is felt towards particular actions, or particular mental processes referable to the habit. The new inclination is at first acted on with an effort, but after every instance of success, less effort is required, until at length the new course of action is confirmed, and overpowers the habit to which it was opposed. But that this result may take place, it is necessary that the mental process be followed in the manner directly indicated by the philosophy of the moral feelings; for if this is not attended to, the expected effect may not follow, even under circumstances which appear, at first sight, most likely to produce it. On this principle we are to explain the fact, that bad habits may be long suspended by some powerful extrinsic influence, while they are in no degree broken. Thus a person addicted to intemperance, will bind himself by an oath to abstain for a certain time from intoxicating liquors; in an instance, which has been related to me, an individual under this process observed the most rigid sobriety for five years, but was found in a state of intoxication the very day after the period of abstinence had expired. In such a case, the habit is suspended by the mere influence of the oath; but the desire continues unsubdued, and resumes all its former power whenever this artificial restraint is withdrawn. The effect is the same as if the man had been in confinement during the period, or had been kept from his favourite indulgence by some other restraint entirely of an external kind;—the gratification was prevented, but his moral nature continued unchanged."—pp. 130—131.

Some very good rules are next laid down by Dr. Abercrombie for controling the will, as also the course to be adopted, when the evil habit has been assumed or confirmed. In the latter case, the individual is strongly encouraged to plead for divine assistance, and the admonition in which this recommendation is given, it coming from a quarter which hitherto laboured under the reputation of an indifference to religion, we mean the medical faculty, we are induced to place it before the reader for this reason, as well as for the intrinsic beauty of the passage.

"Independently of our conviction of an actual communication from the Deity, there is a power in the mind itself which is calculated to draw down upon it an influence of the most efficient kind. This is produced by the mental process which we call Faith: and it may be illustrated by an impression which many must have experienced. Let us suppose that we have a friend of exalted intelligence and virtue, who has often exercised over us a commanding influence, restraining us from pursuits for which we felt an inclination, exciting to virtuous conduct, and elevating by his intercourse with us our impressions of a character on which we wished to form our own. Let us suppose that we are removed to a distance from this friend, and that circumstances of difficulty or danger occur, in which we feel the want of a guide and counsellor.

"In the reflections which the situation naturally gives rise to, the image of our friend is brought before us; an influence is conveyed quite analogous to that which was then produced by his presence and his

counsel, and we feel as if he were actually present to render his advice and watch our conduct. How much would this impression be increased, could we further entertain the thought that this absent friend were able in some way to communicate with us, so far as to be aware of our present circumstances, and to perceive our efforts to recall the influence of his character upon our own. Such is the intercourse of the soul with God. Every movement of the mind is known to him; his eye is present with it, when in any situation of duty, distress, or mental discipline, the man under this exercise of faith realizes the presence and character of the Deity, and solemnly inquires, how, in the particular instance, his moral feelings and his conduct will appear in the eye of Him who seeth in secret. This is no vision of the imagination, but a fact supported by every principle of sound reason—an influence which man brings down upon himself, when, by an effort of his own mind, he thus places himself in the immediate presence of the Almighty. The man who does so in every decision of life, is he who lives by faith; and whether we regard the inductions of reason, or the dictates of sacred truth, such a man is taught to expect an influence greater and more effectual still.

"This," continues Dr. Abercrombie, "is a power from God, which shall be to him directions in every doubt—light in every darkness—strength in his utmost weakness—and comfort in all distress; a power which shall bear upon all the principles of his moral nature, when he carries on the mighty conflict of bringing every desire and every volition under a conformity to the Divine Will. We again hazard the conviction that in all this there is no improbability; but that on the contrary the improbability is entirely on the other side, in supposing that any such mental process should take place without the knowledge and the interposition of that incomprehensible One, whose eye is upon all his works."—pp. 138—140.

The author next proceeds to consider what he calls the moral principle or conscience. The question as to whether the conscience be an innate property of the human mind, existing in it under all circumstances, and also under all circumstances suggesting to us, when we are right and when we are wrong, this question, we say, has long been a subject of dispute amongst metaphysicians. Dr. Abercrombie, however, affects to evade the difficulty by stating, that he need not argue the propriety of speaking of the conscience as a separate power or principle, and all that he contends for, he says, is that "there is a mental exercise by which we feel certain actions to be right and certain others wrong."

Now, taking this language in its ordinary acceptation, we confess that we cannot understand what is the distinction of the learned doctor between what he admits and what he refuses to support. If he believed the conscience to be an innate power or principle, operating permanently on the mind, he could not have better expressed his belief than by the words which he has made use of, namely, "We simply contend for the fact, that there is a mental exercise by which we feel certain actions to be

right and certain others to be wrong." Whilst he thus insists that this conscience is an element inherent in the mind, he yet admits that it is of a nature to admit of no analysis or explanation, but that its existence forces itself on the mind of every man. He appeals to the consciousness of every person, if he does not perceive a power, which, in particular cases, warns him of the conduct which he ought to pursue, and administers a solemn warning to him when he has departed from it. We have no hesitation whatever in answering the doctor's question, and we are free to state, that the feeling which he describes in certain cases, as operating on man, is perfectly correct. But then how does he conclude from that fact, that this feeling, this warning of wrong, is derived from some original innate principle interwoven in our nature? Is it not likely to be the sole result of education, of the sort of education in which we have been brought up? Is this original principle created for man, or does man create it for himself? Our reply is, as it was to Dr. Chalmers, when, in his Bridgewater Treatise, he announced a similar doctrine, that every man's conscience was the acquirement of time, and of particular impressions inculcated upon him long after his birth. We could never get over the difficulties to which this theory of a congenital or original conscience gives rise. If the Creator has, in his wisdom, made it a part of his great plan to endow man with such a property as would enable him exactly to estimate the nature, and the good or evil of every act, then we should conclude, that this property would necessarily imply the complete power on the part of the individual so endowed, to determine the good or evil of any given act. We should conclude that this faculty would be uniform in its influence, and that the approbation or the condemnation which one man's conscience would bestow on a particular act, would be also the same in either case which any other man's conscience would give. There is no possibility of ever converting right into wrong, or *vice versa*; consequently if the instinctive property contended for, is implanted in every human bosom, we should never find an instance of such an anomaly as this, namely, that the very deed for which one man will have the approbation of his conscience, would be to another a source of the greatest internal reproach. Let us examine the theory by a practical experiment: let us pass across the waters and set our feet on the soil of Hindostan, and there, in some solitude, let us contemplate the lighted pile and the Hindoo widow stretched upon it, there to undergo a death of the most terrible torture. What brings her into this horrible position but the approving conscience both of herself and her friends and the authorities? Does the conscience, does the inherent power "which warns man of the conduct which he ought to pursue," and which here drives him into the foulest wickedness, does that come from instinct implanted in the mind in its original formation?

The real theory for explaining the source of this silent monitor within our bosoms is, that it is entirely the result of a process of reasoning, which is particularly subject to be modified by education and habits; and this description of its origin is confirmed by the acknowledged absence of uniformity in its operations.

Dr. Abercrombie, in continuing his remarks on the moral principle, is induced to refer to various of the "Theories of Morals," which have been from time to time encroached in modern times, that of Mandeville, of Hume, of Hobbes, Paley, &c. The foundation, he states, of all these appears to be the impression, that there is neither right nor wrong, just nor unjust, in itself; but that our ideas of right or wrong, justice and injustice, arise either from actual law or mutual compact, or from our view of the tendencies of actions. In opposition to these views, the present writer repeats his argument in favour of an inherent power, an original conscience, to which he gives all the properties without exception, that have been shown in important cases to be absent.

The work concludes with a view of the relation of man towards the Deity. In a theological point of view, it may be read with great advantage, but as an adequate notice of it would lead us into a theme, which more properly belongs to other journals, we shall here close our remarks on the work of Dr. Abercrombie.

Art. XIII.—*The Annual Biography and Obituary.* Vol. XVIII. London: Longman, Rees, and Co. 1834.

There is a very obvious improvement in this number, compared with almost all the recent ones, in its being more carefully constructed, and particularly in respect of the care which has been evidently employed to give it some claims to originality. The improvement, however, to which we allude is only a step, and much yet remains to be accomplished, before this annual periodical can be regarded as a perfect realization of what it purports to be.

The number of biographies, which forms the contents of the principal part of this volume, amounts to twenty-three, the remaining portion, or those of the minor division, being nearly all copied from the *Gentleman's Magazine.* Although a great many names which ought to appear in this collection are omitted, yet regarding it as a selection, we are ready to admit that it is a sufficiently judicious one.

The first of the subjects chosen is the late Earl of Exmouth, and his biography deserves every attention, inasmuch as it exhibits a highly instructive example in practical life. The father of Lord Exmouth (or rather of Edward Pellew, for we are referring to the

period when this latter was his humble designation), was a commander of a Dover packet, a situation not usually characterized by its fertility of gold to the possessor. When young Pellew was only eight years of age he lost his father. At thirteen, he began his career at sea in the *Juno* frigate. He distinguished himself afterwards in another vessel on Lake Champlain, and obtained the rank of Lieutenant for his conduct. He received likewise a testimony to his merits from General Burgoyne, for the assistance which he rendered to the army by his co-operation. Pellew, however, was one of those who were delivered up to the American General Gates, and on his release returned to England.

As first Lieutenant of the *Apollo* frigate, he availed himself of a splendid opportunity of gaining distinction. In an action with a French ship, the Captain was killed, and the command devolving on Pellew, he soon overpowered his opponent, and for his signal victory he received the thanks of Lord Sandwich, and with it the promise of promotion. For some other conspicuous acts of courage he was knighted in 1793.

But the chief claim which Lord Exmouth possesses to our attention is his heroism, displayed in the various sacrifices which he made of his personal safety, in order to save his fellow-creatures from drowning. This benevolent disposition was particularly displayed in 1796, at Plymouth. The *Dutton* East Indiaman happened one evening to be driven into this port by stress of weather. The gale increased as she was making for the port, and it was deemed advisable that she should take the direction of Catwater. The ship, unfortunately, in attempting to reach her destiny, touched the tail of the shore, having been betrayed so near by the sinking of the buoy just before. By this the *Dutton* was disabled; she became ungovernable and fell off, and ultimately she grounded under the citadel. All her masts soon went by the board. Several of the most active on board got safe on shore, but there remained on board, and likely to perish, a good number of seamen, soldiers with their wives and infants. By accident, Captain Pellew came to the beach at Plymouth, and being instantly interested in the scene, he saw that the gale only increased, and, as an experienced sailor, knowing that a single rope from the ship to the shore was all the communication which could be resorted to, he begged of some of the numerous spectators present to accompany him by means of the rope, as it was almost certain that the whole of the party on board would perish at the next flood tide, which was about to come on. He offered money even to some, but the only one who volunteered was Mr. Esdell, the Port Admiral's signal midshipman. He and Captain Pellew were accordingly fastened to the rope, and hauled on board. By their exertions the whole of the crew was saved. Many years afterwards, on the importunity of a friend, Captain Pellew was induced to write the following account of this noble act:—

"Why do you ask me to relate the wreck of the *Dutton*? Susan (Lady Exmouth) and I were driving to a dinner party at Plymouth, when we saw crowds running to the Hoe; and learning it was a wreck, I left the carriage to take her on, and joined the crowd. I saw the loss of the whole five or six hundred was inevitable without somebody to direct them, for the last officer was pulled on shore as I reached the surf. I urged their return; which was refused, upon which I made the rope fast to myself, and was hauled through the surf on board,—established order, and did not leave her until every soul was saved but the boatswain, who would not go before me. I got safe, and so did he, and the ship went all to pieces; but I was laid in bed for a week by getting under the main-mast (which had fallen towards the shore): and my back was cured by Lord Spencer's having conveyed to me by letter his Majesty's intention to dub me baronet. No more have I to say, except that I felt more pleasure in giving to a mother's arms a dear little infant only three weeks old, than I ever felt in my life; and both were saved. The struggle she had to entrust me with the bantling was a scene I cannot describe:—nor need you, and, consequently, you will never let this be visible."—pp. 9—10.

It would be superfluous to go over the details of a biography which is so familiarly known to our readers, and it only remains for us to observe on some of the more striking indications furnished by by the career of this nobleman. His lordship was indebted in nothing to a liberal education, and on this account the merit of his signal rise is the more honourable. He affords, therefore, in his person, a striking instance of the success which perseverance, acting merely on natural powers, will produce. Not only in his professional capacity as a naval commander, did he show the energies of a brave spirit, but he displayed the far more enviable qualifications of a quick perception and a prompt judgment, which, even when taxed by the requisitions of his character as a senator, were found to be fully adequate to every crisis in which he was called to take a part.

The life of Sir George Dallas offers nothing very particularly deserving attention. He spent a great portion of his life in India in the service of the East India Company, and on his return to his native country seems to have addicted himself entirely to politics, and wrote a great variety of pamphlets, which were characterized by a fine spirit of liberality, and by a style, which only the erudite and classical scholar could command.

The next biography is that of Mr. Heriot, the late Comptroller of Chelsea Hospital, a descendant of the Heriot, who has been handed down to distant posterity in the pages of Sir Walter Scott's novel of the "*Fortunes of Nigel.*" It appears that he was a native of Scotland, and that he showed, at a very early age, a strong inclination for the military life, which he sought, by every means, to gratify at home. But his exertions proved fruitless, and he proceeded to London to seek his fortune with a very limited stock

of treasure, and a single letter of recommendation which was directed to a lady. He at last ventured his fortunes in a sea life, and rose very rapidly in the navy. In 1783, in consequence of the general reduction which was brought about by the peace, Heriot was placed on half-pay. He mortgaged this income in order to be able to support his parents, but this generous display of filial affection placed him in very embarrassed circumstances, which he was luckily able to mitigate by the produce of a couple of novels, written merely with the intention of diverting his thoughts.

Mr. Heriot ultimately became a newspaper writer; he wrote for the *Oracle*, and for the *World*, and in October, 1792, set up *The Sun*, on a capital supplied through the medium of some of the ministers. The year afterwards he brought out the *True Briton*. Both papers succeeded, and for his good services to the Tory cause, Mr. Heriot was rewarded with the appointment of Commissioner of the Lottery. From this comparatively humble office, he was promoted to the rank of Deputy Paymaster to the Forces in the Windward and Leeward Islands. So well did he discharge his duties, at least so satisfactory to the ruling authorities, that, on his return to England, he was selected to fill the office of Comptroller of Chelsea Hospital.

The history of this individual thus far, is a fair specimen of the system which the ministry of thirty years ago adopted. A scribbler of the hour, exalted into a Comptroller of Chelsea Hospital, after having occupied, most unworthily, a birth which many a far more meritorious officer ought to have received, is a specimen of the grossly immoral contempt of all principle which prevailed amongst the ministers at the period. The spirit, or the Cacoethes, which is gratified by the pen, clung to him in old age, and he left various reminiscences of his life in common-place books and memoranda. The following anecdotes are extracted from those records:—

"One day, at a large dinner party, at which his late Majesty, then Prince of Wales, was present, a gentleman sitting next to Dr. Mosely, the physician of Chelsea Hospital, to whom he was a perfect stranger, abruptly asked the Doctor what wine he thought best for general drinking. 'Sir,' said Mosely, very gravely, 'in *my* house, *port*; but in *yours*, *claret*.' The Prince, who overheard the conversation, applauded the reply, and enjoyed it vastly.

"Sir Samuel Hulse, walking, in the Little Park, at Windsor, with George III., pointed to some fine ricks of hay, and observed to the King that it was excellent for his Majesty's hunters, being of a very superior quality; and that his Majesty had a good stock of it. 'Yes,' said the King, 'and to sell too—but not to the Master of the Horse; *his* is such *bad pay*!'

"Admiral Lord Viscount Keith died lately at his seat in Scotland. He was writing letters after breakfast, and had written one to his brother-in-law, William Adam, Lord Chief Commissioner of the Jury Court at Edinburgh, which he had enclosed in a frank, but not sealed, as he intended to add a letter to his daughter. While writing the letter, however, his Lordship

dropped down dead in a fit of apoplexy. It was necessary to announce this event to Mr. Adam; and the person who did so, put his letter into the cover which was found on the table; and thus, to save sixpence, the deceased nobleman was made to frank an account of his own death!

"A curious circumstance occurred a day or two ago in the Royal Military Asylum. The Rev. Mr. Clarke, the Chaplain, had a catalogue of the exhibition of the Royal Academy, which he had lent to the Adjutant, Captain Lugard. Mr. Lawrence, the Assistant Surgeon, intending to go to the exhibition, sent to borrow Mr. Clarke's catalogue. Mr. Clarke, who was much occupied at the time, hastily wrote upon a slip of paper, 'Let Mr. L. have Exhib. Cat.' Captain and Mrs. Lugard were both from home; and Miss Lugard, knowing nothing of the catalogue, thought Mr. Lawrence wanted one of their cats. A kitten of theirs had died a few days before, which Miss Lugard much regretted; but she had the old cat caught and put into a bag, and sent to Mr. Lawrence. That gentleman's astonishment may be conceived when his servant brought him a bag with a cat in it."—pp. 50—51.

The account of the life of Admiral Boys, has nothing of interest to justify us in dwelling upon it. The chief distinction by which he was characterized, was, that he combined with a great knowledge of his profession as a commander of the navy, a taste for poetry and painting, manifesting his attachment to the one by his composition, and to the other by the more serious tribute which was involved in the purchase of a collection of paintings. He was celebrated in his circle, as an expert peace-maker.

Sir John Malcolm's history has been so conspicously pictured to the world in his various writings, that a biography of him would seem almost a superfluity. It is believed, that there never was an individual in the service of the East India Company, who was entrusted with a larger number of important missions, than Sir John. As a contributor to general literature, he deserves a very particular commemoration. His illustrations of Persia, have left nothing almost for subsequent visiters of that country to describe, and besides, he was no mean poet, although he presented himself to the world in that capacity, altogether in disguise.

Mr. Samuel Drew, late editor of the *Imperial Magazine* is one of those beings recommended to the protection of the janitors at the temple of fame, by having raised himself from obscurity to distinction. Born to poverty, and in his childhood chained to such an employment as mill-work for the refining of tin ore, it was promotion to him, at ten years of age, to have been bound apprentice to a shoemaker. He afterwards set up in this capacity for himself at St. Austell, in the South-east of England, and there was gradually drawn into an attention to religion, which soon gave him a claim to the particular attention of such a distinguished minister as Dr. Adam Clarke, through whose partiality Mr. Drew finally succeeded to the duties of a local preacher. He now lost no time in repairing the neglect of his education, and by dint of perseverance, prepared himself with so much success in literature as to take a very

prominent part as a public writer, in opposing the progress of Tom Paine's principles. His best, or at least, those by which he obtained the chief part of his reputation, are, "*An Essay on the Immateriality and Immortality of the Soul*," and his "*Treatise on the Being and Attributes of God.*" He published a considerable number of small works, and considering the duties which he had to discharge towards a large family, it is only wonderful how he should have had the time to accomplish all his literary undertakings. Some idea of the difficulties to which he was habitually exposed, may be obtained from one of his letters, which appears to have been written to some confidential friend.

"During these literary pursuits, I regularly and constantly attended on my business; and do not recollect that ever one customer has been disappointed by me through these means. My mode of writing and study may have in them, perhaps, something peculiar. Immersed in the common concerns of life, I endeavour to lift my thoughts to objects more sublime than those with which I am surrounded; and, while attending to my trade, I sometimes catch the fibres of an argument, which I endeavour to note the prominent features of, and keep a pen and ink by me for that purpose, In this state, what I can collect through the day remains on any paper which I have at hand, till the business of the day is despatched, and my shop shut up, when, in the midst of my family, I endeavour to analyse, in the evening, such thoughts as had crossed my mind during the day.

"I have no study—I have no retirement—I write amidst the cries and cradles of my children—and frequently, when I review what I had previously written, endeavour to cultivate the 'art to blot.' Such are the methods which I have pursued, and such the disadvantages under which I write. The public, however, have overlooked that diversity of style and manner which are inseparable from this motly cast of composition. I have been treated with more respect by the enlightened inhabitants of Cornwall, who have given me credit for abilities which I am not conscious of possessing; and the claims which such favours have upon my gratitude I hope will never be forgotten by "SAMUEL DREW."

The lives of the Earl of Fitzwilliam, of Sir Henry Blackwood, Lord Dover, and Captain Lyon, R.N., are copied from various publications of the day, and in this respect, are examples of the very reprehensible practice which has marked the conduct of this periodical for several years. A book professing to be a record of the annual losses which this country sustains from the inroads of mortality in her highest and most intellectual circles, is looked upon by the public with some expectation of ample justice being done to the illustrious dead. But in what manner can these just hopes be realised, by the system which is in permanent use in the present publication? Of what advantage will it be, to have a yearly record to appeal to, to enable us to contemplate the virtues and useful labours of those who but lately distinguished themselves in

our eyes, if no more concerning them is to be found in this collection, but the hackneyed intelligence from a weekly or monthly publication.

Few men have been more fortunate in their speculations than the subject of another biography in this volume, namely, the late Mr. Wilberforce. He began his political career by advocating, what he must have regarded as the most desperate of all measures, the abolition of the slave trade, and yet, though then in the vigour of his life, he was blessed with a continuation of years which carried him to the glorious period when he had the satisfaction of seeing all his fondest hopes crowned with triumph. It is said, we believe with truth, that it was the work of the celebrated Clarkson, which first operated in his mind and engaged him in the cause of humanity. It is added that he scrupled to give credit to many of that author's assertions, and only embraced the cause when he was convinced of their truth. In 1787, Mr. Wilberforce gave the first notice of his intention to bring the question before the house in the following session; but when the day approached, Mr. Pitt announced that illness would prevent the honourable member from appearing in his place, and he proposed that the consideration of the great question of the slave trade should be postponed to the ensuing session. Thus was it that the consideration of the subject was delayed for nearly two years, for it was not until May, 1789, that Mr. Wilberforce brought it into the Commons.

His speech on the occasion was remarkable, and has been duly praised for its energetic eloquence. He felt no little degree of confidence in the spirit which some of the most intelligent communities in the country displayed, for numerous petitions had been sent up to Parliament in the meantime, which prayed for the success of the application made by Mr. Wilberforce. The initiatory measure which he proposed was founded in good sense, inasmuch as it did little more than affirm the acknowledged mischiefs of the slave trade. He moved a series of twelve resolutions, in which it was stated that the number of slaves, annually imported from Africa into the British West India Colonies, amounted to 38,000; they then entered upon a description of the mischievous effects of this traffic, both as respected the slaves themselves and the interests of British commerce; the mortality of the negroes on the plantations, and in them were urged several statements and arguments to prove that no national or colonial loss could arise from putting an end to the importation.

The history of the parliamentary struggle, which terminated ultimately in favour of the cause of humanity, is not now to be told, but there are few acquainted with its varied fortunes who will not envy its triumphant champion the destiny which protracted his existence so long as to let him see the gathering in of the ripe harvest from his heroic labours. In one of the undaunted speeches which fell from his lips, he used the following forcible appeal:—

"But there are some persons who adopt a still bolder language, and who declare, without reserve, that religion, and justice, and humanity, command the abolition of the slave trade, but that they must oppose the measure, because it is inconsistent with the national interest. I trust and believe no such argument will be used this night; for what is it but to establish a competition between God and Mammon, and to adjudge the preference to the latter? what but to dethrone the moral Governor of the world, and to fall down and worship the idol of interest? What a manifesto were this to the surrounding nation! what a lesson to our own people! Come, then, ye nations of the earth, and learn a new code of morality from the Parliament of Great Britain. We have discarded our old prejudices; we have discovered that religion, and justice, and and humanity, are mere rant and rhapsody. Why, Sir, these are principles which Epicurus would have rejected for their impiety, and Machiavel and Borgia would have disdained as too infamous for avowal, and too injurious to the general happiness of mankind. If God, in his anger, would punish us for this formal renunciation of his authority, what severer vengeance could he inflict than our successful propagation of these accursed maxims? Consider what effects would follow from their universal prevalence; what scenes should we soon behold around us: in public affairs, breach of faith, and anarchy, and bloodshed; in private life fraud, and distrust, and perfidy, and whatever can degrade the human character, and poison the comforts of social and domestic intercourse. Men must retire to caves and deserts, and withdraw from a world too bad to be endured."—197—198.

Sir John Stevenson, Admiral Gambier, the Rev. Rowland Hill, form the subjects of some very interesting notices, and an original life of Mr. Joshua Brookes, a late anatomist, follows. Mr. Brookes is represented by the biographer, as well worthy to be considered the great apostle of economy in medical education, for he commenced on a system of charging for his lectures, and other facilities, precisely half what was usually paid at the other schools. His fame as a teacher of anatomy was by no means beyond his merits, and the conscientious lecturers on other branches than anatomy, in the metropolis, used frequently to recommend Mr. Brookes as the best instructor from whom they could procure a competent knowledge of anatomy. This gentleman had formed a large collection of specimens from the animal kingdom, and no one knew better how to apply their value to the purposes of instruction than Mr. Brookes, nor were the public unacquainted with his abilities and services, as is proved by the following anecdote.

Mr. Brookes attended the sale of the property at Wanstead House, at that time in the possession of Mr. Wellesley, his object being to bid for a thigh bone belonging to the fossil animal, the Mammoth. The lot was knocked down to him, but as soon as Mr. Wellesley ascertained who it was that had been successful, he came forward and begged Mr. Brookes's acceptance of the curiosity. The Museum of this gentleman was opened liberally to the public at stated intervals, and every facility given for a complete view

each object. It is to be lamented that this splendid and unique collection should have been dispersed at all, and still more is it to be deplored that it should have been sold for a comparative trifle. It is said that independently of the time and labour which he devoted to this collection, he incurred by it an expense of upwards of 30,000*l*. It appears that Mr. Brookes was characterized by some eccentricities. The biographer gives the following sample of the manner in which he indulged them :—

"On the occasion of Baron Cuvier dining with him, together with a select party of eminent men, he had prepared, as a portion of the repast, a dish of Gibraltar rats, which were enjoyed as one of the greatest delicacies: they had been just before presented to him by one of his former pupils. In 1823, when Mr. Charles Reid brought him home the skeletons of the monodon monoceros, or narwhale, and the trichecus rosmarus, from the Greenland seas, he accompanied it with a present of the tongue of the narwhale, salted; and, on a party being given to Mr. Reid, and several of his pupils, he had the tongue boiled and served up. Again, in 1826, when Mr. Cross was compelled to destroy his elephant at Exeter 'Change, some rump steaks were cut off the animal, and presented for dinner by Mr. Brookes to a party of friends."—pp. 291—292.

The life of Ramnohun Roy, which succeeds that of Mr. Brookes, is copied from the *Athenæum*, and nothing is added to give it the advantage of novelty. Kean's biography is a mere compilation from the magazines of the period when the actor died. Hannah Moore is also treated with the same indifference, the biographer merely taking the whole of his materials from the *Imperial Magazine* and *The National Portrait Gallery*. The whole of the Biographical Index, amounting to seventy pages, is an uninterrupted copy from the *Gentleman's Magazine*.

It is not a little surprising, that this important department of our periodical literature should be allowed to remain in such a very low condition, as is implied in the repeated succession of mere compilations from ephemeral publications, which must of necessity be liable to the objections of haste, or perhaps of prejudice. A work of this nature ought to take its station amongst the most valuable records of our time, and, if executed in an adequate manner, might secure the most precious materials for useful history. How easy, for instance, would it be to procure almost unlimited details, in the most authentic shape, from the contemporaries of great men, statesmen, senators, commanders, naturalists, were there only a fixed system for the purpose established? What would not the next generation give if they could but know the Duke of Wellington as well as we do? We trust that these suggestions, meant in good part, will be received in the proper quarter, with a corresponding spirit, for it is obvious that such an irregular and insignificant work as this, is a very poor substitute indeed for an Annual Obituary.

NOTICES.

ART. XIV.—*Zara, or the Black Death; A Poem of the Sea.* By the Author of the Naufragus. One vol. 8vo. London: Whittaker and Co. 1833.

WE have been too well acquainted, through the medium of his able work, Naufragus, with the abilities of this author not to look with much expectation at any work from his pen, and we can say with truth, that such anticipations, as we were prepared to entertain of the present work, have not been disappointed.

The poem is divided into four cantos, in which the stanza, consecrated by Spenser, and Byron, is employed; being perhaps that form of metrical composition best adapted to narrative and descriptive poetry. The chief features of the poem, are its pictures of marine scenes; the author's experience enabling him to depict them with unusual accuracy. These beautiful descriptions, are presented in a series which are connected by a frame work in the shape of a plot, which with many circumstances of improbability, is stated by the author to be founded in fact. In the whole composition, there are evidences of a highly refined taste, and a very vivid fancy; the representations of some of the scenes, strike us with all the force of reality, and as we continue the perusal of these pages, we feel all the effect of a pleasing variety of emotions, sometimes calling forth pity, sometimes exciting admiration, and always full of interest. The notes appended to the poem, form by no means an unimportant part of the work.

ART. XV.—*Lives and Exploits of English Highwaymen, Pirates, and Robbers.* By G. WHITEHEAD, Esq. In 2 vols. London: Bull and Churton. 1833.

THERE has been a great deal of neat and expensive mechanism wasted on these *Lives and Exploits*, which, to say the least of them, are utterly worthless. They are composed of a selection, and that by no means a very discriminating one, from the *Newgate Calendar*, the contents of which have been long familiar to that class who ever take an interest in such biographies.

With respect to the remarks of the compiler, in his preface upon the influence of such works as these on the mind, some observations seem to be necessary. It appears to be his opinion, that the detailed description of vice, the laying it open to the ignorant mind in all its particulars, is not likely to have the effect of weakening the horror which the mind would naturally

entertain for it; on the contrary, he thinks that the poet was in earnest when he talked of vice as a monster, requiring only to be seen in order to be hated, and therefore thinks that as his book plainly enough delineates the hideousness of her mien, it will be an instrument of great power in diminishing her influence. We know not a better method of testing the truth of theory than by referring to experience, and we are sure that the evidence which it supplies does not bear out Mr. Whitehead in his doctrine. It is only necessary for us to attend to what occurs every day in order to understand the whole mischief which such publications as this produce. If we trace the effect of the reports in newspapers of certain crimes, we shall always find that within a very short time after an account of one is given, another account of an act, very nearly similar in character, will appear. We should have no hesitation in saying, that in England the number of suicides is considerably augmented by the publication of the cases of this crime, which always takes place in this country; and the proof of this is, that in most cases we find several of these acts occurring in a very short interval of time.

It appears to us, that if the mere announcement of a particular crime having been committed can be considered as an incitement to others to commit (and we have no doubt of the fact), then that such works as the present are capable of extensive mischief, inasmuch as contrary to the Editor's description, who says, that he paints vice in its ugliness, it assumes in these very volumes a character of romantic interest, which is highly conducive to its corrupting power. Who, for instance, in reading the account of the popularity and kind heartedness, the jolly life, and undisturbed career of Robin Hood, that would not covet the life of an outlaw. In several instances, too, there are circumstances stated which are calculated to give the reader an interest in a bad character, such as the charity of one of those ruffians, his severity to a miser, and some other traits calculated to diminish in our eye; the enormity of his crimes. We have no hesitation in saying, that we consider such books to be well worthy of being inserted in the *index expurgatorius* of parents; they are dangerous productions, and of them we may say, that very fortunately the taste for them has ceased to exist.

ART. XVI.—*Euston Hall: A Tale.* By J. A. BODDY. One vol. 8vo. London: J. Powell, 1834.

THIS is rather a well told tale, which will amuse, even by its incidents; but the chief object of which is to convey a very important moral, namely, the advantages of religion.

The Christian religion is shown in this little work, to be not only a source of worldly happiness, but also the only adequate preparation for the life that is to come. The characters are varied; one is represented as en-

tertaining strong prejudices to Christianity, but yet upon due examining, becoming a decided and consistent Christian; a lady, who acts a considerable part in the plot, and who in the beginning of her career shows a strong hostility to Methodism, is constrained afterwards to admire it in the delightful effect produced in her own family, into which it has been accidentally introduced.

In another of the characters, a very sound lesson is inculcated in the picture which he presents of the effects of excitement and enthusiasm as a substitute for the serenity and calm spirituality of real religion.

ART. XVII.—*Adam, the Gardener.* By CHARLES COWDEN CLARKE, Author of Tales in Prose, from Chaucer. One vol. 12mo. London: Wilson. 1834.

IN this little work we have a very happy specimen of what ingenuity can accomplish, nor is it without much pleasure that we find one of its triumphs rendered serviceable to the cause of science. The plan of this book is to communicate instruction concerning the delightful and innocent amusement of gardening, in a way that the youngest and even rudest mind will completely understand it. The author presents to us a gentleman, named Stock, who, withdrawiug from the metropolis for the beuefit of his health, devotes himself to rural pursuits, in which gardening forms the most important feature. His son Adam, at an early age, was in the habit of following his father into the garden, and showing a great degree of interest for the flowers. The father at last promises that, if he conducts himself as a good and obedient boy, he will make him a good gardener, and as the resolution is adopted in the eve of the new year, Adam begins his practical studies, spade in hand, in January.

The nature of the plan will be readily seen; the father, in cultivating the garden, of course performs the necessary operations every month, and this of course leads him to explain to his young pupil the nature and object of these operations, so that the book amounts in effect to a very good guide for "what is to be done every month in the garden." The explanations are conveyed in the easiest and most familiar manner. The conversations between the father and son, however, are not confined to mere horticultural matters—but extend to the collateral sciences, such as entomology, the natural history ef birds, &c.

Interspersed between those chapters, which are devoted to the subject of gardening, are some pretty tales of rural life, which are well calculated to vary the interest of the work. Very cordially do we recommend this neat little work to the reader.

ART. XVIII.—*A Greek Grammar for the Use of High Schools and Universities.* By PHILLIP BUTTMAN. Translated from the German, with additions, by EDWARD ROBINSON. Andover: Flagg, Gould, and Newman. New York: Leavitt. 1833.

THE greatest praise is due to the literary men of the United States of America, for the pains which they are constantly taking for the purpose of enriching their materials for education. The work before us, is a translation exceedingly well adapted for students of Greek in these countries, of a large and systematic Grammar of that language, the work is one of the most consummate teachers in Europe, the German Buttman. Between the original author and the translator, a work is now before the rising generation, in which a mass of conclusions will be found, respecting the Greek language, which are arranged with the strictest attention to philosophical system, accuracy, and perspicuity. The merit of Buttman's Grammar, is, that it is devoid of all theory, and he treats of the Greek language as it is found in the great body of Greek writers. This Greek Grammar, from its extent, and the evidences of great learning and diligence, and abilities, which are to be found in its pages, deserves the immediate attention of all those who are engaged in the duties of education.

ART. XIX.—*Heath's Book of Beauty, for* 1834, *with Nineteen beautifully finished Plates, from Drawings by the First Artists.* Edited by the COUNTESS of BLESSINGTON. London: Longman, Rees, and Co. 1834.

THIS beautiful periodical would have been included in our Review of the Annuals, had we received it in sufficient time for that purpose.

The nineteen plates, which are exclusively so many portraits, are all executed in the most perfect style that the Engraver can reach, and the letter-press contents, are far superior in their general merits, to the corresponding parts in most of the other Annuals. The principal contributors are the Countess of Blessington, the editress of the volume, Messrs. Bulwer, Bernal, Landor, Lord Morpeth, Lady E. J. Wortley, Messrs. Galt, West, Lowther, &c. The work, however, relies for its attractions on the graphic power which it exhibits, and in that respect, may be considered as ranking amongst the first of the superior publications, in the department to which it belongs.

ART. XX.—*Moments of Idleness, or a Peep into the World we call "Ours."* London: Boone, 1833.

IN these pages we have a collection of miscellaneous brief paragraphs, the labour no doubt of some half a century, in which

we find reflections upon all sorts of subjects, human and divine, aphorisms, apopthegms, and proverbs, with parables, moral sentiments, anecdotes, and smart sayings. They will be found at least to possess all the attraction of variety, and may, in many instances, perhaps be available for much higher purposes. There is an index which renders a reference to the most important subjects of the work very convenient. We are not satisfied, however, that the philosophical maxims and most of the definitions in moral science will bear the test of scrutiny; at least there exists in our mind a great suspicion that they ought not to be implicitly relied on as correct. The volume however is neatly printed with good legible type, and will prove a pleasant source of mental employment at a leisure hour.

ART. XXI.—*Mary Stewart*; a Tragedy from the German of SCHILLER, a new Translation; also *The Plain of Dura*, from the the Third Chapter of Daniel. London: Longman and Co., and Wakefield: J. Stanfield. 1833.

NUMEROUS translations of this great work of Schiller have appeared in several languages. The translations of the Rev. H. Salvin, which appeared about ten years since, was, we believe, considered a very faithful version of the original. The translation in French, which i sread and acted, is that of Lebrun, which, however, is more strictly entitled to be called an alteration. The author of the present work thought that some improvement might be effected by the omission of those redundancies which form so unpleasant a burden in the German dramas, and which seldom contribute any share whatever to the general interest of the plot, Some portion of the original, this translator has entirely omitted, such as the scene in which the poisoning of the Queen of England is meditated, as being too atrocious and improbable; but on the whole we have every ground for expecting that the translator, through the medium of so many previous versions in the different languages, has given to the British public a work, which for fidelity, at least, will be acceptable to them.

ART. XXII.—*The Club, or a Grey Cap for a Green Head.* A Dialogue between a Father and Son. By JAMES PUCKLE. London: Tilt. 1834.

THIS is a republication of the pleasant dialogue of James Puckle, in which will be found some very remarkable specimens of shrewdness of obsertion on human conduct, which it may not be altogether useless to put into the hands of young persons. The present edition (the contents it would be superfluous to notice) is ornamented

with a variety of embellishments which are taken from the designs of Mr. Thurston, made in 1817. As a curious fact in Bibliography, it may be mentioned, that a private gentleman, an amateur in embellished books, caused a series of designs to be executed by the above artist for this little work of Puckle. The engravings from those designs do not appear to have justice done to them, and the large expenditure of the liberal patronage alluded to was thus far frustrated in its generous object. These designs are the originals of the embellishments of the present. The engravings are executed on a very excellent scale; not at all so comic as Cruikshank, they rather lean to the character of quiet comedy, which has an effect upon the emotions just sufficient to move the lips toward the risible point. The contents are well worthy of a perusal for the good sense and pure morality which it inculcates.

LITERARY INTELLIGENCE.

The Curate of Marsden, or Pastoral Conversations between a Minister and his Parishioners, by E. and M. Attersoll, authors of "Thomas Martin," "The Contest," &c., will very shortly appear.

Rhymes for Youthful Historians; designed to assist the Memory in retaining the most important events in Ancient and English History. Third Edition.

Nearly ready, a new Work on Ancient and Modern Egypt, entitled, EGYPT and MOHAMMED ALI; or, Travels in the Valley of the Nile: —containing a Description of all the remarkable Ruins, and other Monuments of Antiquity, in Egypt and Nubia, from the Mediterranean to the Second Cataract, with a Comparison between the Greek and Egyptian Schools of Art; together with an Account of the Government and Personal Character of the Pasha, &c.

Westall, the Royal Academician, and Martin, the distinguished painter of Belshazzar's Feast, have been for some time engaged in illustrating the most striking and interesting scenes of the Old and New Testament, in a series of Paintings, from which it is intended to make engravings for a new monthly publication. The first number is to comprise, in a chronological order, the following subjects. The Creation, the Temptation and Judgment, by Martin; the Expulsion, the Sacrifice of Cain and Abel, by Westall; the Death of Abel, the Deluge, by Martin; and the Assuaging of the Waters, by Westall.

A new production from the pen of Mrs. Jameson, the author of "The Characteristics of Women," may shortly be expected, it is entitled "Visits and Sketches at Home and Abroad."

A work of fiction is in preparation from the authoress of "Mothers and Daughters."

Sir Egerton Brydges has just ready an amusing and original work, entitled "Imaginative Biography."

THE

MONTHLY REVIEW.

MARCH, 1834.

ART. I.—*Narrative of a Tour in North America, comprising Mexico, the Mines of Real Del Monte, the United States, and the British Colonies; with an Excursion to the Island of Cuba. In a Series of Letters written in the years* 1831—32. By HENRY TUDOR, Esq., Barrister-at-law. In 2 vols. London: Duncan. 1834.

THE author introduces himself to his readers under circumstances of no ordinary interest. He commenced the enterprise of an expedition to the American Continents only after having visited the other three quarters of the globe, and after having sailed over every ocean on its surface. It was with no small pleasure that we found one so fully prepared by experience, undertake a duty which requires so many rare qualifications, and we concluded, that in Mr. Tudor we could reckon on an umpire whose decision would carry with it a powerful weight. We opened the work, therefore, with more than usual interest, and we now offer the result of our examination to the reader.

We would very willingly accompany, and even sojourn with our guide, not only at New York, but at Washington, Philadelphia, and Baltimore, had he provided for our amusement any novelty whatever in addition to the knowledge of those places, with which we are all so familiar. Good and accurate descriptions, however, of these cities, their chief buildings, the manners of the inhabitants, &c., will be found in these volumes. The reader will, also, we can assure him, lose but little of what might be advantageous to him, if we pass over the account of the author's journey through the United States, in order to pursue him in his northern trip to the New Lebanon Springs. Here he no sooner took up his residence, than a scene presented itself for his contemplation, the most marvellous he declares which he ever witnessed in any of the four

quarters of the world. The spectacle to which he alludes, was a congregation of the *Shakers* who composed a settlement about three miles from Lebanon. Mr. Tudor took the earliest opportunity of gratifying the curiosity which seized him, as soon as he came in contact with this people, being especially excited when he understood that their worship consisted in "*dancing to the praise and glory of God.*"

To avoid any misunderstanding of the motives which induce Mr. Tudor to criticise the practices and doctrines of this sect, we think it only fair to observe, that throughout the whole work, there are numerous testimonies supplied by him adequate to satisfy the most fastidious, that he has a complete and solemn sense of the importance of religion, and that, consequently, his ridicule of the habits of a particular class of professed Christians, is not covertly intended to apply to the great principle of Christianity itself. Indeed, he sets out with stating, that he thinks of these men and their follies, more in sorrow than in anger. The founder of the congregation just mentioned, was a Miss Anne Lee, the daughter of John Lee, a blacksmith at Manchester. In the year 1774, this female having encountered much persecution at home for her peculiar opinions, moreover, having been commissioned, as she represented, from on high, to repair to America, she gladly yielded to her destiny, and accompanied by eight of her disciples, she proceeded to North America, and fixed her residence at New Lebanon. They remained for some years in this spot, in perfect quietude until 1787, when finding a vast increase in their number, Miss Lee thought it politic to organize a community. This establishment was the fertile parent of those societies of Shakers which now extend in such numbers over the States of New England, and have been, in their respective places of residence, one of the most striking objects of the descriptions of foreign travellers. The author calculated that this body now has increased to six thousand in the States just mentioned.

The most extraordinary doctrine entertained by the Shakers, and it is a fundamental one, that matrimony is utterly opposed to the doctrines and spirit of vital Christianity. They declare in their written creed, that it is an article of faith, "that abstinence from all carnal and sensual passions, and a strict life of virgin purity, agreeably to the example of the Lord Jesus, and the recommendation and example of the apostle Paul," is essential to salvation. The followers of Christ are, therefore, prohibited from entering into marriage, that state being neither useful nor necessary to them, but quite the contrary. A passage from St. Luke appears to have suggested this doctrine: it is to this effect—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." So strictly is this discipline acted upon, that there is a great objection entertained always against the admission of

married persons. These, in neither case of husband or wife, can become members of the society until they have afforded satisfactory grounds for securing to the society the impossibility of their ever uniting again after having separated. A community of goods is maintained amongst them. The property of all sorts possessed by a candidate, is surrendered to the society for the general benefit, and if he should at any time repent of his choice, he may retire, but leaving the property behind him. In the rare instances, however, in which a deserter has appeared, it is customary for the elders to give him, on his retirement, a charitable donation.

Another principle, common to the whole members, is the acknowledgment of Ann Lee as the person in whom our Saviour made his second appearance on earth, and it was absolutely essential to the salvation of womankind, that the second appearance of Christ should be through the medium of one of that sex, inasmuch as the first coming was only effectual for the redemption of man! They assume to themselves the credit of having exclusively the Millenial Church, and that all the world besides are in a dangerous state of heathenism and darkness. They do not believe that the guilt of our first parents consisted in the disobedience which was manifested in their eating the forbidden fruit, but they say that the crime which the creator punished in them, was that infraction of purity which is so principal a virtue in their system.

Baptism and the Lord's Supper are wholly rejected by the Shakers. The latter is considered by them as quite unnecessary, particularly as Ann Lee had been so recently presented to the world. It is their belief that the Resurrection and the Day of Judgment have already commenced, and that God has begun to judge the nations of the earth, who have long been erring in judgment, and straying from the paths of truth and justice. With respect to their external ceremonies and the outward form of worship, these consist chiefly of dancing, an exercise chosen on the plan which is most likely to be that intended by the Deity. They state that they perform no set acts of worship, and only obey the impulse of the spirit, when it descends upon and moves them. The light of divine truth and the operations of divine power increased amongst them, as they pretend, until they were forced, involuntarily, by the power of God, to go forth and worship in the *dance*. One of their authentic publications declares, that "the apostolic gifts were also renewed in their full power, so that they spoke with new tongues and prophesied, that, in their operations they were filled with melodious and heavenly songs, especially while under the operation of dancing, that these involuntary operations of singing and dancing, were repeated from time to time in their assemblies, though often intermixed with other special gifts, till, by divine revelation, they became an established exercise in the worship of God. The belief of the obligation, conceived by the Shakers to be imposed on them, of dancing, is founded on some of the texts of the

Old Testament." Thus we find amongst other passages, chiefly dwelt on by the Shakers, the following:—" And Mariam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out with timbrels and with dances after her." Also again it is found in this book, that " when Jephthah returned from his victory over the children of Ammon, his daughter came out to meet him with timbrels and with dances." It is described further, that the women came out of all the cities of Israel, singing and dancing, to meet David returning after his victory over Goliath and the Phillistine army. From all these texts, and particularly from the circumstance of David and all Israel dancing before the ark, it was only a type of that mode of worship which was most likely to be acceptable to the divinity. The firm conviction of the Shakers seems really to be, that the faculties of dancing and singing were both created expressly as means of acknowledging the power and glory of the Creator, and that, therefore, both the one and the other could not be more appropriately employed than when they were devoted to his service. " What," say the Shakers, with an energy, that is the truest attestation to their sincerity, " What, amongst all the varieties of religious devotions by which mankind attempt to worship the eternal God, is more calculated to inspire the soul with heavenly sensations and give us an idea of the worship of the angels? How far from this harmonious worship are the dull attempts of a congregation, wherein but a small portion of the people are engaged, while the far greater part are entirely silent, inactive and unconcerned."

Having read many of the tracts and other publications of the Shakers, Mr. Tudor conceived a strong anxiety to witness their worship, and accordingly he proceeded on a particular Sunday to the chapel at Lebanon. He arrived just in time to see the procession pass along to the chapel. The men went first two a breast, and dressed like Quakers. The women followed, dressed in white, with close white caps on their heads, gowns without shape, high-heeled shoes, and white pocket-handkerchiefs, which they carried on their arms. When the procession reached the church, the men entered one door, the women another, and all arranged themselves on parallel benches on each side of the room, in separate and opposite divisions. The church was large; it had no ornaments, but it was neat and cleanly; the floor was so purely white, that Mr. Tudor declares he would as soon have taken his dinner off it as he would if served in Dresden china. The spectacle which presented itself when all were seated, struck the spectator almost with awe, for the women particularly looked ghastly pale, and the dresses of white, which they uniformly wore, gave a sepulchral character to the whole scene to which few minds could long remain indifferent. Mr. Tudor thought that he saw before him the spectacle of the Day of Judgment, and that before him was presented a group of the departed spirits just risen from their graves. We continue Mr. Tudor's account in his own words.

"After a death-like pause of some duration, one of the elders slowly rose from his seat for the purpose of addressing the meeting, on which the whole assembly immediately stood up. His observations, inculcating a few moral precepts, were sufficiently short, extending perhaps to five minutes; and on the termination of which they sung something, I understood, answering to a hymn, though very remote from a tone of psalmody. During the continuance of this vocal part of the service they were incessantly moving their feet; alternately raising each foot in a kind of dancing step, but without changing their position. This was accompanied by a grotesque inclination of their bodies from side to side, in a manner so truly ludicrous, though carried on with the utmost gravity, as to require, on the part even of those who were more inclined to weep than to laugh, the strongest exertions of self-command in repressing their risible faculties. Another short admonition succeeded, very indifferently given, I must confess; and then another monotonous air was sung, attended by a similar stepping and see-sawing of the body as before. On the conclusion of this second display, they all sat down; and after a pause of two or three minutes, one of the elders exclaimed, 'Let us labour!' when they all suddenly started up, and now commenced an exhibition that beggars all description. Each sex began immediately to remove their own benches from the centre of the apartment, where they had been seated, to the sides of it; placing them together as closely and compactly as they could, so as not to impede the extraordinary evolutions that were on the point of beginning. This being accomplished, the men walked up to a range of pegs, lining the wall on their side of the room, and, to my utter astonishment, nay, I may almost say consternation, as being done in a church, though belonging to the Shakers, every man of them pulled off his coat, with the greatest coolness imaginable, and appeared in his *shirt-sleeves!* This utterly unlooked-for circumstance so startled me at the moment, that I literally thought they were going to burlesque their own religion; and I instantly turned my eyes towards the female portion of these strange worshippers, naturally expecting no less than to see *them*, in imitation of the men, divest themselves of some part of *their* habiliments, and that their *gowns*, at least, would be dispensed with. However, I am happy to say, for the sake of decency, that the example was not followed. I now perceived the motive of this unparalled exhibition, which was neither more nor less than a preparation and signal for dancing, and to enable the male devotees, as the thermometer was rather too high, at this season of the year, for such violent exercise, the better to support the fatigues of their various evolutions."—Vol. i. pp. 168—170.

The men then came forward and arranged themselves in parallel lines in the place which they had before occupied, and the women took a position opposite to them in precisely the same order. Then began a sort of shuffling with their feet, and a motion with their hands in front of the breast like the action of a dog in swimming. The sequel of this strange scene must be left to Mr. Tudor himself to describe.

"In this almost incredible manner they alternately advanced to the wall, and retreated from it; then turned round, and advanced and retreated

again in the opposite direction, stepping and gesticulating in the most insane manner that can be conceived: accompanying the whole with an unmusical, nasal tone, for the purpose, as I was informed by one of the Shakers, of enabling them to mark time, and preserve the unity of the step. Having continued this movement for some time, they then suddenly changed the figure, and began capering round the room in a double circle —the females whirling round the inner ring, and the males describing the outward one. They afterwards reversed the order of dance; the former changing places with the latter. Next, they converted the two smaller circles into a single one, each sex following the other by alternate evolutions; and by a skilful manœuvre which I never saw executed but in the army, the men suddenly faced to the right about, slipped on one side, so as to let the women pass, and met them at the opposite end of the room; and so continued whirling and meeting, and shaking their hands, heads, bodies, and legs, in indescribable attitudes, and humming in a twanging, sing-song tone, louder and louder as the excitement of dancing increased. At certain intervals they came to a full stop, when they made salutations to each other—sung a verse or two, and immediately afterwards re-commenced the same deplorable ceremonies.

"The benches were now again replaced, and they sat down as before; when, in consequence of some of the company present either being unwilling or unable to suppress their laughter—and indeed it was almost an impossibility to restrain your risibility, however serious you might wish to be—one of the elders advanced towards the offending parties, and gave them a very stern reproof. He admonished them on the indecency of coming there, uninvited as they were, to insult them by laughing and talking, whatever might be the opinions they entertained respecting their forms of worship. He then made an unconnected and rambling allusion to the peculiar tenets of their sect: spoke of Christ as the head of their church; asserted that their religion was the only true one, and all others false; that our Christian pastors did not practise what they taught, and which they themselves truly and conscientiously did; and that they had been grossly libelled and misrepresented. &c. &c. They now sung again. and concluded by dancing in column opposite to each other, not changing position as before, but shuffling with their feet and wringing their hands, on the respective places where they stood. They terminated, at length, these unparalled ceremonies and solemn buffooneries, by bowing and scraping to each other; when the gentlemen walked up to the pegs on which they had hung their outer garments, put on their coats again, and passing out through the door by which they had entered, as the ladies through theirs, returned in procession to their houses. as we had seen them approach."—Vol. i. pp. 171—173.

The congregation was occupied in these duties about a couple of hours, and Mr. Tudor was astonished at the ease and freedom with which the old women bore the tedious and fatiguing duties. Whilst the author confesses that he saw in the countenances of some of the men the undoubted marks of deep-seated cunning, yet, that in general, the moral character of the Shakers stood uncommonly high. They are objects of especial trust in all commercial dealings, and such is the confidence reposed in them, that their productions in

every branch carry a marked preference in the market. Throughout the States their garden seeds are in the greatest repute. Their fields, meadows, gardens, and other cultivated places, are always in the most delightful state of cleanliness, presenting all the combined results of care, attention, great industry, and great knowledge.

Mr. Tudor next paid a visit to the state prison of Auburn, into the discipline of which he enters in great detail. But, in our review of the great work which contains the account of the French mission to America, we have fully described all that is interesting in relation to this prison. From Auburn our traveller proceeded to the banks of the Cayuga lake. Here he found the farm belonging to a famous woman-enthusiast, named Jemima Wilkinson, whose history we gave in one of our numbers for the late year, and who, it will be remembered, committed the mean imposture of pretending to walk on the waters before a crowd of her disciples. At Rochester, which was soon afterwards visited by Mr. Tudor, he had an opportunity of entering into the system, now prevailing in America, for the annihilation of intemperance. His next excursion carried him to the far-famed Falls of Niagara. He declares, that having beheld and even ascended the Pyramids of Egypt, including the Cheops, the most gigantic of the whole, he felt nothing in these enterprises at all so soothing and deep, such stirring emotions, as Niagara's image presented to his mind. Whilst the latter presented all the characteristic majesty and omnipotence of the great Creator, the other was the poor, puny, empty artifice of man, the very name of the author being forgotten. An animated description of the Falls succeeds, and calls forth the whole energies of the author's imagination.

The author, in giving an account of the Huron territory, a large tract of land in Upper Canada, in the hands of the Canada Company, expresses his conviction that no country in the globe offers so many advantages as it does to emigrants, especially from the British Isles. The climate, he says, of this territory, is much about the same as the emigrant will have left at home. But the great source of attraction in the Upper Province is the similarity of domestic manners and feelings, as also of the laws, to those prevailing in the Mother Country. The soil is said to be superior to that of the States, and, at all events, the taxes are infinitely more moderate.

Having sojourned for a while at Quebec, Mr. Tudor availed himself of the opportunity of seeing the remarkable sights in its neighbourhood. The Falls of Montmorency, and an Indian village at Lorette, in the neighbourhood of that city, were amongst those scenes which appear to be remembered by the author with the greatest pleasure. The village just mentioned was inhabited by the aboriginal natives of the Huron tribe, and it was upon the occasion of the marriage of an humble couple that Mr. Tudor was induced to pay a visit to the place. The scene of festivity is thus described:—

"The bride was a very good-looking, modest squaw, of about seventeen: and sat blushing, through the delicate stain of her natural complexion, with as much decorum and grace as might have become the fairer tints of an European belle. Indeed, among both women and men there were traits of countenance that would have done no discredit to the beaux and belles of a more fashionable coterie. After drinking to the health of the bride and bridegroom—which latter, I was happy to observe, was already so influenced by the stricter duties. and more virtuous relations, attaching to his new condition, as to approve himself the most abstemious of the whole party—and after pledging each other half a dozen times round, they commenced singing, with a degree of vociferons excitement, as if they had been seated in one of the rugged caverns of their native Huron forests. The ladies, too, threw in a few of their wild, woodland notes; and, at last, the bride, after repeated solicitation, particularly from her European guests, and with much more of attractive diffidence than we could possibly have anticipated, chanted one of her native airs. This she sung with a simple and pleasing melody, which evinced that nature requires not the embellishments of science in order to speak the language of music with eloquent effect."—Vol. i. pp. 312, 313.

At one of the numerous Museums of Natural History visited by the author in Quebec, the author was shown, amongst the most precious specimens of mineralogy, a piece of *Irish turf!* He next embarked for Nova Scotia, and afterwards visited Boston. Mr. Tudor speaks in unqualified terms of eulogy of the Bostonians, of their integrity, their attention to religion, and the necessary consequences of these; the social harmony, prosperity, and happiness of the inhabitants.

In passing through New Hampshire, the author seems to have been particularly pleased with the religious character of the inhabitants. Here every class and order of the people seemed to be engrossed with what are called there "Religious revivals." A revival, it appears, means an extraordinary and sudden excitement, which is experienced by the principal part of a community in some given district. On these occasions the people assemble in crowds in the churches and chapels. The meetings continue for three or four days. The author found, to his surprise, that parents do not in general baptise their children, and that this practice is confined to pious people alone. This fact leads him to the general subject of the support of the clergy. He states, that in no other of the States besides Massachusets, is there any legislative measure in operation for the maintenance of religion. In the particular State just mentioned, the constitution obliges all the citizens to belong to some religious society, or at least to contribute to the support of some pastor, giving them, of course, an unlimited power in the selection of the form of worship.

Mr. Tudor mentions, that a factious spirit has recently sprung up in America, which is likely to keep the community long divided into two great national parties—namely, the freemasons and the

masons. Up to a late period, freemasonry was rather popular there, and the highest characters did not hesitate in enrolling themselves as members. But some secret proceedings of the body, connected with a mysterious murder, excited a strong prejudice against them; and large associations have been formed, with a view to oppose the freemasons, declaring that their object solely is to counteract principles which, if allowed to be put into execution, will prove subversive of religion, good government, and order.

Crossing the Allegany mountains, Mr. Tudor had an opportunity of becoming acquainted with the character of the Kentuckians. He met many of them, and travelled with a company of this race on a long journey in a coach. His opinion of them may be shortly represented, by one of the sentences which he applies to them, and which is to the following effect:—"A wild Indian, a good honest Hottentot, or a plumed savage of Otaheite, would be gentlemanly society in comparison with such company."

In this excursion he visited the town of Cincinnati, which he describes as being perfectly unparalleled in the rapid progress of its population. Here, as in other parts of the States, the judges are elected. The most surprising change of all in the district to which Cincinnati belongs, has resulted from the introduction of steam-power. The voyage which used to take six or seven months, is now brought down to three weeks. On the western waters of North America, 348 steam-boats have been built since 1811, and of these 111 were constructed at Cincinnati. Mr. Tudor was frequently struck, on his arrival at certain places, in discovering their names, inasmuch as they served to prove a great fondness on the part of the Americans for classic titles. He tells us that—

"There is, however, in the different states of the Union, such a figurative intermixture of Europe, Asia, and Africa, with America—such a geographical jumble and confusion of countries and places on their hieroglyphical chart — the cities and empires of one hemisphere being placed in juxtaposition with those of another, without having even the intervention of a river between them, which might be supposed to represent the ocean, or a mountain ridge, the line of demarcation,—as to be highly amusing to the passing traveller. The arbitrary appropriation, too, of the illustrious names of antiquity, as of modern times, produces a singular and whimsical effect on the ear, involving the appearance of so many anachronisms; as finding, for instance Homer and Rome—Virgil and Troy —Ossian and Athens—Diana and Yorkshire—Minerva and Brighton—with a numerous array of other despotic combinations, all flourishing together in contemporaneous prosperity, as is the case in the state of New York."—Vol. ii. pp. 42, 43.

Visiting the settlements of the Mississippi, which consist of sugar and cotton plantations, extending over 120 miles, Mr. Tudor beheld, to his great satisfaction, a scene of active life, such as was quite unexpected. Here he found an extensive population, of

masters and slaves, extensively occupied in the cultivation of the sugar cane. Steam-power is used in the manufacture of the sugar, of which an enormous quantity is produced, the soil being exceedingly fertile.

At New Orleans, Mr. Tudor saw a sale of slaves, and indulges in a proper degree of indignation that such a spectacle should have been tolerated in a free country. Upon the general subject of American slavery, the author, whilst he exhibits real humanity, is not disposed to counsel precipitate changes. He exhorts the Americans, however, to take some steps for the gradual extinction of slavery, which, instead of diminishing, is absolutely considerably increased. The truth appears to be, that the present system of slavery in that country is on too great a scale of magnitude—it is too intimately interwoven with the prosperity of a large interest there, so that it is impossible for the Congress almost to stare it in the face. In spite of public opinion, in spite of the exemplary way in which all countries have expressed their horror of the slave system, it only increases in America; and from 1790 to 1830, the number of slaves employed by its planters arose from 697,697, to upwards of two millions. He, however, has paid a tribute to truth and justice, by bearing testimony to the absence of every thing like cruelty or ill-treatment of slaves by their masters. The statement of the expense of cultivating the sugar cane in Louisiana affords a sort of information in which many in England must still be greatly interested, and we shall, therefore, give the calculation:—

"The gross product of one hand, on a well-regulated sugar estate, is put down at the cultivation of five acres, producing 5000 lbs. of sugar, and 125 gallons of molasses: the former valued on the spot at $5\frac{1}{2}$ cents per pound, and the latter at 18 cents per gallon—together, 297 dollars and 50 cents.

"The annual expense of each hand—including wages paid, horses, mules, and oxen, physicians' bills, &c,—is 105 dollars. An estate with 80 negroes annually costs 8330 dollars. The items are as follow:—Salt meat and spirits, 830 dollars; clothing of all sorts, 1200 dollars; medical attendance and medicines, 400 dollars; Indian corn, 1000 dollars; overseers' and sugar-makers' salary, 1000 dollars; taxes, 300 dollars; annual loss on a capital of 50,000 dollars in negroes, at $2\frac{1}{2}$ per cent, 1250 dollars; horses and oxen, 2500 dollars; repairs of boilers, 550 dollars; ditto of ploughs, carts, &c., 300 dollars;—total, 8330 dollars."—pp. 84, 85.

Mr. Tudor next proceeded to the Island of Cuba, were he remained for some time. He gives a most lamentable picture of the state of its laws; every passenger landing is required to give security, that is, somebody in Cuba must go bail for his good behaviour! The very forms of justice, he says, encourage crime; and he adds what is scarcely credible, that in the same prison the felon and the *witness against him* are always put, and await there the

day of trial, as if the witness was on the same accusation as the actual culprit! Mr. Tudor was told by his barber, that if he saw Mr. T. from his door about to be murdered by an assassin in the street, he should withdraw and close his door, in order that he might not be called on and imprisoned as a witness. Another part of this outrageous system is, that the expense of a legal rocovery, of stolen goods for example, is so heavy that on some occasions when goods taken out of a merchant's stores are brought back, the latter is induced to deny the ownership of the property determined to avoid the enormous expenses to which He should be subjected, as He could not get possession of them except through the authority of the law. The civil law is quite on a par with the criminal, and a law suit is generally the complete ruin of a family. The external character of the Island coincides with the deformity of its moral and legal systems: the streets are always covered with mud, and Baron Humboldt declares, that he used to walk up to his knees in it, during the time of his residence in Cuba. The slave trade is still openly carried on in Cuba, and the authorities connive at the existance of a desperate and lawless horde of pirates in various parts of the island. It is said that their ships are occasionally supplied from the government stores.

Mr. Tudor next proceeded to Mexico, and in his account of it, presents to us a very varied series of choice descriptions of that remarkable country. During his residence in the metropolis, he made several excursions into such provincial parts as presented any objects deserving of attention, and amongst the most interesting of these visits, is one to the Mines of Real Del Monte. Mr. Tudor set out with a considerable party with the intention of inspecting these celebrated mines, and on their arrival they were received with the most polite attention by Captain Rule, the superintendant. This gentleman behaved to them with great generosity, and afforded them every facility for the gratification of their curiosity. The party were under the necessity of preparing for their perilous descent by putting on a suitable dress. The attire consisted of thick flannel waistcoat and drawers, a pair of woollen trowsers, with a jacket and cap of the same materials. Over the flannel was a most grotesque hat, devoid of brim in the front, but having a brim on the back, which reached some feet, so that the visitors presented a spectacle which was as near an approach as could possibly be made under the circumstances, to a number of London coal-heavers.

The descent of the mine was effected by means of ladders, which in all instances, were very nearly in a perpendicular line. They are very perilous, and many accidents occur in the mines, from them. The party having descended to the depth of about eighty yards, found themselves on a level, (a gallery) which traversed the mine. Proceeding more deeply still, they at last reached a point which was more than a thousand feet from the point of en-

trance, where they saw the great vein of silver ore. The working of the mine appeared to Mr. Tudor, to be a process attended with the greatest difficulty, and requiring an enormous expenditure. Two parties who relieve each other in succession continually work the mines. The men are principally Mexicans, under the superintendance of Englishmen. The descent it appears, was discovered to have been quite a trifle compared with the ascent, which the party now made preparations to effect. Mr. Tudor declares, that in scaling the mighty Pyramid of Cheops, and passing beneath the Falls of the Niagara, he never experienced so much fatigue as the moment he reached the light. The opportunity enjoyed by the author, of seeing the silver ore in its natural state, raised his curiosity for a sight of the process by which the metal was to be separated from the ore. A large expensive building had been provided for that purpose, and there the ore is smelted and amalgamated. Mr. Tudor gives an account of each of these operations. The geological structure of Mexico, is distinguished in a very peculiar manner by the number of its precious mines. Humboldt states that these mines amount to three thousand.

In speaking of the miners, Mr. Tudor mentions the peculiar means which they employ to effect communications with each other. This is done by whistling, and the author gives us the following remarkable anecdote concerning this practice.

"One day, he assured me, a woman employed about the mine came to him in a state of great agitation to make a complaint against one of the men, who, she said, had been using very bad language respecting her to some of his companions. She stated the precise terms, if so they can be called, in which the invidious reflections had been made, and which were quite calculated to excite the emotions of any modest and virtuous female. On inquiring, however, into the circumstance, the Captain could scarcely restrain his risibility when he discovered that it was entirely by *whistling*, and not *speaking* the obnoxious slander, that the poor woman's indignation had been so sensibly roused. The language of the birds is, therefore, no longer a subject of mystery; though I should hope they restrain their little tongues, voluble as they are, within a more charitable compass than do their imitators in the Mexican mines."—pp. 310, 311.

Mr. Tudor returned to the United States, and as he proceeded by a different route from that by which he entered the Mexican dominions, he gives some details of his journey. These details are followed by some observations on the social state of America, and particularly the progress of education in that country. He takes the unnecessary trouble of confuting a great number of the calumnies of Mrs. Trollope, whom, in conclusion, he recommends, with all due humility, to study with becoming care, the thirteenth chapter of St. Paul's first Epistle to the Corinthians.

In speaking of the Congress, Mr. Tudor mentions the liability of that body to the commission of many acts calculated to degrade

it in public esteem. Personal assaults, he says, are habitually resorted to, to settle political differences: pistols and canes are also employed for the same purpose. In some cases, *quids of tobacco,* spurted into the face of opponents for the purpose of producing conviction on their minds, disgrace the practice of the members of the American Congress. In reference to the power of franking letters, the members of Congress have the same power as those of the British Parliament, with this exception, that the American members are unlimited in the amount of the franked letters which they send or receive, whilst those sent to, or transmitted by our representatives in the House of Commons, are so strictly limited, that if one over the legal number is sent by, or to the member, it is charged with postage like every un-privileged letter. The privilege to the extent mentioned, which is enjoyed in America by the members of Congress, is not limited to them, but is exercised by all the government officers, down even to the deputies of the State Secretaries. The President of Congress, even when retired from political life, retains this privilege.

Mr. Tudor, in his visit to the United States, found at Washington, that Madame Iturbide had taken up her residence there.

The second volume closes with a very full and accurate account of the American Constitution and form of Government. But these are subjects which have been already sufficiently illustrated. Enough has been done in this paper, to satisfy the reader as to the very great merits of Mr. Tudor's work, and, at least, he will be convinced that the judgment of the author, in deciding on various points of American character, is free from every prejudice with which ignorance or inexperience could degrade it.

ART. II.—*China. An Outline of its Government, Laws, and Policy: and of the British and Foreign Embassies to, and intercourse with, that Empire.* By PETER AUBER, Secretary to the Honourable the Court of Court of Directors to the East India Company. 1 vol. 8vo. London: Parbury, Allen, and Co. 1834.

One of the most remarkable epochs of our commercial history, is just on the eve of taking place, we allude to the commencement of an open trade by British merchants of every degree with the ancient empire of China. It is scarcely necessary to remind our readers, that the trade between this country and that which we have just mentioned, was hitherto exclusively in the hands of the East India Company, and consequently, that the precious productions of China, and in an especial manner its tea, were imported into Great Britain precisely under the same circumstances as if they were brought to us by the ships of any neighbouring country. The

whole of this system is now luckily changed, and tea is restored to its natural position as a foreign article of consumption, and thus has become a fair subject of commercial competition. The China trade then is thrown open to the public; the East India Company has, in effect, abandoned its character as a corporation of merchants, and is withdrawn from the field of Eastern commerce, still retaining the political government of India, under the control of a branch of the Executive Government of Great Britain.

In speculating on the results of the system which has opened the China trade, we have many peculiar circumstances to consider, which must necessarily more or less affect those results. When the India trade was freed from its restrictions, the beneficial consequences to the commercial interests were prodigious, and they continue to be so. What was the reason of this success? and is it likely that for a similar reason, our commercial body will now be benefitted by the throwing open of the Chinese trade? This is an important question, and deserves to be boldly and honestly investigated. It should be borne in mind, that when British merchants were first allowed to carry on an open trade with the East Indies, they found in this new market, a people who were under British control; they found, in fact, that settlers from their own country had already been in this quarter of the world, and they had paved an easy way for those who might follow them. The trader from England who sought customers in India, found amongst those with whom he had to deal, persons with manners, habits, and language similar to himself. So that there were two strong sources of influence in India at the time, which secured to English merchants, the certainty of their finding a good market amongst its inhabitants. But what is the case in the present instance, that of the trade with China? Here our merchants have no elements of kindness and partiality to look for: throughout the vast empire of China, we have not a single foot of ground, and are allowed only to resort to one harbour of its coast. The character of the people, their habits, manners, &c. are all foreign to our own, and there is very little emelioration, notwithstanding the efforts that have been made, to be perceived in the obstinate rejection by the Chinese of all intercourse with our merchants. It is with great propriety therefore, that Mr. Auber states, that great temper and circumspection, combined with firmness and discretion, will be demanded of those officers who are to be stationed by the British Government at Canton. These gentlemen are to have no commercial character whatever, and will form a very curious body indeed, since every former diplomatic agent who resided in Canton, was there merely as a nominal character, but really for the purpose of commercial gain. With the view of plasing before the public, the best information on the methods of treating the Chinese, Mr. Auber has conceived the plan of this work. It gives a historical retrospect of the attempts which have been made to open an intercourse with

China by different nations, dwelling, as he naturally ought, on the various missions, and overtures sent and made by England, for drawing the attention of the Chinese to her proposal for an interchange of commodities.

Ogilby, in his work, entitled *Foreign Embassies to China*, published in 1656, mentions, that "many years past," several Europeans, especially the English, Spaniards, Portuguese, and Hollanders, had made indefatigable efforts to acquire a free and unmolested trade with the Chinese; but they always shut out and abhorred every barbarian. The great difficulty in breaking up this disposition of the Chinese, arises from the fact that being determined from the earliest times to make it unnecessary for them to receive any assistance from foreign countries, they have, in consequence, so managed their resources, as actually to accomplish that object. And when we consider the extent of the empire, the varieties of climate which it embraces, and whereby the Chinese are enabled to obtain almost every form of natural production, when we consider this, we shall not be surprized to find them inclined to an exclusive confidence in themselves. The people are characterized by industry and sobriety, qualities which must be owing entirely to education. Their agriculture and most of their manufactures are brought to the utmost state of perfection, and much of the government policy, in respect of the former branch, has been explained by the writers of the account of the last Dutch Embassy (in 1795) to China. Van Braam, who writes this account, tells us that "each province, and even each city, has particular works upon agriculture, with precepts concerning every thing necessary to be observed by the husbandman throughout the extent of their district. That these books are kept as sacred things, and deposited in the hands of commandants or governors of cities, who are not permitted to entrust them to any one; and that, consequently, it is in vain to think of procuring them, because they are not to be sold. The mandarins of the cities are bound to give to the individuals within their district all the information that the latter ask for, which seldom happens, because a knowledge of agriculture, held in esteem for several centuries past, has been transmitted from generation to generation, from father to son, with every particular of both theory and practice. This has rendered the science so general, that it is scarcely possible for any one to stand in need of further instruction."

The earliest embassy of which we have any authentic account to China, was in 1419, when the son of Timor, of Persia, sent one to Pekin. In 1518, the Portuguese sent an embassy to China, after which the Jesuits established themselves in that empire. The Portuguese were likewise the first to open a direct commercial intercourse with China. In 1594, the Dutch, who had previously employed their ships as carriers of India goods, purchased at Lisbon, to the other countries of Europe, were prohibited from trading with Portugal by Philip II. In this extremity they directed their enter-

prize towards India, China, and Japan. The success of the first attempts in these eastern quarters excited the Hollanders to enthusiasm, which led them, as commercial enthusiasm does, even at this moment, to such a degree of competition as destroyed the source itself of benefit.

But the connexion which Russia has been able to maintain with China, is more interesting in its history than any between the celestial empire and other countries. Peter the Great had laid a foundation in China, whereby Russian influence would be recognized in that country; and in 1728, Catharine, the Empress, was enabled to conclude a treaty which guaranteed to her and her successors, some very extraordinary privileges. The Russians, in Pekin, were to enjoy the Kouan or court which they at the time occupied, and in fact a stipulation was entered into, whereby the Russian missionaries, consisting of six ecclesiastical and four lay members, at Pekin, were to fix there their abode. The ecclesiastics are to do duty in the convent of Candlemas and of the Assumption, alternately. The lay members are young men whose time is occupied in the study of the Mantchoo and Chinese languages, and acquiring an adequate knowledge of China. All reside in the Kouan, which is a vast building, and kept in repair at the joint expense of China and Russia. The regular abode of the mission from Russia to Pekin is ten years, and at the expiration of that time it is relieved by another.

But the indulgence of a residence is not conceded to the Russians alone in Pekin, for Roman Catholic missionaries are still received there from Portugal. The motives of the government, however, are not those of an indulgent disposition, for the whole secret of their condescension to the Portuguese priests is, that the latter are excellent astronomers, who calculate, with great precision, the planetary occurrences for each year, and as they give the necessary degree of accuracy to the production of the astronomical occurrences, so do the almanacks of the empire rise in the popular estimation. Almanacks, in China, are the newspaper engines of the State; they are the means of communicating to the people the distribution of the seasons, this knowledge being essential to a people who are dependent on such knowledge for their livelihood. Besides this, astronomical information forms a sort of recommendation, which no simple mind can resist, to make the Chinese believe the other contents of the almanack, especially that portion which relates to lucky and unlucky days, to the most fortunate periods for undertaking journeys, for making dresses, for buying, building, and even presenting petitions to the Emperor.

We now come to that portion of the work, in which Mr. Auber presents us with an account of the commencement and progress of British intercourse between China and Great Britain. In 1600, the East India Company, with that spirit of enterprize in which their association originated, first directed their course to India.

From the Continent they pursued their way to Bantam, on the Island of Java, where an English factory was set up. This establishment remained, for many years, the principal station for carrying on their intercourse with the Eastern Islands as well as with China. The Company next instituted a similar establishment at Firando, in the kingdom of Japan. But the jealousy of the Dutch was a source of severe and protracted annoyances to the Company, particularly when the latter attempted to trade with the Chinese both from Firando and Tywan. The differences between the Dutch and English abroad, at last rose to such a pitch that it became the duty of the governments at home to negociate with each other for a settlement. The result was a mutual agreement, that the two companies abroad should jointly endeavour to open a free trade with China. But the spirit of this regulation was never acted on by the Dutch. The history of the subsequent success of the English proves incontestably, that it is to Portuguese generosity that we are wholly indebted for our connexion with the Chinese.

The governor of Goa, a Portuguese settlement, suggested that the English should send a ship to Macao as a trial, and in order that the experiment should be successful, he farther directed that the ship from England should be partly freighted by the Portuguese. The ship reached Macao in 1635, it being the first English vessel which had sailed to this port. The result, however, was by no means promising, and a second experiment was not made until 1664, which proved so unsuccessful that no further attempt for the purpose of opening a direct trade, was had resource to. The Directors undertook to establish a factory in Tonquin, at that period an independent kingdom, though now forming a part of Cochin-China. It was situated in the northern direction on the borders of the celestial empire. The factory, however, proved unprofitable, and having been kept up, with very indifferent success, from 1672, it was given up in 1697. The Court of Directors, in the meantime, directed all their efforts to establish a trade with Canton. This they were able to effect by country vessels, which were managed by the local council of Bantam in Java: but the rate of the freight was so high, that they resolved on employing British ships for this trade. At this crisis Bantam was taken by the Dutch, and the means of the Company at home were shackled in consequence of the general failure of credit in all the public funds. We are now speaking of the year 1683.

The trade with China, which was all this while going on, on the part of the East India Company, received from the Chinese authorities every possible check which their ingenuity could suggest. They made a restriction on the size of ships, and the measurement of every ship, which was thus rendered indispensable, was converted by the Chinese into an intolerable nuisance. One of the grievances most severely felt by the British merchants, was the attempt of the Chinese government to carry on the whole of the

commerce at Canton, through the instrumentality of a single individual, to whom they gave the name of the Emperor's merchant. But as even the Emperor himself became convinced of the folly of maintaining such an officer, the business was divided with other merchants.

About the year 1715, the intercourse of the Company with Canton assumed more than ever before a fixed character. The ships began to be sent out at regular seasons; supercargoes were appointed to each ship. Mr. Auber thus describes the process of trading as it took place in these early days:—

"The several supercargoes when in China were to live in one house, to keep but one table, and were all to meet in consultation at least twice a week when at Canton, to consult for the general benefit of the Company's affairs.

"The usual course of proceeding on the arrival of the ships off Macao, was for the supercargoes to proceed to that city, for the purpose of ascertaining how affairs stood at Canton, and whether they might proceed and do business with their ships in safety.

"These points proving satisfactory, the ships proceeded to the Bocca Tigris, where some of the Hoppo's officers came on board. The supercargoes then intimated their intention of waiting upon the Hoppo, who invariably admitted them to a direct interview; at which, after compliments, they stipulated, through their linguist, for the observance of a series of articles, generally to the following purport."—pp. 152, 153.

The object of the articles was to secure to the supercargoes such conveniencies and such rights as were necessary to enable them to dispose of their goods to the best advantage. The series of articles, however, usually concluded with one specially introduced by the merchants, in which they declare that the four per cent. duty should be taken off. The Hoppo always declined to do so. From this time the attempts of the Chinese at extorting on the Company's ships became more frequent, and various remonstrances were carried from them to the throne of China. In 1728 an additional duty of 10 per cent. was demanded from the merchants, and it was continued until 1736, when the Emperor Kien Sung (the monarch to whom Lord Macartney was sent) ascended the throne. This sovereign abolished the 10 per cent. tax, but required that the canon, arms, &c., belonging to every ship that arrived in the port, should be delivered up to the mandarins. Mr. Auber pursues the interesting account of the successive attempts of the Chinese to impose duties, and gives a description of the visit to Canton of Commodore Anson in 1741. The history is then carried down to 1755, which was the period at which the power of the merchants to trade with the eastern ports of China ceased. In 1757 the Chinese government made an order to confine the trade exclusively to Canton; but there was after this a considerable aggravation of the ill-treatment which the supercargoes received. Mr. Auber

relates several cases which show the determination of the Chinese to enforce an equal administration of the law, in all cases where they have the power of doing so in their hands. It appears that on one or two occasions the salutes fired by the ships were fatal, and the authorities insisted always on obtaining possession of the person who fired. A gunner was once given up for merely accidentally killing a Chinese, but he was strangled by the executioner after trial. Some English sailors on shore at Dane's Island were attacked by Chinese, and one of the former was slain by the latter. Intelligence was given by the Company's agents to the Chinese authorities, and the offender was strangled. These circumstances are particularly urged by Mr. Auber, inasmuch as they hold out a warning to those who propose to carry on intercourse with the Chinese, of what they are to expect, even when, by oversight or accident, they injure in any respect the Chinese.

Mr. Auber next proceeds to give an account of the embassy of Lord Macartney, which departed for China in 1792. Up to that period Great Britain was the only country trading to China which had paid no formal compliment to the Emperor, and it was thought that the King of Great Britain would best consult his duty by claiming for his subjects in the Chinese dominions the protection of its monarch. The author very properly abstains from entering into the history of the proceedings of this embassy, but merely confines himself to an abstract, which is so neatly and briefly expressed, that we have no hesitation in inserting it as a very happy model of the form of a historical memorandum :—

"The whole course of the embassy, from its arrival and disembarkation at the river Pe-ho; its progress towards Pekin: the designation on the flags of the boats in which Lord Macartney and his suite embarked, "the ambassador bearing tribute from the King of England:" the consent of his Lordship to go through the ceremony before the Chinese throne, provided a Chinese did the same to the picture of the King of Eugland; the journey of his Lordship and suite to Ge-hol, the country seat of the Emperor, who was in his eighty-third year, and who rose each morning at three o'clock and retired at six in the afternoon; the ceremony being waived by the reception of the ambassador on merely bending his knee; the studied respect shewn to the embassy and suite amidst the jealous and careful watchfulness of the Calao and Legate; the degradation of the latter because he had not gone on board the Lion on her arrival with the ambassador, as desired by the Emperor, and being consequently obliged to wear an opaque white instead of a transparent blue button, and a crow instead of a peacock's tail pendent from his cap; together with the various entertainments given by the Emperor, are so fully detailed in the account of the embassy published shortly after its reaching England, that it would be quite superfluous now to enter upon them"—pp. 196, 197.

Though Lord Macartney entertained himself, and raised in others, very sanguine expectations of opening the northern ports

of China as a market for British goods, particularly for our woollens, the trial which was afterwards made, however, with linen cloth, sword-blades, and specimens of wove paper, sent from this country to Pekin, by no means justified the noble ambassador's expectations. Amongst the effects of the expedition of Lord Macartney in England, was a persuasion that much could be accomplished ultimately for promoting our intercourse with the Chinese, by the cultivation of their language in this country. A Mr. Thomas Manning, in the year 1806, was authorized by the East India Company, on the solicitation of Sir Joseph Banks, to proceed to Canton, there to qualify himself, by studying the language and customs of China, for exploring that country. Pekin was the ultimate object of Mr. Manning, nor was it unreasonable for him and his friends to indulge in such expectations, inasmuch as the Court of China was in the habit of receiving and entertaining accomplished strangers from all parts of the world. Mr. Manning, after living some time at the factory in Canton, petitioned the Emperor to be received as his Majesty's physician and astronomer; but the reply was, that the Emperor had enough of European astronomers at Pekin, with whom he was perfectly well satisfied. This enterprising gentleman next proceeded to Cochin China, in the hope of making his way to the interior; but having been effectually prevented from doing so, he directed his steps to Bengal, in the hope of getting admittance into the empire through Bootan, Thibet, and Tartary. But here his efforts were again fruitless, for the Chinese authorities appear to have been amply apprised of, and as amply provided against his contrivances. It is generally believed by those who are best acquainted with the Chinese, that the strong opposition which Mr. Manning experienced in this enterprise, arose solely from the jealousy of the Emperor, occasioned by our triumphant arms in India.

The history of our connexion from, 1806 to 1814, consists of nothing but a series of misunderstandings, disputes, recriminations, followed by formal interviews, and articles of agreement. In that year a proposal for printing a Chinese Dictionary, the composition of Dr. Morison, at Macao, was sanctioned by the Committee of the East India Company, and Sir George Staunton was appointed to superintend the work. It was commenced in 1816, and was finished in 1824.

In 1816, Lord Amherst's embassy paid its visit to China for the express purpose of obtaining a removal of the capricious and vexatious proceedings of the Canton Local Government, and to establish, with the Emperor's sanction, the Company's trade as a secure and permanent basis. The noble lord proceeded accordingly, and on his arrival at the mouth of the White River, was visited by the Imperial Legatee; some time before the disembarkation took place, a second Legatee had an interview with Lord Amherst, when a discussion arose on the very delicate question of the *Ko-ton*, or the

humiliating ceremony which is observed by persons introduced to the Emperor. The Legatees urged his Lordship to comply with it, but Lord Amherst said that he would readily perform the ceremony, provided he received a formal engagement on the part of the Emperor, that any subject of his, deputed to England, should be ordered to perform the same ceremony to the British Sovereign. Next day the discussion was renewed, and Lord Amherst was asked to consent to a sort of *rehearsal* of the ceremony, and a third time the ambassador was importuned, when the Legate added, that "such report as the ambassador saw fit, might be made to England." Lord Amherst perceived the drift of the Legatees at once, and showed that he spurned at the suggestion. But the result was that his Lordship returned without seeing the Emperor.

In contemplating the proceedings of the two embassies, those of Lords Macartney and Amherst, we acknowledge that we have always felt a considerable degree of astonishment at the views which each of these noblemen seem to have taken of their duty, so far as their refusal to perform the ceremony of the *Ko-ton* is concerned. The objections which were offered by each, must have proceeded from the sense which they entertained of the degrading nature of the process which they were required to go through. Now this repugnance was, in our opinion, perfectly natural; and had these noblemen complied with the requisition of the Legatees, they would have been guilty of an act nothing short of being criminal in a moral sense. But how, in the name of common sense, could they, both one and the other, have ventured to propose any conditions at all, on which they would consent to the *Ko-ton?* How was it that they could reconcile it to themselves to select such conditions as they did? Lord Macartney promised that he would perform the debasing ceremony provided a Chinese would do the same before the picture of King George! Lord Amherst would perform it if the Emperor only would give a pledge, that whenever a Chinese subject went to England he would go through a Ko-ton to the British King! What a strange process of reasoning must the Ambassadors have indulged in! How utterly devoid of sense, reason, and justice, at compliance with the demands of the Emperor to perform the Ko-ton, was either a degradation or not to the representative of the monarch of Great Britain; if it were not a degradation, then the two noble lords very inadequately discharged their important duties, because they were told that this would be the surest means of conciliation; but if they believed that, by the prostration of their bodies before a mortal man, which they knew would go forth to the world as an act of adoration disgraceful to them as men and Christians, and even as civilized beings, if they felt and understood all this, how, we ask, was it possible for them to believe that an iota of the humiliation, the crime, we may say, could be got rid of by the sort of *lex talionis* consequence that would be derived from the repetition of the same ceremony in favour of the King of England? It

is only astonishing that the Cabinet of Great Britain should have allowed so gross and so shallow an offer to be proposed at least the second time, so utterly abhorrent is it in principle from every upright and honourable mind.

Mr. Auber continues in great detail the account of the intercourse between the company and Chinese, bringing it down to the present time. He adds also, general descriptions of the clandestine attempts made by ships on the part of the Company to establish a trade, The mission of Mr. Lindsay and the Rev. Mr. Gultzlaff has already been amply noticed in a recent number of the Monthly Review, and to that we refer the reader for materials, whereby he will be fully enabled to judge of the dispositions of the Chinese. Other attempts seem to be still carried on, of the like nature, on the northen Coasts of China, but as yet, nothing is known of their results. There is no doubt however, that after next April, these voyages will become more frequent, and then we shall be in a better state to form our conclusions as to the chance of establishing a trade with the Chinese. So far as experience goes at present, the appearances are particularly auspicious. On almost all occasions, the Chinese people have shown themselves even anxious to have intercourse with the visitors, and what is better still, the authorities though personally interested in excluding such intruders, find themselves totally unable to effect their objects, but on all occasions where firmness and a bold tone are upheld, they yield with becoming discretion. But, to say the truth, much reason is given in the recent proceedings at Canton, to excite an apprehension in our minds that the jealous hostility of the Chinese is considerably on the increase. Up to the latest advices from that quarter, we hear of nothing but quarreling and disorders, and the very extraordinary licentiousness of the social system of Canton, seems to us to be a certain prelude to the total destruction of our influence there. It was only in the month of April last, that Mr. John Innes having complained of some nuisance which had been placed near his house by the Chinese, made an application to a Hoppo, one of the King Merchants Howqua, to have it removed. Howqua promised to do so, but as Mr. Innes was returning from the apartment where he had waited on the Hoppo, he was struck by a wood-knife or chopper three times and was wounded. The person who struck him came out of a dark kitchen in the house where a great number of men were seen at the time. Mr. Innes identified the assassin before two of his friends, and demanded his punishment. Howqua trifled with the application, when Mr. Innes made a solemn oath that if the culprit was not taken up before sunset, he (Mr. Innes) would set fire to the *Hoppo's house,* Howqua, not supposing that this threat would be put into execution, went leisurely over the water to his country house to dine. The reader will scarcely believe that such an event, as that to which we are approaching, could have occurred in the nineteenth century; but, in order to

place the matter beyond all doubt, we give the record in the words of the perpetrator himself. Mr Innes thus writes :—

"I bought rockets and blue lights, *and by eight p.m. the mandarins house was on fire.* At half past eight my barricadoed door was knocked at by Howqua, and after a parley he was shewn up stairs. I, having no high opinion of his veracity, held no words with him till witnessed by Mr. Jardine, who rose from dinner and came to us. Howqua granted every point he had refused at two in his own hong, thus yielding to violence and from fear what was refused to reason and justice, calmly and deliberately asked. The cooley was publicly punished next days being exposed all over Canton, wearing the wooden collar with his offence described upon it. The viceroy and hoppo wrote very proper answers to me; and, excepting the merchant's letter to your Committee, I should have considered the affair as finished." pp. 365, 366.

This is by far the coolest act of revenge that we evee remember to have read of, and it only shows how men of the best dispositions will degenerate under the influence of noxious example. Mr. Innes justified his retalliation evidently with a strong conviction that he was right, but what must we think of the reason of that man, which could permit him to cherish so abominable an error. The select Committee of the East India Company accordingly condemned Mr. Innes's conduct as being "most unjustifiable."

From the whole of the facts which have been combined in so authentic a form, as they are in this volume by Mr. Auber, we find that the invariable principle of the Chinese, has been to exclude for ever from their shores the people of every other quarter of the world beside. The government of that country if its policy be carefully traced, will be found to have grown more determined in its notions of exclusion, and more wary in its contrivances for enforcing that policy. What can more signally mark the difference between the solicitude for the preservation of her solitude at present time, as compared with what China felt a century ago, than the fact of her stopping the privilege which the Russians up to a late period enjoyed of sending merchants and caravans to Pekin. The Chinese Emperor has forbidden the Russian Ambassador from the limits of his kingdom. It is time that there is a mission of Russians in that capital, but one word of explanation will show that it is, in reference to China, a mere neutral existence. Young men are sent to Pekin from the Russian dominions merely to learn the Chinese language; they hardly have time to acquire it when they are under the necessity of returning to make room for their successors. How far, under all these circumstances, the experiments of the ensuing year will succeed against the preparations of the Chinese government, time alone will unfold. Meanwhile, as a considerable number of British merchants is very likely to be gathered to the coast of China in the present year, it may be of no small benefit to them to be prepared with a knowledge of the practical methods of trade

peculiar to Canton. The following account of the present method of carrying on the trade, at least so far as regards the arrival and departure of vessels, is given by Mr. Auber.

"As soon as a vessel arrives among the islands which front the entrance to the Canton river, she is generally boarded by a pilot, who conducts her into Macao roads. The entrance is however so safe, that ships push on without waiting for the pilot, who, if the weather is bad, is sometimes long in coming on board. The Pilot's names are registered at the Keun-min-foo's office, near Macao, and for a license to act the sum of 600 dollars is paid. The person who takes out the license sometimes knows nothing about ships or the river; but employs fishermen to do the duty. On the vessel's arrival in Macao roads, the pilot goes on shore to report her at the office of the Keun-min-foo, who when he has received answers to his inquiries about her, gives a permit for her to pass through the Bogue, and orders a river pilot on board. This pilot seldom repairs on board the vessel before twenty-four hours have elapsed. When arrived, the vessel proceeds through the Bogue, and up the Canton river to Whampoa.

"Every ship that enters the port is required to have a hong merchant as security for the duties, and a linguist and comprador, before she can commence unloading. She is required also to give a written declaration, in duplicate, solemnly affirming that she has brought no opium. From giving this declaration, the East-India Company's ships alone are excused." —pp. 123, 124.

It may be convenient to explain that the *Hong* is a security merchant, and that no one else is permitted to trade except a Hong. The permission is looked on not only as a privilege but a privilege worth purchasing. Linguists are interpreters in the employ of the government. Their duty, in addition to that which is indicated in their name, is to procure permits, to transact all Custom House business, and keep the account of duties. Mr. Auber proceeds in his account to describe the further duties of the Linguist and the Hong.

" When a vessel wishes to discharge or receive cargo, the linguist is informed a day or two previously what kind of goods are to be received or discharged, and in what quantities. He then applies for a permit, which being issued, the lighters or chopboats can proceed to Whampoa, where they usually arrive on the evening of the second or morning of the third day. For a single boat the linguist receives a fee of twenty-three dollars; but if a permit be obtained for from two to six boats at a time, the fee for each boat is only 11 taels 2 mace 6 cand, or about 15½ dollars.

" When the goods are ready to be landed from or sent to the ship, the Hoppo sends a domestic, a writer, and a police runner; the hong merchant who has secured the ship sends a domestic, called a court-going man (one who attends at the public offices, on ordinary occasions, in behalf of his master); and the linguist sends an accountant and interpreter to attend at the examination of the goods. The hong merchants are always held responsible to the government for paying all duties, whether

on imports or exports, in foreign vessels; and, therefore, when goods are purchased, it is customary for the parties, before fixing the price, to arrange between themselves who is *actually* to pay the duties. The hong merchants are required to consider the duties to be paid to government as the most important part of their affairs. If any merchant cannot pay at the proper period, his hong and house, and all his property, are seized by government, and sold to pay the amount; and if all that he possesses be inadequate, he is sent from prison into banishment at Ele, in Western Tartary, which the Chinese call the 'cold country,' and the body of hong merchants are commanded to pay in his stead."

Here we are under the necessity of closing our account of this interesting volume. Mr. Auber has added many interesting facts, and in particular a very curious narrative of a voyage to Japan, by Adams, an Englishmen, who acted as pilot to a Dutch Fleet in 1598.

ART. III.—*History of Natural Philosophy from the Earliest Periods to the Present Time.* By BADEN POWELL, M. A. Savillian, Professor of Mathematics in the University of Oxford: being vol. 51 of the Cabinet Cyclopædia. London: Longman & Co. 1834.

BY this little volume our literature is, at last, supplied with what has long been a desideratum in it, namely, an historical account of the progress of the physical and mathematical sciences in different ages. It is to the absence of some such collection of materials, that we owe in a great measure the indifference, and sometimes even the contempt, with which rather a large portion of the general community treats the cultivation of physical science. The learned professor seems to have sufficiently estimated the disadvantages attending such a deficiency of information, and now presents us with a work which has rendered the department of scientific history so familiar, and at the same time, so attractive, that it cannot fail to produce a very happy effect in the dissipation of prejudices and misconceptions, on the important subject that constitutes his theme. They who suppose that the annals of the physical and mathematical sciences, are a dull, uninviting study, must never have been at the pains of making an inquiry into the matter for themselves. In fact, the utility of history in physical science, is one of its most peculiar advantages, for so closely connected are the truths of science, so intimately do they depend on each other, that almost uniformly we find that the history of some vast discovery, is, in effect, only a great exposition of the order of the facts and reasonings which finally met to establish the truth deduced from them. We may, indeed, lay it down as a certainty, that most of the modern inventions will not be understood, unless a

knowledge of the earlier discoveries in the same department is first obtained.

Such being the object of Professor Powell's work, we are now to speak of the execution. We have no hesitation in stating, that the attempt of the learned author to reduce the language of science into the simple and familiar dialect of the community, has been most triumphant, and for our own parts, we must say, that we have extensively shared in the benefits of the lucid system of explanation which the Professor has adopted in this history. The peculiarities which belong to the great subject itself, seem to have suggested to the author the most proper principle on which he should divide it. The periods, then, which form the divisions under which he considers the history of physical science, are—1. The Progress of Science among the Ancients; 2. Its condition from the Middle Ages, till the time of Newton; and 3. Its advance from the discoveries of Newton, to the present day.

With respect to the portion relating to the ancient history of science, our notice of it may be greatly abridged, considering the probabilities which exist of our readers being already well acquainted with the whole of the facts which it embraces. Still it may be curious to estimate the amount of merit which is due to them in their scientific investigations. In the first place it would appear, that they were unacquainted with the value of tracing those relations which exist between two different classes of facts, although they succeeded to perfection in tracing the facts themselves. But this was all they did; they confined themselves merely to observations, and were satisfied with these, thus receiving, as it were, the knowledge afforded spontaneously by nature, without attempting to investigate her powers by any experiments. The consequence is, that what could be ascertained by mere observation, they succeeded in, as in determining the motions of the heavenly bodies, but with respect to the bodies on the earth, they made no effort to investigate these, because, in fact, the means that would enable them to do so, had not been yet discovered. The great error of the ancients, was that of recognising no connexion between observed results and philosophical theory: they uniformly trespassed on the limits of truth and fact, setting up fiction and hypothesis as worthy of as much credit as truth. The chief stumbling-block, then, of the ancient philosophers was, that they mistook the aim and object of natural philosophy, and, that they were taken up in the maintenance of theories of much too metaphysical a nature for any physical conclusion. The portion of the work on the science of the ancients, includes its history from the earliest records, to the foundation of the Alexandrian school; next, its progress from the establishment of the latter school, to its decline; and, lastly, the state of science during the age of the Roman Empire, to the era of its dissolution.

In the second of the three divisions, Professor Powell enters at

considerable length into the progress of the Sciences, from the middle ages to the time of Newton. He tells us, that in the middle ages, the cultivation of Science had sunk to the lowest possible ebb, and that a general mental darkness had spread itself over the earth. No one appeared in this melancholly era, capable of making the slightest addition to the sources of knowledge, which had been up to that time accumulated. The whole of the records of ancient learning and philosophy were sealed up, because no one almost with the exception of the clergy and the monks, was acquainted with the Greek language, which was at that period the exclusive language of Science. The Aristotelian doctrines, with all their dogmatic errors, was the only philosophy cultivated in the middle ages. It is to the monastic establishments of the above era, that we owe therefore, the preservation of the manuscripts of ancient writers, for they were the only asylums of security agninst the devastations of military plunder and hostile intrusions. Hence, philosophic historians have usually regarded this instrumentality of the monastic institutions as a tribute extorted from superstition to intelligence.

About the eleventh century Universities began to be established, the only institutions for the purposes of education up to that time, being monasteries. Professor Powell traces the progress of these establishments in England, and shows that the studies pursued in these Universities throughont England, even down to a recent period, consisted scarcely of more than servile comments on Aristotle. One of the earliest Englishmen who distinguished himself in scientific investigations, was Roger Bacon, well known under the title of Friar Bacon. He was well versed in mathematics and in the theory of mechanics: his knowledge of astronomy was far superior to that of any of his cotemporaries, and he was the first to point out the necessity of a further correction of the Calendar, for that the Julian was not a sufficient one. He also distinctly described the composition of gunpowder, but he never brought it into practice from motives of humanity. It is the opinion of the author, that Bacon understood the theory of lenses, and Mr. Molyneux even goes farther by stating that this illustrious man applied his know. ledge of the abovc theory to practice. Mr. Powell thus sums up the character of Bacon :—

"Roger Bacon's great merit is to be found, not so much in the mere details of his various inventions and projects, as in the bold appeal which he made to experiment and the observation of nature; he stood forth as the champion of unfettered enquiry, and vindicated the rejection of all the trammels of authority in matters of science. In an age like that in which he lived, indeed, there were few capable of profiting by his example and instructions; but there were not wanting those who were able to appreciate their value, nor again those who had good reason to dread the influence of such principles, and who accordingly took measures to impede their progress, and, if possible, to suppress their promulgation. A pre-

text was supplied in the allegation that Bacon's pursuits were allied to magic, though he had actually written a work expressly against that art: he was accordingly prohibited from reading lectures in the university, and was subjected to confinement in his convent."—p. 111.

The author next traces the progress of Science through the sixteenth century, when he says that the beginning, which was effected and the foundation which was laid in the fifteenth century, became consolidated. He then enters into an account of the improvements which were made in Algebra, in optics, mechanics, &c. giving a rapid but graphic sketch of the lives and labours of Copernicus, Tycho, Brahe, Kepler, and Galileo. The discoveries of these great men, excited undivided attention, and called forth disciples who, in some instances, rivalled the greatest of their masters. In this period, the connection of pure mathematics with physical knowledge became completely established, for as physical researches advanced, they stood in need of more assistance than before, and hencc the devoted cultivation of the mathematics for that purpose. It is believed, that if the system of calculation used in Kepler's time had remained unchanged, the difficulties and complications, the waste of time as well as of labour, would have seriously impeded the progress of astronomical as well as physical Science. Bnt luckily at this juncture, a set of men started into existence, and who made it the chief business of their lives to abridge the trouble which had, up to their time, nearly overwhelmed all computors. Thus was it that the most valuable instrument that could be devised, was discovered at the very moment when it might prove most extensively useful. The first of those to whom the glory of these great inventions belongs, is Napier of Merchiston, descended from a noble family, and enjoying the very best education which is was possible for his parents to obtain for him. Directing his attention to the study of the Arithmetical and Astronomical Sciences, he found himself embarrassed by the difficulties to which we have just alluded, and employed many ingenious mechanical contrivances for the purpose of abridging the processes of calculation. The discovery of Logarithms was the result of his labours, and has been the source of immortality to his name. The triumphs of Napier were succeeded by the *reign* if we may so call it, of the illustrious Francis Bacon, the principles of whose inductive system of philosophy are fully laid open by Mr. Powell. Proceeding next to the subject of Algebraic Geometry, the author dwells on the discoveries of Descartes, after whom, a peculiar metaphysical system is called "The Cartesian System."

In speaking of the progress of optics, Mr. Powell mentions, that the law of refraction became the subject of investigation to Alhazen, Vitello, and Kepler, but that the inquiry was not completely successful until the time of Wm. Snell, a Dutch mathematician, who flourished about 1600. Snell, though he adopted a very complex

method of explaining himself, still did really announce the law which connects together the deviation of the refracted ray towards the perpendicular, and the angle of incidence for all values of that angle. In the meantime, the disciples of Galileo pursued their inquiries with unabated zeal; Toricelli, Guericke, Wren, Pascal, and Mariotte, all became celebrated by some splendid contribution to our knowledge of physical laws, whilst astronomy had also her illustrators in Gassendi, but particularly in Huyghens. To the latter the department of optics is greatly indebted, and his works, which are connected with this branch, prove the extent of his practical acquaintance with every part of the subject. But the most interesting portion of the inquiries of Huyghens is certainly that which gave rise to his theory of light.

"It was framed," writes the author, "in the first instance upon the simplest conceptions, and admirably applying to the representation of the ordinary phenomena, was soon found to be no less beautifully applicable to the more complex case of double refraction. This theory was first communicated to the Academy of Sciences at Paris in 1678; but afterwards published in a separate form in 1690, under the title of 'Traité de la Lumière.' Propounded, in the first instance, to explain the limited range of optical phenomena then known, this theory, with a few modifications, has been found in the hands of subsequent philosophers to afford by far the most complete and satisfactory representation of nearly all the varied and complicated results which optical experiments have disclosed. The original idea of Huyghens was simply this: that an inconceivable subtile and elastic medium, or æther, pervades all space and all bodies, existing within denser media in a state of greater condensation. Waves, pulsations, or undulations excited in this medium are propagated in different directions, according to the impulse originally communicated by some peculiar action of those bodies which we call luminous; and these pulsations reaching our eyes, affect us with the sensation of vision. Under ordinary circumstances these undulations are propagated from the original centre of excitation in a regular circular or spherical form, somewhat like the circles produced on dropping a stone into the water.

"By an application of these views by no means difficult, he gave a complete explanation of the ordinary phenomenon of reflection and refraction. In reflection the waves rebound in a way easily imagined; in the case of refraction, owing to the increased density, the undulations are propagated more slowly within the transparent medium than in the air. Hence, in order to pass in the same time, the waves must take a shorter course; that is, (impinging obliquely) must proceed in a direction nearer to the perpendicular, and this in proportion to the increase of density. The ratio is that of the refracting power of the medium; and it easily follows, that it is the same as that of the sines of the angles which the incident and refracted rays (or direction of the radius of the front of the waves) make with the perpendicular to the surface. This agreed exactly with Fermat's reasoning, before referred to."—pp. 249, 250.

Huyghuens was the first to show the relation between the length of a pendulum and the time of its vibrations, and a still more im-

portant discovery was that of the centre of oscellation as it is called. Whilst the various kingdoms of the Continent were thus rivalling each other in exertions to forward the reign of science, England could boast of a school of philosophers, who faithfully adhered to the Baconian or inductive method. Amongst the most brilliant of the men who shone in the British metropolis in that age, were the humble Robert Boyle, and Dr. Robert Hooke, and at last, towards the close of the seventeenth century, a complete revolution in physical, and especially in astronomical science, was effected. The auspicious change in favour of scientific pursuits, which belongs to that period, chiefly arose from the establishment of philosophical societies.

Societies for the promotion of science and of arts appear to have been formed very early in England. At the time of the Commonwealth, a small party, disgusted with public affairs, agreed to retire occasionally in order to discuss philosophic subjects. Their meetings commenced in 1645. A portion of the members, more active than the others, held their place of meeting at Oxford, whilst the remainder remained, and still kept up their sittings in London. The two branch societies were united in 1662, and were incorporated as the Royal Society in that year. It is universally believed in the scientific world, that the Royal Society had been suggested by the work of Bacon, called the New Allantes. In it Bacon sketched, in a sort of romantic and splendid fiction, a sketch of the plan of a society devoted to the purpose of advancing the natural sciences. The author of this romance, it appears, meditated the providing of a public fund for the maintenance and promotion of science. In the early days of this celebrated Society, they were not as now a collection of individuals, who threw their own or some other person's contribution into the general stock: they were a body politic, as it were, of working philosophers, which acted in a corporate capacity, each member having his portion of duty allotted to him, and all ultimately joining in consultation for the general object of the Society—the advancement of knowledge. The Sylva of Evelyn is an emanation from the system which was thus acted on. The historians of a very celebrated Academy, in Germany, the Academy of the Curiosities of Nature, confess that their institution had its origin in the suggestions of Bacon. It was in 1666 that the Academy of Sciences, at Paris, was founded, and certainly it has taken the lead to this hour, in being the most useful and successful support to science of any similar establishment in Europe. We deem it well worth while to endeavour to appreciate the real causes of this difference, and Mr. Powell has not failed in stating the mere facts, to furnish an abundant explanation of them. He says:—

"The Academy of Sciences at Paris has approached more nearly, in one respect, to the model proposed by Bacon, than any other institution of the same nature. It recognised, besides independent members, a class

of *pensionnaires*, twenty in number, who received salaries from the government, and were bound in their turns to furnish the meetings with scientific memoirs; and each of them also, at the beginning of every year, was expected to give an account of the work in which he was to be employed. The benefits derivable from some sort of endowment thus bestowed, are incalculable. To detach a number of men of ability from every thing but scientific pursuits; to deliver them alike from the embarrassments of poverty, or the temptations of wealth; to give them a place and a station in society the most respectable and independent, is to remove every impediment, and to add every stimulus to exertion. "To this institution," observes professor Playfair, "operating upon a people of great genius and indefatigable activity of mind, we are to ascribe that superiority in the mathematical sciences which, for the last seventy years, has been so conspicuous." We may add, that, fully concurring in the truth of this representation as far as relates to the state of science and scientific men in France, we do not feel by any means sure that a similar system would succeed equally well in countries where the general constitution of society may be different, and the national genius of a character in many respects dissimilar.

"The Royal Society of London is an association perfectly independent; and whose members, so far from being pensioned, centribute to defray the expenses of their meetings and Transactions, which, consisting in a great measure of elaborate memoirs, many of them of an abstruse nature, and none of a popular character, could not be published by any other means. In this respect alone, the society confers an important benefit on the science of the country: and the high character and extended celebrity which the volumes of its Transactions have acquired, again reacts upon the cultivation of science, and affords a powerful stimulus to those engaged in such pursuits, to produce papers which may obtain the honour of insertion in those select depositaries. The interchange of ideas, and the personal acquaintances formed or kept up at the meetings of such bodies, are advantages also of no small value; while the concentration of scattered information, and the directing to one centre the energies of many minds, each powerful in its own way, affords the means of mutual assistance in their researches, and thus increases the light thrown upon particular points of enquiry in an almost incalculable ratio."—pp. 262, 263.

The history of the discovery of gravitation, which belongs to the period to which we have now arrived, 1664, is next given. It would appear that previously to Newton's time, several philosophers had made very considerable approaches to the discovery of theory of gravitation. Bouilland, Borelli, Wallis, and Sir C. Wren, have made suggestions in their works, which look like glimpses, as it were, of the truth. Bouilland used these words, "if attraction exist, it will decrease as the square of the distance," and this is the fact with respect to gravitation. The words of Borelli are far more remarkable. He writes, "the satellites of Jupiter and of Saturn move round their primary planets in the same manner as the moon does round the earth, and that they all revolve round the sun, which is the only source of *any virtue*, and that this virtue attaches them

and unites them so that they cannot recede from their centre of action." But Dr. Hooke seems to us to have given a masterly account of the properties of gravitation in the following beautiful sketch :—

"1st. That all celestial bodies whatsoever have an attraction or gravitating power towards their own centres, whereby they attract not only their own parts, and keep them from flying from them, as we may observe the earth to do, but that they also do attract all the other celestial bodies that are within the sphere of their activity, and consequently, that not only the sun and moon have an influence upon the body and motion of the earth, and the earth upon them, but that Mercury, Venus, Mars, Jupiter and Saturn, also by their attractive powers have a considerable influence upon its motion, as in the same manner, the corresponding attractive power of the earth hath a considerable influence upon every one of their motions also. The 2d supposition is this ; That all bodies whatsoever, that are put into a direct and simple motion, will so continue to move forward in a straight line, till they are by some other effectual powers deflected and sent into a motion describing a circle, ellipsis, or some other compounded curve line. The 3d supposition is, That those attracting powers are so much the more powerful in operating, by how much the nearer the body wrought upon is to their own centres. *Now what these several degrees are, I have not yet experimentally verified :* but it is a notion which, if fully prosecuted, as it ought to be, will mightily assist the astronomers to reduce all the celestial motions to a certain rule, which I doubt will never be done without it."

Few, we believe, who read this will fail to comprehend the whole of the author's meaning, and this is the quality which gives the charm to these ancient writers, who, uneducated in the affectations of Science, wrote plainly and manfully for the comprehension of the people, disdaining to have recourse to the contemptible excuse that Science is degraded by a familiar description. As a result of the progress of the study of Astronomy, observatories began to appear in many parts of Europe. The Greenwich Observatory was built in 1675, that of Paris in 1667, so that the French had the start of us by eight years. A very happy sketch is given by the author of the progress of Newton's discoveries. That of gravitation receives a very elaborate description from Mr. Powell, after which, he enters upon a critical account of the *Principia*, the great work in which Newton unfolded this discovery.

The progress of Newton's philosophy was remarkably slow on the continent, and at home it was a little more, but not by any means, properly appreciated. Before the publication of his *Principia*, he lectured on his own views, and Whiston records, that he heard Newton on these subjects, but did not understand him. During the time that Newton lectured, the Cartesian System prevailed at the University, but the necessity of renouncing that sys-

tem, soon forced itself on the heads of the establishment, and *Newton's Principia* has since been exclusively used. The author then gives a brief and interesting account of Newton's subsequent pursuits, after which, he forms an estimate of the philosophical character of that illustrious man. A section occupied with the details of the discoveries of Newton's successors, follows those which are appropriated to Newton himself, and amongst those whom Mr. Powell particularly selects for eulogy is Laplace, the justly celebrated astronomer of France. The remaining subjects treated by the author, are, Plane Astronomy, Optics, and General Physics.

ART. IV.—*Lettre Sur Les Maremmes Toscanes.* Par CHARLES DIDIER. Paris. Bertrand. 1834.

THE particulars which are here disclosed, of a large and well known district of Italy, cannot be said to be uninteresting in a country which sends so many of its children to that region in search of the health which their own inclement country is incapable of affording them. The account is written by an intelligent Frenchman, whose only object was to state the truth, and to enable his countrymen to appreciate the nature of the climate to which many of them proceed in the expectation of improving the vigour of their constitution.

The word *Maremmes*, by which the district is called, does not originate in that of marshes, but in the Italian word *mare*, the sea. The *Maremmes*, in fact, constitute the whole of the extent of the coast of Tuscany, from the Arno to Fiorna, and also the whole of the coast on the Mediterranean belonging to the Roman States. The Maremmes, then, or, in English, the marshes, extend along the Tyrrhenian Sea, by a line of nearly one hundred leagues.

In common with the plains of Rome, these Maremmes are infested with the *Mal'aria*, throughout their whole extent, a source of disease which is supposed to consist of mephitic vapour generated by the peculiar constitution of the soil. It has been generally supposed, that these marshes were sterile lands, and many travellers have described them as such. But this, according to our author, is a mistake. It is true that the Marshes form a sort of desert for six months in the year; but still it is by no means the fact, that they are not carefully cultivated, and as to their asserted sterility, there is not a soil in Europe richer and more productive. In fact, the Marshes are remarkable for the extent of their cultivation, for, after the fashion of the Jews, the inhabitants are in the habit of leaving their lands fallow for several years. And this is the grand source of the errors into which casual visitors fall, for in the mere bird's-eye view which

most of them are able to take, they generally see just enough to authorise them in concluding, that the fallow-land which is presented to them in the prospect, is altogether an untilled or neglected waste. Hence these tourists run about Europe, all with the story in their mouths, that the Maremmes yields nothing in the shape of a useful production, and that, too, at the very moment when it absolutely gives half Italy its food. The system of ploughing in this district, is entirely effected by wild oxen, and the farms are considerable: the land is extremely fertile, and at the time of harvest, reapers flock in immense numbers from the mountains, so as almost to inundate the plains; the appearance of the men looks like the sudden operation of some spell or enchantment. One of the most remarkable features of this celebrated territory, is the suddenness with which every operation is effected. There is no slow, gradual transition from one state of things to another; all changes are accomplished, as it were, on the instant. Thus, that which was a fallow in the morning, becomes a cultivated field in the evening: to-day, we behold a field yellow with the ripe grain, tomorrow, the surface is changed into a dry fallow. The harvest tide of the Maremmes, is described in a highly interesting manner by Mr. Didier.

It was at the close of the month of June that the author, leaving at an early hour, one of those lowly inns, the only asylum in which the wearied pilgrims find rest in the Marshes, he sallied forth into the country, and had not proceeded a great way when he reached a spot where a vast number of harvest labourers were collected. He was struck exceedingly by the brilliant rays which proceeded from something that the men carried in their hands. They seemed to be an army of soldiers, but with scythes and sickles, instead of weapons. He declares that the spectacle carried him back to the patriarchal days of Israel, and of the times of Ruth and the strong man of Bethlem: but a near approach soon disenchanted his imagination. What particularly called forth his attention, was the general silence of the body of harvest labourers, instead of that jollity, that commixture of voices, the song, or chorus, which are, in almost all other countries, the accompaniments of the labours of the harvest. "How different," he exclaims, "is the case in Switzerland!" In fact, so melancholy, and so sad was the scene, that Mr. Didier fancied for a moment, that he was surveying a group of slaves in the service of some Appius or Lucullus, proceeding on the instigation of the lash to do the bidding of their master. The crowd might have amounted to nine hundred, women and men, and yet not a single voice, not a single breath, almost, was heard from this multitude, whilst engaged in their labours. The only sounds that could be distinguished were those of the sickles, as they were heard to cut the stems of the corn. The workmen were arranged in a line, and several Alguazils or overseers on horseback, and

with cudgel in hand, stimulated them to work. If some young girl, and there were many of them at work, but all faded and looking old, if any one of those persons was caught pausing for a moment, the voice of the overseer soon called her to her senses. Sometimes a general murmur would run through the whole body on these occasions, but though a threat from the overseer was enough in most instances, yet the cudgel was not always idle. Mr. Didier ascended a neighbouring hill, and in contemplating the prospect before him, thus characterizes it. "How solemn in its sadness is this scene! how mournful its stillness! two thousand arms moving in one uniform order, resembling in the harmony of their movements, some mighty machine. There was a pleasing melancholy, almost amounting to a fascination, which rivetted my eyes in the moving mass before me."

Whilst thus lost in meditation, Mr. Didier was roused by shouts from a distance. Turning round he beheld a fresh body of reapers coming on in a sort of irregular procession to the sound of the bag-pipe. This group had evidently been after concluding some labour, so joyously were they returning to their mountains. The Marshes in fact, do not contain many labourers, and the ear would rot on the stalk every year, if the mountaineers from Sabina, the Luccas, and the Abruzzi, did not come down to reap the harvest. It is therefore, to hired strangers that the people of the Marshes are under the necessity of giving up the care of their agriculture, the only part of the inhabitants who undertakes particular duties, being a small part of the herdsmen. In the same way we find, that the labourers at harvest time engaged in the farms of Sicily, are all from Calabria.

The body of labourers who presented themselves with such a merry aspect, and by which they were so favourably contrasted with the labourers at work, turned out to be Abruzzi, who were returning to their huts amid their native rocks. They went on in the pleasantest disorder possible, dancing and singing to the sound of bagpipes. The rustic cortege was headed by some shepherds dressed in skins, like their ancestors the Cimmerians. The sharp, shrill sound of music was heard at a considerable distance, and the procession was altogether such a spectacle, as was most gratifying to witness. When they came near a small chapel in the neighbourhood, they uncovered and bowed respectfully to a Madona in plaster. It was remarkable that these Abruzzi passed their brethren in the fields without any sort of recognition whatever, the labourers at work being observed to look, during the time, like school-boys frightened by the pedagogue. Mr. Didier, saw amongst some of the stragglers, the appearance of the effects of the summer fever: the wan, and almost yellowish countenance, the deep and dull eye, told of the ravages of consumption, and proved that the poison of the Marshes was flowing in their veins, Mr Didier saw many of them obliged to sit down in a helpless

state on the threshold of the chapel, and with wistful eyes looking after their companions, their brothers perchance, and sisters, who proceeded on their route, careless and jocund. "Poor souls!" says the author, "Impelled to descend from their rocks, to seek bread for themselves and families in the Marshes, where they find only fever and death—I pity them from my heart! So fertile in mortality do the Marshes appear to be, and at the same time so fertile in useful productions, that it is a common saying, "that in the Marshes, one may get rich in a year and die in six months."

The labourers who were working, paid no attention to their dying companions; their notion is, that these excursions are a sort of lottery, in which one draws a white, another a black lot: those who escape evil, go home singing and dancing, the others halt on the roads and die there. Such a thing as this, is calculated to corrupt the heart; depravity is the inevitable consequence in such a state of misery, the instinct of self-preservation is urged to its maximum as it were, every individual being too hard set on his own account, to afford any sympathy with others in a similar predicament. The lives of these labourers are perfect misery. Born amongst the rocks of the Abruzzi, they vainly strive to extort from the barren surface, a few blades of corn, and even when they do, half the produce is robbed in taxes. They have no resource therefore, but emigration. At certain fixed periods, they pour down in clouds upon the Marshes, facing fever and even death undauntedly for a few crowns, which, after all, does not come back to the family.

"I have passed through," writes Mr. Didier, "several of the villages of the Abruzzi during the emigration season; there is nothing under heaven to be compared to the state of desolation in which they appear. Perched most commonly on the point of a rock like an eagle's nest, and driven about, like those by every wind, you would take them for some accursed spot over which a plague had swept. If, however, there be not the plague, there certainly is famine amongst them. The only inhabitants which we found in these huts, were old men on the bed of death, and infants in the cradle; the sight of a man does not animate these feeble creatures, nor does the arm of a man defend them. Ploughs turned up, are seen scattered in the streets, which are themselves no more than filthy sewers, and here are seen crawling, children and pigs in one indiscriminate community. The females are seen spinning at their doors, and singing with a most lugubrious voice, airs of a still more melancholy character. The dying old men generally seek one ray of the light of the sun before they leave the world; the pastor is generally some aged priest just as poor as themselves: he can offer no other consolation to the afflicted, than that of the next world. Some deprived of their sons, others of their husbands, who have gone to look for bread at the hazard of their lives, are in constant expectation

of their return; these women eagerly count the days and hours of absence, they are constantly praying to the Madona, and when the time comes for the return of the men from the Marshes, then the old people in the houses are abandoned, the women scale the rocks to descry them scrambling up the winding paths, carrying their babes in their arms. When the women find that the fever have made them either widows or childless mothers, they become inconsolable, and it almost always happens that the pleasure of the return of the reapers is thus neutralised."

Mr. Didier goes on to say, that this general description applies, not only to the inhabitants of the Abruzzi, but to Sabina, and, indeed, to all those districts of the Appenines, from which the strong part of the population descend to the distant plains. This state of things is well known, he declares, to the Italian princes, and he says even, that they hold the clue to them, charging them with brutality in not endeavouring to remedy such calamities. He condemns the church, also, for its indifference, and all that it does for the poor labourers is to bury them when they die. A confraternity of monks is established at Rome for this purpose; its chapel is on the banks of the Tiber, behind the magnificent palace Farnese, and is called by the lugubrious name of the "Death Company!" These monks are in the habit of wandering in the solitudes of the Appenines to take up the bodies which they find, and bringing them in black bags, bury them in consecrated ground. More than one pilgrim from a remote part of the world, who had come to kiss the toe of St. Peter, has met with the fate of the mountaineers, and having died within sight of the capital, has been gathered up by the fathers. It is a frightful consideration to think, that not only is it from poisonous air that death is produced; it also results from famine, and that, too, not merely in the campagna itself, but in the very capital of Christendom.

To return, however, to the Abruzzi, whom Mr. Didier left labouring in the field. He declares, that though the party of labourers who returned to their homes, left many dead or dying on the roads, still the labourers who remained at work in the Marshes, proceeded with their task without taken notice of their acquaintances. The heat at this time was suffocating, and even the grasshoppers gave proof of its influence. But the reapers still went on. It was a scene, observes the author, that reminded him of the patriarchal scenes of the Old Testament; there was Boaz, and the pretty gleaner, Ruth, in all the grace of modest beauty; but workers and overseer's, as they were, all were hired, all were strangers and no masters eye surveyed the proceedings. Mr. Didier, indeed, says, that in the memory of man there is no instance of a Roman holder of land to any extent, who has ever condescended to put a foot upon his lands. The state of the case is this. A prince, suppose, or duke, is in possession of ten,

twenty, or more fiefs; the Doria family possess, for example, ninety fiefs, and the Borghese about the same number. These lands are let out to a class called merchants of farms (mercanti di tenute). These land-undertakers cultivate on a very large scale, they live like gentlemen in the towns, and on their farms are represented by a set of factors, (fattori) or superintendants, who also have under them another class of subalterns, known by the title of Caporali. This sort of government prevails all through the Marshes, so that the social state must, indeed, be very amiable when composed of such materials as impudent superintendants, brutal overseers, hired labourers, strangers, complete birds of passage, like so many sparrows coming down in clouds from the mountains, flying every where, dying of fever or hunger when the corn is cut, the whole community, high and low, being without any mutual relatives of a friendly nature, without any ties of intimacy, or any approach whatever to a community in any thing. To travellers taking a mere bird's-eye view of the Marshes in harvest time, the scene would appear a primitive picture of rural happiness, and though a knowledge of the real truth is their first object, yet it must be owned that it destroys a great many very pleasing illusions.

Mr. Didier was now satiated with the lions of the Marshes, and directed his steps to the road leading to Rome. He found the campagne covered with the ripe harvest, and every where the same scenes as he had previously witnessed. At one spot he met an entirely new body of labourers; at another he came up with enormous vans groaning under the load of sheafs, and drawn by buffaloes over the desert: here was the burning ground selected for a barn, there were seen the exhausted labourers sleeping to the murmur of the rivulets, beneath the spreading foliage of pine-trees which protected them from the torrid heat. In the evening our traveller was surprised to find that the campagne, as far as his eye could reach, was one theatre of illumination. He took them for the fires of some bivouacs, but he was mistaken, for they were all torches, it being the custom in the Marshes to put them on the cocks of sheaves, so that the plain was covered with sparkling gems of light like the starry sky of a fine clear night. This splendid sight reminded Mr. Didier of one which a few months before he had contemplated from the summit of Ætna. It appears to be the custom in Sicily, as in the remainder of the Campagne of Rome, to cut the corn just at the middle of the stem, so as that after the harvest is gathered the stubble may be set fire to, the object being to manure the ground. Mr. Didier one night stood on the top of a Sicilian volcano, and saw the immense marsh of Catania at his feet, one fiery field. It appears, that throughout the Roman Marshes the prestige of places and names is connected with every thing; a thousand laborious acts, a thousand cares under other circum-

stances it would be considered vulgarity to have anything to do with, are here supposed to be associated with the noblest emotions.

One of the most important branches of argicultural labour in the Marshes, is the taking care of the flocks, and the herdsmen for the most part, are like the reapers, that is, they do not belong to the soil, but come down from the mountains in winter, and when spring returns, ascend them again with their flocks.

"I am well acquainted with these herdsmen," observes Mr. Didier, "and they, too, know me very well, for I have spent many weeks in these solitudes in their company. They are a wild race, but frank and very hospitable, as I can well say, for I have often shared a herdsman's thatched cottage, and his black bread. They are accustomed to a wandering, adventurous life, and the sort of sovereignty which they enjoy over extensive pastures, the dominion which they possess over their large flocks, have impressed on their characters an energy, a boldness, and independance, which strongly distinguish them from the harvest labourers, who are so circumstanced as to be mostly under a state of bondage to man. Monarch of the desert, the herdsman stalks with all the dignity of majesty over his empire. On his horse, and with a lance in his hand, he casts his eyes on the boundless space before him, and nothing within it evades his vigilant glance. Woe be to that quadruped that breaks in on the tranquillity of the whole flock; his blood and the steel knife soon become intimately acquainted: sometimes these animals are so tame, that they seem conscious of having given offence; they accordingly go back to the herd in a sort of confused state, submissive, and recognising, as it were, their lord and master. The solitude of these pasturages is scarcely broken, except by the appearance of one of these herdsmen in the midst of the tranquil scene, and sometimes a flock, under the influence of some fright which affects them, rush like thunder through the fields. But when they pass on, silence resumes her mighty sway.

Mr. Didier then proceeds to give a description of a hunt in which he was an actor, and which took place in the territory of Tuscany near the frontier of the Roman states. The place to which he alludes, is called Heberge, it is a short distance from Orobello, the last Tuscan town on these coasts, and Mr. Didier spent there two days, and was treated with the greatest hospitality. His host, was one of the factors already described, as individuals who received the land immediately from the owners, and he was the only resident in a palace, for all houses are called palaces, if they be not mere huts. The factor anxious to afford his guest some choice entertainment, one morning at the break of day, asked him to ride in his company to a neighbouring spot in order to show him the ruins of an abbey, once belonging to the Benedictines, who were formerly the lords of the

soil. Having ascended with much difficulty, by means of a precipitous and very rugged path to the top of the mountain, they examined the relics of antiquity with becoming attention. Descending, they join a boar hunt below, which affords them considerable amusement. Mr. Didier, during the excursion was not a little alarmed one night at seeing an extensive conflagration. Thinking that they were still the torches of the farmers, he stopped to contemplate them for some time, but soon found that the blaze was caused by the blazing of forest trees. It appears from a further account, that it is the practice in the district for some merchant to purchase a considerable portion of the woods, and his object is to convert them to pot-ash. Having contracted for a certain space, he becomes complete master of the property, and uniformly sets fire to the trees, making use only of the ashes which results from the process. As soon as the fire is out, the ashes are taken up in bags, and then are sent to Leghorn to make pot-ash. This spectacle reminded our author of some similar scenes which he had witnessed in the Alpine regions. For example, on St. James's eve,, the Bernese Alps are one line of fire, in commemoration, some say, of the victory of Vilmergen, and, according to other authorities, it is an old custom handed down from the early times, when Vesta was worshipped in Helvetia. But whatever be the source of the practice, it is certain that these fires of St. James's are, by far, the most splendid in Switzerland.

One evening, Mr. Didier ascended to the top of Mount Niessen, a peak of six thousand feet, between the valley of Adelbode, and the lake of Thune. The blaze commenced shortly after twilight, when the truncated cone of Stockhorn appeared first lighted, and then all the heigths of Sommanthel, Kienthel, and the valley of the Kœuder, as far as Altels and the Blumlis-Alps blazed, one flaming diadem as it were round the head of the country. The valleys, silent as the grave, and the sound of the cascades in the depths of darkness, gave a solemn charm to the scene which the author will not speedily forget.

Mr. Didier concludes the pleasant account of his journey by expressing his regret, that it is not in his power to dwell longer with the herdsmen of the Marshes; but he shall ever think of them with pleasure, and a feeling of well-merited gratitude.

ART. V.—*De L'Influence des Saisons sur les Facultés de l'Homme.* (On the Influence of Seasons on the Faculties of Man.) Par M. A. QUETELET, Director of the Brussels Observatory and Collector of Statistics. Brussels. 1833.

IN Belgium, the provisions made by the government for securing a genuine record of the progress of the population, secures a great number of very useful consequences to the State. By the system of registers adopted in this new kingdom, the authorities are enabled to collect the most important materials for illustrating the best methods of social improvement. The gentleman, whose name stands in the title as the author of the present dissertation, is Mr. A. Quetelet, we believe, by birth, a Frenchman, but whose abilities, as displayed in the departments of Astronomy and Statistics, have long been known and duly appreciated in the various kingdoms of the European Continent. His plans for a general registry in Belgium have been carried into effect by its legislature, and the experience already obtained by Mr. Quetelet, in the situation which he fills, has given him the greatest advantage in studying the phenomena connected with human society.

The object of the present essay is to exhibit the effect of the seasons on the physical and moral character of men. He sets out with the fundamental principle that all effects are proportioned to their causes, and as a corollary from this principle, he deduces as one equally well established, namely, that periodical causes produce effects which are also periodical. A remarkable example of this latter case is met with in the revolution of the seasons, or, in other words, of the relative positions which the earth maintains with relation to the sun. The effect of these periodical changes is observed not only on the surface of the globe, in the modifications experienced by the vegetable tubes, by the atmosphere, by the whole of the physical agents, such as heat, light, magnetism, and electricity, but also in those modifications in which animated beings are the subjects of influence. Man is so particularly subject to the influence of the seasons, that it is wonderful how the effect has not hitherto excited more observation. If we look to the process of mortality, for instance, we shall find that the number of deaths, both in the towns and in the country parts, is much more extensive in winter than it is in the summer season, the difference in the amount of these deaths being on the average about three in the former for every two which take place in the latter. What may be regarded as very singular is, that the births are related to each other in precisely the same way; for in January and February the births are nearly three on the average, whilst the births, in the height of summer, scarcely amount to two in the same proportion. Now this seems a law of our condition, which will be found to prevail as a result, not in particular dis-

tricts, perhaps, but on a computation which includes the majority of births. We ought always to remember that the proportions of any of those natural occurrences which take place in reference to the increase or diminution of the population, are not to be determined by the results obtained in a small community but by several extensive ones, so that the wants, on the one hand of some, may be counterbalanced by the superabundance of the other. The fact, as stated by Mr. Quetelet, as to the difference of the births of children in winter and summer, is undoubted, but we may be permitted to state also, that this circumstance by no means secures to the mature population a greater number of persons born in winter than are born in summer. And the reason is, that the winter is in every respect unfavourable to infant existence, a subject that demands a few words.

It was once the opinion of the learned of Europe, that the faculty of producing heat was very powerful in all young animals, and this inference was drawn from the theory, that because when the body is warm, the circulation is always rapid, so it would follow that the rapid pulse of the infant should always be taken as a perfect security that they could generate enough of warmth for themselves. What was the consequence? A most direful one indeed, for it was next believed, that if young human beings were thus endowed with the facility of creating heat whenever they required it, there could be no harm, on the contrary, it might prove useful if, to be invigorated by cold, they were exposed to the cold air, and often put into icy baths. The readers of Rousseau will find how enthusiastically he supported this unhappy theory, which his advocacy alone rendered popular throughout France, Switzerland, and Germany. But in modern times we have been taught to alter our notions, not only upon a review of the results of the former system, but upon the inferences to which experimental inquiries have given rise. Within the last ten years, the physiologists of France have been investigating the great question as to the power of young animals to generate heat. They proved that these animals are very variously gifted with the endowment, that whilst some of these young animals, with warm blood, are exposed to air, even in the depths of summer they become as cold as other animals with cold blood, and that others of those animals will maintain their heat very long in the cold air. It would seem, from the researches of these naturalists, that all those animals which are born with their eyes closed belong to the class which grow cold when exposed; and that those who retain an equability of temperature in a colder atmosphere than their bodies, all come into the world with their eyes open. They found further, that all young animals belonging to the class which suckles its young, have a temperature much below that of their parents on the average, generally more than two degrees at least. The French physiologists have shown by their experiments that infants have the power of generating heat in a less degree than adults, and that this power diminishes

as the infant is younger. The same law seems to preside over the young of the lower animals, as was ascertained by an experiment on some kittens, which were subjected to low temperature, and in which they were very rapidly deprived of their warmth. Similar trials have been made on young birds and with the same effects.

Having disposed of the subject of infancy, we return to the statistical details of M. Quetelet, who endeavours to support his assertions respecting the proportion of deaths and births, by means of tables founded on the highly accurate annual returns made in Belgium. In the following table, the author presents to us the mean average of the births and deaths, as they appear on a comparison extending over twelve years, for every month in the year.

Months.	Births.		Deaths.	
	Towns.	Country Parts.	Towns.	Country Parts.
January	1,067	1,002	1,158	1,212
February	1,122	1,177	1,088	1,198
March	1,083	1,137	1,050	1,192
April	1,035	1,014	1,002	1,190
May	1,974	0,927	0,946	0,978
June	0,918	0,862	0,904	0,882
July	0,988	0,838	0,874	0,809
August	0,932	0,908	0,910	0,822
September	0,980	0,995	0,974	0,888
October	0,977	1,009	0,999	0,934
November	1,005	1,009	1,024	0,935
December	1,018	1,022	1,076	1,030

In this table we see reason for being convinced that the influential power of seasons, respectively operates more strikingly by many degrees in the country parts, then it does in large communities where the members are residing closely to one another. This is readily explained by the superior means which the inhabitants of towns have at their disposal, for obviating the evils of irregularity of temperature. It likewise appears, that the maximum of births is, in the month of February; and this being the case, we are enabled to refer to the month of May preceding, as the commencement of the period of gestation. But this table does not contain the ages of the individuals who died, and as this sort of knowledge is essential to the forming of right conclusions from the general facts, Mr. Quetelet has thought it necessary to form a table of the ages of the deceased. The table which follows, contains a register of the ages of those who died in the months of January

and July, these being the periods, where the extreme limits on both sides exist.

	Deaths in		Number of Deaths in July for every 100 Deaths in January.
	January.	July.	
Still born	269	215	80
First month	3,321	1,711	52
YEARS.			
4 to 6	878	600	69
8 „ 12	646	447	73
12 „ 16	409	420	105
16 „ 20	502	545	109
20 „ 25	861	796	93
25 „ 30	793	724	92
40 „ 45	818	613	75
62 „ 65	968	525	54
79 „ 81	658	332	51
90 and upwards	252	99	39

In this table we perceive, that the influence of seasons on different ages, is exceedingly well marked; the still-born, it will be seen, who died in January and July, are in the proportion of 5 to 4. But the instant when the infant begins to see the light, is always that during which the influence of seasons is most powerful, so that for every two infants that die in January, one only dies in July. This mortality, however, which is so considerable in the winter season in the cases of very young infants, diminishes gradually as the infant advances in years, so that when a child attains his tenth or twelfth year, he is no longer so liable to the noxious effect of the winter. At that age the power of generating internal heat is much more energetic, and, indeed, so much so, that the only thing we have to dread in the case of youth, is the influence of the summers heat.

During that portion of life, called the adult period, or that in which a person is fitted for marriage, the influence of the seasons is very trifling. Such is Mr. Quetelet's opinion, but Hippocrates, as well as Pliny, take quite another view of the matter. These two authorities agree, that the best season for marriage is that of the spring, being the period evidently suggested by nature. Mr. Quetelet then remarks, that the influence of cold, (which he describes as having been suspended on those persons who are above the age of puberty, and below that of forty years), again resumes its power over the human being, and so marked does the liability of this being after forty years of age, to be affected by cold, that when he arrives at his sixty-fifth year, he requires as much protection from

cold as a new-born baby! This protection is still more essential to an old man of ninety, as is proved by the fact, that from 2 to 3 old men die in winter, for every 1 old man that dies in July. In the last column of the above table, the figures may be regarded as very faithful indications of the amount of vital heat possessed by man in different ages, and the reader will perceive that the age at which this heat is in excess, is that called the age of puberty.

Having followed our exact guide through his details of the effects produced by seasons, as births and deaths, it remains for us to describe the results of that influence in its moral operations, or how it acts in modifying the passions, motives, impulses, &c., of man, in relation to the number of crimes in a given period. It is proper to observe that the following table altogether relates to France. It presents us with the number of crimes committed against the person and also against property, showing the comparative difference in the number of each class. The average number of both crimes, is given for each month of the year, and the results which are set down in figures, are founded on careful returns for three years. This table is particularly interesting, inasmuch as it gives the number of the insane persons who were placed in confinement in Charenton, and Mr. Quetelet is induced to introduce this record into his account, being persuaded that the greater proportion of the crimes which are committed against the person, are to be attributed altogether to mental aberration.

Months.	Crimes against the		Insane Persons taken into that Asylum.
	Person.	Property.	
January	282	1,095	37
February	272	910	49
March	335	968	53
April	314	841	58
May	381	844	44
June	414	850	70
July	379	828	61
August	382	934	64
September	355	896	47
October	285	926	49
November	301	961	35
December	347	1,152	52
	3,847	11,205	619

We here see that the number of crimes against property, is nearly three times the number of those against the person, and what is

very remarkable, is, that the table also shows, that the month in which the greatest number of crimes against the person, were committed in that very month is, that the smallest number committed against property. Thus, in winter, there is a maximum of crime against property, whilst that of crime against the person is at its minimum, and on the other hand, the maximum of the latter crimes takes place in summer, which also is the period for the minimum of the other. Again, if we enter into a comparison of the two sorts of crimes, we shall find in the month of January, no less than four crimes are committed against property, for the one that is committed against the person, whereas in the month of June, the proportion is only two of the former to one of the latter. These apparent singularities will be readily accounted for, if we remember that it is in winter, that poverty and necessity are most severely felt, and hence the crimes against property are more numerous, whilst in summer, the season most favourable to the excitement of the passions, it is found, that those against the person most predominate.

Another remarkable principle developed in this table, is the correspondence which appears to subsist between the increase of the number of crimes against the person, and the increase in the number of insane persons who are put into the asylum. This curious coincidence appears to afford very strong testimony in support of the opinion of Mr. Quetelet, that all homicides, and crimes of the like magnitude, are generally perpetrated in intervals of mental aberration.

Thus, then it appears that a uniform law exists, whereby certain defined effects are regularly produced by the influence of the various seasons; that this influence acts not only on the number of deaths and births, but also on the indulgence of the passions, on the tendency of man to commit crime, and lastly, on his susceptibility of mental alienation. The great Buffon was the first we believe to make the discovery of this remarkable influence, for he laid it down as a law, that the body of man increases more rapidly in summer than in winter. Mr. Quetelet in his researches on the law of human growth, also assumes the position, as we shall presently see, and we have no doubt, the further our enquiries are pushed, the greater will be the evidence of the real existence of this law.

With respect to the work alluded to, the *Researches on the Growth of Man*, it forms a very curious subject of study. Mr. Quetelet, in an elaborate inquiry, has established the variations of weight and height. The results of his calculations may be thus stated:

From their birth, there is always a difference between the weight and size of infants of both sexes; an infant is heavier at his birth than afterwards; he grows lighter until the third day, and does not appear to grow until a week after birth. Males are heavier than females, but at twelve the weight of each is equal. The natural weight for either, when both are fully developed, is exactly twenty

times the weight of their bodies at the time of birth; the natural height is three and a quarter times the height at birth. In old age the two sexes lose from 14lb. to 15lb., and about three inches of their height. The height then is increased much more than the breadth of the body: males attain their maximum of weight at forty years of age, females at fifty: the males begin to lose it at sixty. Women do not grow much heavier from eighteen years to forty.

Art. VI.—*On Wages and Combination.* By R. Torrens, Esq. M.P. F. R. S. One vol. London: Longman, Rees, and Co. 1834.

Colonel Torrens informs us in his dedicatory address to the Electors of Bolton, that he has been for some time engaged in preparing an extensive work on the financial and commercial resources of the country, that in that work he has written several chapters on Wages, and on the effects of combinations for regulating them, and that these chapters are so applicable to the present crisis, that he has resolved on anticipating the period of the larger publication, and presenting the chapters on wages in a detached form.

Whatever notions we may entertain of the views in political economy which are maintained by the Colonel, we can at least bear unqualified testimony to the very great simplicity and clearness which characterize his style. The subject which he treats is by no means free from complication, but in the hands of the Colonel, no difficulties arise to any easy comprehension of the whole of his explanations. The first chapter is devoted to an exposition of the principles which regulate wages, these being, in his estimation, the most interesting and the most important, without exception, of the whole of the divisions into which political economy is arranged. The author deems it necessary to begin, by defining in the most accurate manner, the import of the terms peculiar to this department of political science. Thus he tells us, that even the familiar word "Labour" is perverted into uses which its true meaning does not at all justify. This term is defined by him to mean "muscular or manual exertion, employed in order to procure the objects of desire." This appears to us, to be a very near approximation to a philosophical definition, except that the reasons assigned by the author for the muscular exertion is by no means the invariable cause of labour. The labours for instance, of the convicts in the dock yards, cannot certainly be considered as an exertion to procure the objects desired, so, that if the worthy Colonel had rested at the termination of the first member of his sentence, his definition would have been wholly unobjectionable. The same objection applies to his definition of mental labours, for it is not to procure objects of desire that the

mind labours; unfortunately, it often happens that the mind even fatigues itself with labour, in a pursuit which has any thing for its object but the gratification of desire. The definition therefore, is vague, or rather is axaggerated or perverted in its assertion, and it seems to us, that the definition would be more correct by considering labour as "an exertion, more or less continued of the muscular power of an individual." The Colonel is not very correct, either, in his representation respecting animals; he believes, that it is erroneous to speak of the *labour* of inferior animals, such as the horse, ox, camel, rein deer, &c., and that the proper phrase to employ respecting a horse or ox in draught is the work of cattle. We think, that the worthy Colonel has here shown that he is initiated in that very nice and mysterious art of perceiving a distinction that has no difference whatever. "The *work* of cattle." Well then, we reply, "the work of man," and we say that if muscular exertion be identical with labour, horses and oxen, and other animals which are employed, in consequence solely of their muscular endowments, are as much entitled as man to have their exertions regarded as "labour." In truth, there is not the least difference, and if any can be perceived, it is in favour of the brute, for their *labour* is infinitely more powerful and energetic than it is in man, and the self same consequences which attend the application of that exertion in man take place in the case of the animal. We trust that this learned member of the House of Commons will revise a little more narrowly than he has done, the extent of his attempted definitions, and we hope that in the ultimate publication which he *threatens*, (we use the word in its classic sense, *minans præclara*) a stricter attention to precision will be found in its pages.

The author next defines Wages, in the following terms:—"When men cease to work upon their own account, they must receive from their employers, in exchange for their labour, such articles of wealth as may be necessary to preserve them in working condition, and to enable them to keep up the race of labourers."

This, we cannot avoid saying, is the most extraordinary attempt at a definition that we ever met with, even in the most ignorant times. "When men cease to work on their own account;" it is then, the author maintains, that they must receive articles of wealth from their employer. So that the man who never has worked for himself, and therefore cannot "cease to work upon his own account," though he receive wages, is not included in the definition. The assertion in the definition also is incorrect, as it declares that all *must* receive from their employers articles of wealth in return for their labour. Apprentices do not come under this head. We are now merely exhibiting the nature of the blunders which almost always attend the career of one who unadvisedly grasps at the duties of a definer, duties the most delicate and difficult of all that are imposed on the faculty of judgment in man.

With much satisfaction do we make a transition from the definitions of Colonel Torrens to his reasonings, and we begin with his account of the maximum of Wages.

Wages, in the view of our authority, being the produce of industry, it follows that wages have limits, which are natural and necessary, and these limits the author describes as being fixed entirely on moral grounds. He supposes the case of 100 labourers being employed on a farm where they expend the value of 200 quarters of corn for seed and implements; the return he estimates at 500 quarters, and states, that considering the proportion of the expense to this return, it is impossible that the wages of the men could exceed the value of 300 quarters. Supposing 300 quarters were given to the men out of the 500, then the landlord would have no profit, and would come off merely with the satisfaction that he had given employment to a certain number who were particularly served by the engagement. But this is an impracticable state of things, and the landlord, in addition to the money he lays out, must have a profit upon it or he will embark his capital in some other speculation. Here then is what the author calls the moral maximum, it should be rather, the moral limit to the maximum, of wages. He next considers the minimum of wages. This point varies, because the circumstances by which it is governed, vary. The labourer in Hindostan puts up with a comparative trifle; in Ireland, the labourer can even rear a family with a small remuneration, in the way of wages. In short, the least sum which wages can assume is that which will suffice for the support of him who gives the labour. After giving a few remarks on how the proportion between capital and labour regulates actual wages, and further showing that the influence of this proportion ceases at a certain point on wages; the Colonel proceeds to describe how wages may be increased. In concluding his remarks on this question, he has the following passage:—

"From all that has been said, it must be evident that the important power of increasing, or of diminishing, the reward of labour, is, by the essential order of society, placed in the hands of the labourers themselves. Irregularities in the seasons bringing on scarcity and famine, foreign incursions, or domestic commotions, destroying property, or suspending production by rendering it insecure, may sometimes occasion a depression of wages, which no prudence on the part of the labouring classes can avert or mitigate. But under all ordinary circumstances, when the usual course of nature is preserved, and when law and order are maintained, it depends upon the labouring classes themselves whether wages shall ascend to the ultimate maximum, or sink to the extreme minimum. By duly regulating their numbers, in relation to the extent and fertility of the soil, they enlarge the range of maximum wages; and by regulating their numbers, in relation to the component parts of capital employed, they cause actual wages to ascend to their ultimate maximum.

"Under such circumstances every improvement in agriculture—every addition to mechanical power—every new facility afforded to communication and transport—every thing, in short, which reduces the cost of bringing the necessaries of life to market, raises, at one and the same time, both possible and actual wages, bestows upon the labouring classes more ample means of comfort and enjoyment, and lifts them to a higher place upon the scale of society.

"On the other hand, when the labouring classes allow their numbers to bear a high proportion, either to the extent of fertile land, or to the amount of capital applicable to their maintenance, wages will settle down to the extreme minimum, below which animal existence cannot be sustained. Under such circumstances, every fluctuation of the seasons, every stagnation or revulsion in trade, will bring down upon the labouring population all the miseries of want, and degrade them to a state more precarious and wretched than that of negro servitude."—pp. 26, 27.

A highly important and curious inquiry next occupies the attention of Colonel Torrens, namely, the tendency of population to increase faster than capital. He denies, in toto, the doctrine that population has the tendency just described, but we doubt very much if the author's arguments are of a nature to give real support to his theory. He says, that a common labourer now can command necessaries and comforts, food, clothing, and furniture, which could not have been commanded by the Kings of Britain during the time of the Saxon Heptarchy, and hence he concludes, that the condition of the labouring classes has improved with the progress of wealth and civilisation. But the fallacy which has led the Colonel into this assertion, is easily seen through. It is true, that a yard of cotton, or a blanket, may now be bought for a few pence in the one case, or a few shillings in the other, both of which would have stood the Saxon King in as many guineas perhaps, if, indeed, he could obtain such articles at all. But then, in the name of common sense, what has this to do with the progress of the people? Is not the fair question this, has the labourer the power of purchasing, even this cheap article at the present moment, or any other material that may be deemed useful or comfortable? The perfection of our manufactures, and all our means of convenience, have nothing to do with the labourers condition; it is a thing wholly independent of that condition, and it is only a weak delusion of the mind in any man to tell us, that because a labourer can now put on a better coat than an ancient king, the former is wonderfully improved. But the case is far otherwise, the improvement is not that of the labourer, and the only difference between him and the ancient king, is this, that he is not at all better off, but is able by accident to wear a more ingeniously fabricated costume than his royal predecessor.

Machinery is described by the author, as a means which, in consequence of its effecting a diminution in the cost of produc-

tion, must, in the same degree, raise the maximum of wages. Let us see, now, the manner in which the Colonel proves this:—

"Assuming," says he, "that seven per cent. is the lowest rate of profit, for the sake of which industry will be continued, then if a farmer, employing 100 labourers, with an expenditure of 500 quarters for seed and implements, could raise 749 quarters, the maximum wages of the 100 men, should no rent be paid, would be 200 quarters, or two quarters per man. Now suppose that the farmer, by introducing a thrashing machine, a winnowing machine, and a sowing machine, can raise 749 quarters from the land under cultivation, with the labour of 50 instead of 100 men, then it is self-evident that maximum or possible wages will be doubled, and will rise from two quarters to four quarters per man." p. 33.

What, then, is the statement here? Is it that if fifty men be turned out of employment by a landlord because a thrashing machine will do their business better, that landlord is to give the fifty who remains the wages of those that are dismissed in addition to their own! This is increasing the maximum of wages with a vengeance. The two quarters which he gave to each of the hundred labourers, are still to continue to be supplied, and each of the fifty to have four quarters instead of two. Common sense revolts at such a mode of treating common facts. Yet upon this chimerical assumption, is it that Colonel Torrens sustains the whole of his strange argument.

We now come to the author's chapters on the effects of combinations for lowering wages. He supposes the case of a parish in which the proprietors of the farms give, each 200 quarters of corn for the maintenance of fifty labourers; that is to say, four quarters a head to these men. If the farmers meet together and combine in a general plan, whereby three quarters only are given to each labourer, the latter must put up with the reduction Colonel Torrens then asks what would be the ultimate effects of such a combination? This question is answered by the inquirer himself, in the following manner:—"The farmers having gained for their own use, all that the labourers lost, spend the money on themselves and their families, because he says, that they must have agreed not to spend this part of their profits, for the increase of their capital." He says that they could not employ this addition to their income, without bidding against each other for other hands, and this circumstance would at one break up the combination. In the meantime, the farmers are buying articles of manufacture in the towns with the money which they have withheld from the labourers: the consequence is, that the increase of demand for manufactured goods thus set up, will be followed by a corresponding increase of a demand for labour in the manufac-

turing towns, and this will bring about a state of things in which the rural population will repair to the towns for employment. Thus, the loss of labourers in the agricultural districts, will induce the farmers to give higher wages. Such is the process by which the due balance of wages is kept up. But then, is there any rational man, uninfluenced by the prejudices of the political economists, who does not see that such analysis as this, now conducted by Colonel Torrens, is merely a wild theory suggested wholly by the imagination? Is it the case, that when a farmer lowers the wages of his servants, that it is for the purpose of having more money to spend on luxuries in the next town? But it is impossible even to notice the vast number of the postulates which require to be satisfied, before we can believe that ever such a state of things as that described by Colonel Torrens, could take place.

In speaking of the effects of combinations for raising wages the author seems to be of opinion that in countries not depending on foreign markets, combinations may be able to raise wages to their maximum, provided there is no addition to the supply of labour, but, that on the other hand if the country depending on foreign markets, combinations to raise wages will be always limited in their success by foreign competition, and if those combinations push their efforts further, these efforts will be productive of an absolute reduction of wages.

Colonel Torrens informs us, that ample evidence is before parliament proving beyond all possibility of doubt that the British manufacturer is now brought into such a state of relation with foreign competitors, that the slightest addition to his present cost of production, would put it out of his power to meet his rival in the market. Hence it is, that whilst the operative classes are by universal acknowledgment inadequately paid, their employers are totally unable to increase their wages. The spectacle then is presented to us in England of a mighty class of practical manufacturers, who execute their work nearly twice as rapidly as those of the rival nations, who serve proprietors that have all their other first-cost-articles much cheaper also than their rivals, cheaper fuel, for example, cheaper carriage, and better machinery, &c. here we say, is a spectacle in which a series of phenomena is to be found quite unexampled is the history of the world, inasmuch as with all this superiority on our side, the wages of those men are inferior to the lowest obtained by workmen not half so ingenious or useful in other countries. The secret however, of this anomalous state of things is, the high price of food; this high price Colonel Torrens declares to be the result of the Corn Laws, and until these laws are abolished, no wages of manufacturing operatives can by possibility be raised. The author elucidates his doctrine in this matter, by a reference to the following

calculations, The items of expenditure in manufacturing a given quantity of cloth in England and in France are thus estimated:—

ENGLAND.

Wages of 200 men, at 4 quarters of corn per man, 800 quarters, at 40s. per quarter	£.1600
Raw materials	400
Fuel, wear and tear of machinery	950
Carriage	50
Total cost to English manufacturer	£.3000

FRANCE.

Wages of 300 men, at 2 quarters per man, 600 quarters, at 40s. per quarter	£.1200
Raw materials	400
Fuel, wear and tear of machinery	1350
Carriage	80
Total cost to French manufacturer	£3030

Colonel Torrens then goes on to say that—

"In these cases, the price of provisions is assumed to be equal; but as 200 English operatives work up as much material as 300 French, and as the expense of machiney, and fuel, and carriage, which is only 1000*l.* in England, is 1430*l.* in France, the English manufacturer can afford to undersell the French manufacturer in the foreign market by one per cent., though in England the real rate of wages is 100 per cent. higher than in France.

"Now let us suppose, that while all other things remain the same, the first necessaries of life become 100 per cent. dearer in England than in France; the price of a quarter of corn rising from 40s. to 80s. in the former country, and remaining at 40s. in the latter. In this case the English manufacturer cannot retain his former superiority in the foreign market, without making a deduction of 50 per cent., or one-half in the corn-wages of his workmen."—pp. 84, 85.

The author, after showing that no increase of wages can be possibly expected as long as the Corn Laws exist, proceeds further to contend that the hours of labour of the operatives cannot be reduced on the same account, so that his ultimate conclusion is that the first step towards improvement must be the abolition of the Corn Laws.

The two last questions, which are discussed by the author, relate first to the important point as to whether the profits of the agricultural interest would suffer supposing the Corn Laws to be abolished, it being borne in mind, at the same time, that the wages of the manufacturing population were increased in consequence. The other question is, would a free trade in corn diminish em-

ployment, would it reduce wages? With respect to the first of these questions, Colonel Torrens, by a very elaborate series of arguments, endeavours to show that a permanent rise in the price of agricultural produce must have the effect of ultimately depressing the agricultural interest; as to the second question, the author believes that the only true way of extending employment and raising wages is to repeal the Corn Laws. Some very energetic observations follow, reprobating the ignorance and want of policy of the two governments of England and the United States, in not taking advantage of all the opportunities which their mutual relation so abundantly affords. Never, in the history of the world, were two countries more calculated to assist each others prosperity—never did a country show such blind insensibility to these opportunities than both one and the other.

ART. VII.—*Russia as it is, and not as it has been represented, together with Observations and Reflections on the Pernicious and Deceitful Policy of the New School.* London: Hatchard and Son. 1834.

THERE is great reason to believe that our knowledge of Russia, its people and its manners is extremely limited, a fact, which by itself would amply account for the prejudices which are still so strong as to make us retain the impression that they still constitute a barbarian race. Travellers from this country very rarely visit Russia, and even of those who do venture into that region, how few are there who were capable of understanding its language! From the very unfavourable circumstances under which our communications with Russia have always taken place, it is not by any means trespassing against probability, to suppose that we are extremely ignorant of, and extremely unjust to the Russian character. The writer of the present account of these dominions seems to be well acquainted with the country and the people, and his conviction of the misconception of the English mind in relation to the Russians, has induced him to undertake their vindication. This is the object of the work before us, which as a picture of manners and national peculiarities, cannot fail to amuse our readers.

Upon the subject of the constitution of the Russian government, the author presents us with some very agreeable intelligence. He states, that there is no foundation whatever for designating the government as an "absolute monarchy," and from the obstacles which are in existence, by means of the laws and customs of the empire, to the unbounded exercise of imperial authority, it happens that the Russian monarchy in effect, becomes a mixed form of government. The monarch is considerably limited in his power, and in none of his actions is there any thing like an assumption of irresponsible authority. There are no hereditary offices in the state,

there are no generations of parasites under the title of noble families, continuing age after age to seek their nutrition from the vitals of the community. The whole of the noblemen of Russia habitually serve the crown in some way or another, and there is scarcely one of them to be met with who has not seen service in the capacity of a military or civil servant. Amongst those rights guaranteed to the humble population, is one which is called the *Krapost* —a legal document, whereby the small cultivators of land are secured in the uninterrupted possession of their property. The Krapost is an instrument between the lord of the soil, and the vassal; it stipulates for a determinate term of tenancy by the vassal, who in turn receives a guarantee for his rights and privileges. So respected are these obligations, that a case of infringement of them is scarcely ever heard of. No doubt many persons will be astonished to hear that a word which would adequately answer to our expression of "slave," is not to be found in the Russian law books. That which is called slavery appears to be no more than a species of vassalage, being very materially distinguished from slavery by the reservation of certain distinct rights. The Russian peasant is usually called Krestianin, but in case that one is described in any relation to the lord of the soil he is then designated as a bondsman, Krapostnoe, Chelovek.

It appears from the Chronicles of the Russians, that they were originally composed of various tribes, all of which bore the general name of Sclavons or Slavons, a word which means sons of glory. The name of Russian superseded that of Sclavon for these tribes, and was a corruption of the word Rouss, which was used as the designation of one of the Sclavoncan tribes on account of their red hair. The early settlers in that part of the north now called Russia, as we have said, consisted of many tribes. These were under separate governments, and the more considerable of them fixed their residences at Kiew and Novogorod. Dissensions sprang up between the tribes, and Novogorod became the seat of great disturbances. A neighbouring tribe called Variagari was called in to settle the differences of the inhabitants of this place; the tribe was led by Rurick a chief of bravery and integrity. He was ultimately made sovereign, and governed with extreme mildness and indulgence. It appears that the whole of the domestic government under this monarch and his successors for many years, was conducted in pursuance of laws made literally by assemblies of the people. What is still more remarkable is, that a square was formed in every large place within the royal jurisdiction, and in the middle of it a very large bell was hung. The purpose of this bell was, that if any of the citizens had a matter of importance to communicate, or respecting which he desired to have the opinion of his fellow citizens, he had only to ring this bell and immediately a convention of the people took place. The successors of Rurick saw, that it was essential to give greater dignity to the office; in process of time

accordingly, the title of prince was bestowed on the chief who ruled with all the attributes of sovereignty. The population over whom this prince reigned constituted one people, without any distinction of rank; every subject was invested with equal rights, and not even a rudiment of the aristocratical principle was introduced amongst them. But after the Russians had expelled from the territory the Tartars who sought to oppress them, the custom began of giving titles as tokens of honour to reward the brave. In the course of time an order of nobles was consolidated called Boyars. At first, these nobles were mere cyphers in the state, having no authority to interfere with the people who still continued to ring their bell, and to maintain a substantial share in the general government. But the time came when the nobles enjoyed a share in the power of the state. It is not stated, at what time the princes were converted into Tsars or Czars. We know however, that they lent themselves to the aggrandizement of the Boyars, who were endowed with rich grants of land, and thus became the chief lords of the soil. It was not however, until about a century ago that the pretensions of these nobles were made the foundation of an entirely new arrangement, the consequence of which was, that a noble as owner of land became the master of the possessors, to whom he gave it, and who were, by law and custom, thus attached to the glebe. The cultivators were then in a state of vassalage to the lord; they received the possession of the land on conditions of service, but they had rights and immunities which the lord was restrained from violating or abridging. The author positively maintains, that slavery such as we know it to exist in the West Indies, in the Spanish colonies, and in the Southern States of North America, was utterly unknown in Russia, and still continues to be so. At this very moment, the peasantry still enjoy perfectly unimpaired, their ancient free institutions for the government of the villages.

It was necessary to present the reader with this historical outline, in order to enable him to understand the descriptions which apply to the modern Russians. The author states that the Russian community is separated into five great divisions. The first is that of the Nobles—

"1st Class.—The nobles: composed of princes, counts, barons, and gentlemen, *all* styled *dvoriannee* or noblemen, who are entitled to buy or sell lands with peasants attached to them. The only distinctions amongst the nobles are ranks and titles; in all other respects they are equal. All the children of noblemen enjoy the same title as their parents, there being no established law of primogeniture in Russia. At the death of the father, the law gives his widow one-seventh part of all his immoveable property, such as lands, houses, peasants, &c,, and one-fourth part of all the personal or moveable estate. After the widow's claims are satisfied, the daughters each take a fourteenth part; the residue is then equally divided amongst the sons. [This must be understood to be the arrangement made by the law, when the father dies intestate, and where there is no entailed

estate, which could not be alenated even by will, he can only dispose of what he has himself acquired, or inherited free of entail.] A free man, not born of noble parents, must obtain the rank of lieutenant in the military service, or major in the civil service, before he is accounted noble; but if he be born of noble parents, though he should be a common soldier, he may enjoy the rank and privileges of a nobleman. No nobleman, however high his rank, can treat his peasants cruelly or extort illegal labour and taxes from them with impunity! For high crimes and misdemeanors he is as much amenable to the laws as the vassal. He is, however, exempted from corporeal punishment, and must be tried by his peers. After being degraded by a court of his peers, the common court passes sentence upon him of exile to Siberia, either to colonise and work the ground as a peasant, or else to hard labour in the mines for life. High treason is the only crime in Russia punishable with death, and that very seldom. In every province the nobles elect their own marshals, who are in fact, their representatives, and are empowered to settle all affairs between them and the government. Each district chooses a marshal, and the province elects a marshal-in-chief, who resides at the capital town in order to be near the governor and other local authorities, with whom he can more freely communicate. The nobles have the right of meeting together, and forming an assembly, for the purpose of deliberating on all affairs of importance. They choose a president from among themselves, and they have also the right of petitioning the Emperor, through the governor of the province. In those assembles they elect their own judges for the courts of justice, as well as the justices of the peace. They have also the right of petitioning the high senate, are permitted to collect and employ funds for the encouragement and advancement of all useful objects without controul, and are not amenable to any court of justice. There is a register kept by them, of the names of all the nobles of the province, and they are bound to pay a certain tax to assist the service of the post, and to keep the roads in good repair. Should any of those assemblies address a petition to the high senate that is illegal, or in other words contrary to the existing laws of the empire, they are liable to a fine of two hundred roubles."—pp. 11, 12.

The Russian empire consists of about fifty provinces, including, we presume, the conquered territories on almost every side of it; each of these provinces, it is calculated, contains, on the average, a million of inhabitants. Each is governed by a lieutenant, and in some there are, in addition, military governors. An executive council is also established in each province, and a public advocate, whose duty it is to examine the acts of government, with a view to have any injudicious or inapplicable laws repealed or modified, and to oppose all illegal proceedings. The existence of such a functionary as this in a country, is a very peculiar manifestation indeed of a love of justice, for this advocate, it appears, is totally independent of the authorities of the province: he acts as a check against partiality and corrupt influence, so that he prevents acts of oppression and injustice even in the remotest corners of Russia.

Law suits are utterly exempt in Russia from any inordinate expense. A subject of the Czar obtains justice in the courts of his

country on terms the cheapest in the world, with the single exception of Prussia. In every province there is a distribution of the whole of it into districts, in each of which a distinct court of justice exists: the assessors who preside are chosen partly by the nobles, and partly by the citizens. There is likewise a court of administration for the property of widows, and orphans of noblemen. There is a subsidiary court, over which the justice of the peace presides: the person filling this office is appointed by the nobles, but he is assisted by two assessors, who are elected by the crown peasants. The regulations respecting the police are peculiar: a police-master is appointed in every town, and he holds a sort of permanent court, where cases are decided at once: here also all causes are tried, which may arise between the citizens in the particular town. Besides other courts, there is one called in the Russian language the Court of Conscience; but the author does not inform us as to the nature of the causes, whether debt or crime, which it takes under its cognizance. The tribunal in this court is made up of a judge and two deputies, who are chosen by the nobles; also two other deputies, appointed by the citizens; and, lastly, two other deputies, who are elected by the peasants. The appointment of the higher judges must be confirmed by the Emperor. The elections are renewed every three years, as is the case in some States of America. Appeals against decisions of the inferior courts may be carried to several series of superior courts, and at last it may reach the King himself in council.

There is a very curious privilege enjoyed by the crown peasants: they have the power of chosing in their villages their own magistrates, or *Starostas*, who decide in all matters of minor importance, with such integrity, that the system is likely to be perpetuated by general consent.

The merchants chiefly constitute the second class of the Russian state. They are corporate bodies, and include citizens and mechanics: these corporations elect the magistrates, and they have the full powers, like our corporations, of acting as a corporate body. With respect to the third class, the peasants, the author gives us the following account:—

"These are composed of crown peasants, or free farmers, and vassals. The free farmers, or crown peasants, amount to about fifty or sixty thousand; men who have obtained their freedom by mutual agreement between them and their lords, and whose rights have been confirmed to them by the crown. They occupy lands, which have been given or sold to them, and of which they are the owners, having the power to sell or dispose of them in any way they think proper. A crown peasant pays no land tax, nor any but a capitation tax, and he is subject to none but the public authorities of the province where he resides. Vassals cultivate the lands belonging to their lords, are attached to the glebe, and cannot be alienated from it. All descriptions of peasants are bound to furnish recruits; the free farmers do it by turns, and the vassals by the nomina-

tion of their starostas, with the consent of their lords. The law obliges every proprietor of vassals to furnish them with a sufficient quantity of land for their own use: they work three days for the lord and three days for themselves. Others, by their own desire, are put upon *Obrok*, as it is termed; that is, to pay the lord so much a-head per annum, instead of working for him. Those who have been taught a trade of any sort pay him a higher obrok than a mere cultivator, and he receives a passport to go and reside where he pleases. The peasants who become traders also pay a very high obrok; sometimes the lord takes out a gild for them, and they acquire large fortunes by commerce. Many lords permit all their vassals to pay obrok; then, should they cultivate any portion of land for him, he pays them for their labour, unless there should be an agreement made to the contrary, in consequence of the smallness of the obrok. The obrok, throughout Russia, generally speaking, is about twelve to fifteen roubles per annum, and even on the best lands, rarely exceeds twenty-five roubles a-head per annum, including the government taxes and all other expenses. Those who pay a higher obrok, must be either mechanics, traders, or merchants, who have the means of acquiring money, more easily than the cultivator of the soil. A peasant who has served as a soldier for twenty years then becomes a freeman, and is exempted from all sorts of taxatiou. Should he have conducted himself with bravery and probity during his service, he retires with the rank of sergeant. If he chooses to prolong his service twelve years, as sergeant, he then becomes an officer and a nobleman :—he cannot, however, transmit the rights of nobility to his children, except to those born after he has been ennobled."—pp. 16, 17.

In the fourth class are comprised artists, merchants, shopkeepers, &c. These people are exempted from the penalty of corporate punishment; and, what is very singular, if prosecuted on any criminal charge, they must be tried by their pears.

The ecclesiastical features of the Russian state system display the good sense, as well as the true piety, of the people. There is no endowment, there are no fat livings, no prebends, no opulent benefices for the ministers of the soul: the clergy subsist on the voluntary contributions of their flock. They receive some small portion, however, of their income from funds charitably set apart by pious individuals, for the double purpose of building or repairing churches, and contributing to the support of the pastor. Most of the Russian churches have been built by private liberality. The author further tells us—

"Every priest who does duty at a village church, receives as much land as is commonly allotted to two peasants, or even more should he demand it, and the peasants frequently assist him to cultivate it. Indeed, throughout Russia, most of the landed proprietors allow a small salary to the priests who do duty in their villages. The clergy are certainly not sumptuously provided for, but they are, nevertheless, well furnished with all the necessaries of life, and the means to live comfortably. This dependance on their parishioners has the effect of making them more attentive to their duty, and at the present day the character of a Russian

priest has assumed a tone of respectability and piety, not always met with in older countries. This disposition, the Russians, who are religious, from feeling and principle, encourage, by paying proper deference to those, whose conduct is distinguished by a rigid observance of good morals and strict attention to the sacred duties of their profession. The clergy who serve in the remote parts of Siberia, receive pay and rations of flour from the Government; indeed, I ought to say, from the Emperor's private purse. His Imperial Majesty having heard that the clergy of Kamchatka were extremely poor and unable to buy bread, immediately ordered them to be furnished with flour, and their salaries increased from his own funds; one of the strongest proofs of his paternal care; for in some of those distant places, the number of Russians are so few, it would be a sufficient pretext, for a government less protective, to refuse them a Church Establishment. But to the honour and eternal glory of the Emperor, be it said, that throughout his Empire, wherever there are a handful of Christians collected together, there will you find a church, a clergyman, and all the consolatory associations of religion. In this, his Imperial Majesty has strictly fulfilled the words of the gospel, and has 'laid up for himself treasures in heaven, where moth and rust cannot corrupt, and where thieves cannot break through and steal.'"—pp. 18, 19.

The author assures us that he presents his account of the Russian dominions, not from hearsay, or from the authority of books, but from actual personal experience during the period of twenty years. He declares unhesitatingly, that the Russians are, without any exception, the best fed, best clothed, the most contented, and intrinsically the happiest people on the face of the earth; that they are by nature mild and generous, possessing intelligence, good nature, and charity, joined to great hospitality. One great proof of the truth of this account is, that such a calamity as an individual dying of starvation is utterly unknown in Russia; and mendicants, even, are a very rare species of nuisance there, and generally prove to be victims of drunkenness or disease, or cultivators of an idle life. The necessaries of life are so cheap, that a man who brings only industry and character to any branch of business, may be so successful as to acquire a rapid fortune. In their personal conduct, particularly towards strangers, the Russians equal even the Chinese, the most celebrated in the world for genuine politeness.

The author next presents us with a sketch of Russian life, as it is seen in the humblest of the people. The meanest labourer, he says, can earn two roubles a day, and there are eating-houses particularly suited to the humble classes. For twenty kopels a labourer can have at one of these places, plenty of black bread, cabbage, soup with beef in it, and *casha* (grits boiled in oil or butter). After this the labourer may enjoy a glass of rye brandy, or a bottle of beer; and in the evening a cup of izbitin, a sort of tea made from herbs and leaves. The whole of the evening's expenses,

including dinner and drink, stand him only in sixty kopels. Now his daily wages are two roubles, or two hundred kopels, and then allowing for his washing and lodging (which the author declares are never more than three roubles a month), we shall find that the Russian labourer is able to save money every month, which, at the end of the year, forms a considerable sum. So that after paying his *obrok*, or tax, and after clothing himself comfortably, which he can do very well for seventy roubles a year, there remain, as clear profit, at the end of the twelvemonth, about one hundred and twenty roubles. The author declares that the above computation is founded on calculations the least favourable to the labourer, for he has made them on the lowest rate of wages, and the highest rate of clothing and food. He says, that black bread generally costs about three kopels the pound, and is never higher than five kopels, whilst the price of white bread is from eight to ten kopels; but the Russian prefers rye bread to his dinner, that being the most substantial. The very common labourer in the provinces, who is unmarried, is generally satisfied with a small pie, with either fish or meat in it, and which he can purchase for about four kopels; but when the cottages of the labourers are examined, the scene is quite delightful, and we shall allow the author to describe not only the domestic comforts of this people, but their religious and moral character:—

"He has his own beef, butter, eggs, milk, &c. The clothing of his family is all made at home, from his own wool and flax, when winter covers the ground with snow, and agricultural labours are suspended. He has no delicacies, but he certainly wants for nothing that is wholesome, good, and nourishing. Should he feel inclined, he makes beer and mead, for hops and honey are abundant throughout Russia. His garden is well stocked with potatoes, turnips, carrots, onions, and cabbages. Of the latter he always lays in a large stock salted for winter, cured after the Dutch manner, and is a very healthy food. Thus far for his physical wants. From his childhood he is brought up in the fear of God, with sentiments of respect and love for all the sacred bonds of civilised society, obedience to his sovereign, and the laws of the land. He therefore becomes industrious, economical, moral, and charitable, and is particularly dutiful to his parents. The common Russian has been charged with being 'a religionist, from habit and ignorance, and of being so stupid as to "*pray to the picture of a saint, as if it were God.*"' I can assure my readers, he is religious from principle, feeling, and sentiment. He is no bigot. His tolerance of all religions, and the little pains he takes to bias other sects, is the strongest proof in support of my assertion. I have never met a Russian who did not perfectly understand, that when he said his prayers before the picture of a saint, it was to God he prayed, and to the saint, as intercessor or mediator. Having taken particular pains to satisfy myself of this fact, I here subjoin an extract, taken from the common prayer-book, out of which children of all classes are taught their prayers. Those who cannot read and write, have them repeated to them by their parents or the priests, from the moment they can lisp, and

therefore all have them by heart. One of the first things, almost, is an injunction concerning the respect due to the saints. 'The saints are to be reverenced, not as we revere God, but as the servants of God, who are to convey our prayers to him and find us grace in his sight, and for this we should ask their assistance.' This being found in every common prayer-book, and enjoined by the priests to those who appear ignorant of the duties of their religion, it will now be seen that it is impossible for the most uneducated Russian, to think that the picture of his saint, generally placed in the eastern corner of his room, *is his God.* I once thought of translating all the Russian church service, many of the prayers, being almost word for word those of the church of England, but when I came to examine the pile before me, I found it would be an Herculean task. They have prayers, not only for every day in the year, but for all the fasts, which are five in number, and all the holydays apart."—pp. 40, 41.

The author mentions a fact which seems to us to be worth the whole of his affirmations (which, however, we do not mean to under-rate), in support of his view of the Russian character—it is, that the number of crimes committed in Russia is, in the proportion of them to the population, the smallest of any on the face of the earth; and so true is this, that during the whole of the reign of Alexander, there was not *a single instance in which capital* punishment was inflicted!

There are in Russia, and particularly at St. Petersburgh, many regulations relating to the health and comfort of the different orders of society, which appear to us to indicate a very high degree indeed of social refinement. From time immemorial the Russians have been celebrated for the perfection to which they have brought that great engine of health, and a source too of luxury, the bath, particularly the vapour bath. At St. Petersburgh the public baths are on a splendid scale, and the whole of the apparatus and the process are contrived and pursued on principles which the most exact acquaintance with science could alone enable the Russians to discover. The person about to bathe is first seated in an anti-room, where the temperature is so high, that he feels very unpleasant sensations; but soon a perspiration takes place, and he goes into the bath-room. Here the temperature is still warmer, and the bather ascends several benches, where he sits, and where the temperature is increased. The poorer Russians generally rush out of the bath when very hot, and roll themselves in the snow.

Then in vain do we look round to those nations which boast of the advance which they have made in civilization, for any thing like such a manifestation of paternal care on the part of the government as is to be found in Russia. The regulations for the protection of the public from the mischiefs which pretended medical men, quacks, and all persons not properly qualified, may inflict, are perfectly admirable. It is the special duty of the Minister of the Home Department in Russia, to inquire into the state of the

medical profession in all its branches: he is assisted by a medical council, and he takes especial care that no person shall practice who is not duly educated, and who has not proved on examination that he is so. Quacks, therefore, are not tolerated in Russia, as the means for getting rid of them by the law are tolerably severe, and always promptly applied.

We own that the contents of this brief work has very agreeably surprised us: it has very successfully dissipated much of the impressions, or rather, what we now deem to be prejudices, against Russia. We should say, that a larger and more elaborate work on Russia, by the same author, would be a very valuable contribution to our literature.

ART. VIII.

1. *Discovery and Adventure in the Polar Seas and Regions, with an account of the Whale Fishery.* New York: Harper. 1833.

2. *Scientific Tracts, Nos.* 1824: *Whale Fishery.* Boston. 1833.

IN the last number of the *Monthly Review,* we presented to our readers something very closely approximating in its nature to a funeral elegy on the degraded state of our once flourishing Channel Fisheries. The wasting influence which has spread desolation over that branch of our national industry, seems to have directed its powers with nearly the same destructive effect towards another no less valuable a national resource, namely, our foreign operations for fishing. The Whale Fishery of England, which used formerly to count its two hundred and fifty vessels, now embraces only about ninety, and for what reason this decline has taken place, we are wholly at a loss to understand. We are particularly perplexed to discover the cause, when we find that in the case of another power, a rival we may call her, precisely the reverse of this unfortunate process in our case, has taken place. The number of vessels employed by the United States at this moment, are no less than four hundred, with suitable tonnage, the extent of which we shall consider below,

The British American Colonies, when first taken possession of by England, numbered amongst other of their mercantile resources, a facility for procuring whales. A curious attestation of this fact, is to be found in the writings of a now forgotten poet of England, who flourished in the reign.

> "The mighty whale doth in those harbours lye,
> Whose oyle the careful merchant deare will buy."

Indeed the bays of America were well stocked with whales, and

for more than a century a Fishery was carried on from the Cape Cod towns, such as Province town, Truro, and Wellfleet. At first, the fishery was prosecuted by small boats at these places; next larger craft was employed, and in time sloops were built for the purpose, which used to cruise as far as the Straits of Bellisle and Labrador, and along the Southern Coasts of America to the West Indies. Nantucket, a sea port town in America, was founded by settlers in the year 1759; the inhabitants being instructed in the art of whale fishing by the people of Cape Cod. They brought in the whales in open boats, and extracted the oil on shore. At the breaking out of the American revolution, there were no less than one hundred and forty sloops, schooners, and brigs from America, engaged in the Whale Fishery off the coasts of Guinea, of the Brazils, and of the West Indies. The ships of America made expeditions to the Falkland Isles, the Pacific Ocean, the Sandwich Islands. New England was the most distinguished portion of America, which was engaged in the Whale Fishing: before the Revolution, that State alone sent two hundred vessels to fish for whales, and its reputation for enterprize in this branch of commerce was even acknowledged as it was well known in England. One of the most eloquent passages to be found in the works of Edmund Burke, is a burst of panegyric, on the enterprizes of the New England Whale Fishery Ships. The language and the occasion of it, are too remarkable not to fix the attention of the reader.

"Look at the manner in which the people of New England have of late carried on the Whale Fishery. Whilst we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay, and Davis's Straits, whilst we are looking for them beneath the arctic circle, we hear that they have pierced into the opposite region of polar cold, that they are at the antipodes, and engaged under the frozen serpent of the south. Falkland Islands, which seemed too remote and romantic an object for the grasp of national ambition, is but a stage and resting place in the progress of their victorious industry. Nor is the equinoctial heat more discouraging to them, than the accumulated winter of both the poles. We know, that while some of them draw the line, and strike the harpoon on the coast of Africa, others run the longitude, and pursue their gigantic game along the coast of Brazil. No sea but what is vexed by their fisheries. . No climate that is not witness to their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this perilous mode of hardy industry to the extent to which it has been pushed by this recent people,—a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood."—p. 101.

After the war with England, new ships were employed by America in the fishery, and it is a singular fact, that the brig *Bedford*, Captain William Moers, from Nantucket, was the first American

vessel, or the first that ever displayed the star-spangled flag of the United States, in an English port. There is with this fact, another circumstance conjoined, which as a coincidence is sufficiently remarkable; namely, that one of the ships, from which, in the early part of the Revolution, the celebrated affair of throwing out the tea in the harbour of Boston, was a ship belonging to Nantucket.

During the last war, the American ships engaged in the whole trade, suffered very considerably, and Nantucket alone, lost twenty seven ships, which were either sunk or burned, or turned into transports for the British navy. But, during the period that has elapsed since the war, the Whale Fishery has become so important a feature of the American system of commerce, as, that it now stands pre-eminent over the Whale Fishery of every other country, including even England. The number of ships which very recently were employed in this service, are as follows: In the district of New Bedford, which includes several small sea ports, there are no less than one hundred and eighty-four vessels; at Nantucket, seventy-three; Edgartown, Falmouth, and Fall River, twelve; New London, and at Storrington, in particular, thirty-seven; Stag Harbour, twenty-four; Bristol, Warren, and New Point, thirty-one; New York, Hudson, &c. twenty-one. Ports north of Cape Cod, ten; and in all, therefore, three hundred and ninety-two. Other ships, since the above calculation, have been built for the same purpose, and we may take it as a reasonable computation, that no less than four hundred ships belonging to American proprietors will be engaged in the season of 1834, in the Whale Fishery in every region of the globe.

The Whale Fishery of America is divided into the *Sperm* and the *Whale* Fisheries. The number of ships employed in the first or Sperm Fishery, is about two hundred and fifty, being considerably the largest proportion. The voyage of these ships continues for thirty months on the average, and the sums involved in them and their outfits, is calculated at thirty-five thousand dollars. The number of ships which are occupied in the common Whale Fishery, is about one hundred and fifty, and the capital involved in each, amounts to about eighteen thousand dollars. The length of the voyage is about ten months for these ships. Here then we have a total capital employed which amounts to no less than twelve millions of dollars, and the amount of the materials obtained from the whales for commercial purposes, for two recent years, is as follows:

	1831		1832
Barrels of whale oil, ...	118.000	—	175,000
Ditto sperm oil, ...	110,000	—	80,000
Pounds of whalebone	1,000,000	—	1,350,000

The annual income from the Fishery on the average of the last four years, amounts to the sum of four millions and a half of

dollars. The sperm is used in the United States for lamp oil, and for candles. The whale oil and whalebone are mostly exported to Europe, particularly to its northern part.

The average tonnage of the American whale ships is about four hundred each; and the complement of men about twenty five to each ship, which gives a total of tonnage for the whole of one hundred and thirty two thousand tons, and of men about 10,000. Such is the establishment which the Americans devote directly and exclusively to the Whale Fisheries. But independently of these, there are many ships which are partially engaged in the trade; some of these transport the oil to Europe, others the whale bone, and what between ship builders, suppliers of outfits, traders and mechanics, coasters and factors, warehouses, &c. connected directly or indirectly with this fishery in America, it is computed that the general capital employed in it amounts to no less than seventy millions of dollars, and that the number of Americans who obtain their entire or partial subsistence by it, amount to upwards of seventy thousand. It is doubtful, if the speculation, particularly in sperm oil, is not overdone in America. In 1824 the market was so drugged with this article, that it was obliged to be sold at ruinous prices.

The Whale Fishery of England was once regarded as a very excellent school for the training of sailors for the navy, and it has been thought that this was the motive in which the bounty given to the whalers originated. In America, though no bounty has been given, yet they look with some expectation to the assistance which their navy will receive from this trade as a naval nursery. Like the practice of England, the whole of the parties on board an American whaler are paid for their trouble and great sacrifices by a portion of the cargo. The American officers of those ships are scientific navigators; the crew is too often a motley group, consisting of such a variety as is exemplified in the following catalogue:—Indian aborigines, particularly of the tribes of Gayhead and Marshpee; runaway slaves, renegade tars from British ships—Irish adventurers —Dutch—Portugueze from Azores, natives of the Sandwich Isles. But it is remarkable, that even with such elements for the formation of whale ship communities, broils and mutinies are astonishingly rare. However, there are some examples of the former. and one particularly, which occurred in 1823, deserves to be noticed. It occurred in the whale ship called the Globe, a vessel belonging to Nantucket. The mutiny was the work of a villain named Comstock, who with his own hand murdered all the officers, took command of the ship and sailed for the Mulgrave islands. There the crew went on shore, they plotted against Comstock and shot him. They then escaped to Valparaiso with the ship, and delivered her to the American consul there. This part of the crew which sailed to Valparaiso left several of their comrades on the islands where they were subsequently murdered by the natives.

The climates frequented by the whale ships are in general cold

and therefore healthy. But as these ships are out a long time, and as the provisions cannot be renewed, the men are very much exposed to scurvy. A great many accidents also occur on board: the line to which the harpoon is attached, sometimes after the whale is struck, rushes down from the ship with such violence that it often drags one or more of the crew with it: sometimes bones are broken, and lives lost in the contests with the whales. Sometimes the part of the crew which go out in the boat are not able to return and though they land on some beach, are only heard of as having perished on shore. But there is scarcely ever a natural death, a death from disease on board a whaler. The following account of an accident to an American ship on a whaling excursion, is related by Mr. Owen Clave, the mate of the ship Essex, Captain G. Pollard, of Nantucket.

"I observed a very large spermaceti whale, as well as I could judge about eighty-five feet (?) in length. He broke water about twenty rods off our weather bow, and was lying quietly with his head in a direction for the ship. He spouted two or three times, and then disappeared. In less than three minutes he came up again, about the length of the ship off, and made directly for us, at the rate of about three knots. The ship was then going with about the same velocity. His appearance and attitude gave us at first no alarm, but while we stood watching his movements and observing him, but a ship's length off, coming down for us with celerity, I voluntarily ordered the boy at the helm to pull it hard up, intending to sheer off and avoid him. The words were scarcely out of my mouth before he came down upon us at full speed, and struck the ship with his head just forward of the fore chains. He gave us such an appalling and tremendous jar as nearly threw us all on our faces. The ship brought up as suddenly and violently as if she had struck a rock, and trembled for a few moments like a leaf. We looked at each other in perfect amazement, deprived almost of the power of speech. Many minutes elapsed before we were able to realize the dreadful accident, during which time he passed under the ship, grazing her keel as he went along, came up alongside her to leeward, and lay on the top of the water, apparently stunned with the violence of the blow, for the space of a minute. He then suddenly started off in a direction to leeward. After a few moments' reflection, and recovering in some measure from the sudden consternation that had seized us, I, of course, concluded that he had stove a hole in the ship, and that it would be necessary to set the pumps going. Accordingly they were rigged, but had not been in operation more than one minute, before I perceived the head of the ship to be gradually settling down in the water. I then ordered the signal to be set for the other boats, (at that time in pursuit of whales,) which I had scarcely despatched, before I again discovered the whale apparently in convulsions on the top of the water about on hundred rods to leeward. He was enveloped in the foam, that his continual and violent threshing about in the water had created around him, and I could distinctly see him smite his jaws together as if distracted with rage and fury. He remained a short time in this situation, and then started off with great velocity across the bows of the ship to windward.

By this time the ship had settled down a considerable distance in the water, and I gave her up as lost. I however, ordered the pumps to be kept constantly going, and endeavoured to collect my thoughts for the occasion. I turned to the boats, two of which we then had with the ship, with an intention of clearing them away and getting all things ready to embark in them, if there should be no other resource left. While my attention was thus engaged for a moment, I was roused by the cry of the man at the hatchway, "here he is,—he is making for us again." I turned around, and saw him about one hundred rods directly ahead of us, coming down with apparently twice his ordinary speed, and to me it appeared with tenfold fury and vengeance in his aspect. The surf flew in all directions, and his course towards us was marked by a white foam of a rod in width, which he made with a continual violent threshing of his tail. His head was about half out of water, and in that way he came upon, and again struck the ship. I was in hopes when I descried him making for us, that by putting the ship away immediately, I should be able to cross the line of his approach, before he could get up to us, and thus avoid, what I knew if he should strike us again, would be our inevitable destruction. I called out to the helmsman "hard up," but she had not fallen off more than a point before we took the second shock. I should judge the speed of the ship at this time, to have been about three knots, and that of the whale about six. He struck her to windward, directly under the cat-head, and completely stove in her bows. He passed under the ship again, went off to leeward, and we saw no more of him."—pp. 110, 111.

The site of this disastrous encounter was near the equator, and distant from land upwards of one thousand miles. Twenty of the crew were enabled to man three very infirm boats, into which they packed what provisions were preserved from the wreck. One of the boats was never heard of—the two others were a long time at sea, and the men, when their provisions were exhausted, drew lots to determine the person who should be shot, in order to supply the remainder with food. These two boats were, after three months time, taken up by two ships, nearly two thousand miles distant from the scene of the calamity. It is very common for whale ships to roam about for months without coming across their prey; in these intervals, the time hangs heavy, but this misfortune is amply repaid by the excitement which results from a period of activity. The Americans have a story of what they call a signal triumph over their rivals the English whale ships. Once off Delego Bay, on the South East coast of Africa, a whale was nearly at an equal distance from each of the two ships lying off the bay, the one being an English, the other an American. Both put off boats, and when the two were nearly abreast, one of the American sailors leaped from his seat, and with extraordinary agility hurled the ponderous harpoon over the English boat; it sticking, says the Yankee, the monster in the vital part, the English boat, quoth the Yankee again, shrunk back under the warp—the waves were red with blood, and the American took possession of the prize, the bay resounding

many times the shouts of applause which was drawn forth by this feat!

The American whalers are not much concerned about the dangers of a voyage round the southern extremity at Cape Horn, which is usually a most boisterous one: they have further contributed very materially to the discovery of new islands now known in the South Seas.

But it now appears that the settlers of New South Wales have engaged in the Whale Fishery, which is about fifty miles distant: in 1830 there were no less than sixteen vessels actively engaged in catching whales, and at that time nine new ones were on the stocks. The settlers can make three voyages, whilst two are the most which the English or Americans can accomplish in the season, and finally, it is more than probable, that they will monopolize the whole, and already British ships are gone to engage in this fishery under the direction of the sealers.

It seems, that the French are at present engaged in the Whale Fishery, as also the German Navy. The amount of vessels employed by France is estimated at forty sail, the great proportion of which depart from Havre. Between Germany, England, France, and America, the whole number of ships now annually employed in the capture of whales, mounts up to the sum of seven hundred, so mighty is the abundance of nature's creation.

ART. IX.—*The Doctor, &c.* In 2 vols. London: Longman, Rees, and Co. 1834.

THE present work is a species of eccentricity which we hardly know how to treat. It is impossible that we can regard the author as being sesiously inclined in the composition, and it looks more like a burlesque than any thing else, although we confess our entire inability to discover the writer's clue. We find that a great many things are ridiculed, political, moral, and social, but there is no unity of purpose, no ultimate object whatever in view which would enable us to detect the motive of this eccentric work. There are some hieroglyphic symbols scattered through the pages, which by means of the variety of their colours, seem destined to be comprehended by the initiated; but not being of the hallowed number, we confess our inability to decypher the mysterious characters.

At the same time we are obliged to confess, that the work contains much that is amusing, though desultory on the whole, and very irregularly arranged. Very pleasant notices of local history and customs, are found in these volumes, and a strain of quaint, and by no means indifferent humour marks the various anecdotes. We shall take care to confine ourselves to these as we proceed, leaving to oblivion such portions of the volumes as are introduced

merely from affectation, and for no other purpose than to indulge a very singular sort of taste.

This work commences with an account of the early life of one who, in his maturity, was called Doctor Dove: we own that our notion was, when we had read thus far, that some strange tale of human folly or human heroism was to be unfolded. But our surprise was not inconsiderable, when we found that the author was ever tending to fly off in a tangent from the regular circle in which he had engaged to move, leaving young Dove to the mercy of the winds and the waves. Thus is it, that after describing the early days of his hero, the author proceeds to favour us with a dissertation on physiognomy, concluding with some elaborate remarks on the new science of craniology. The next is a chapter on old books, and that is followed by an account of an experiment for the curing of warts, to which the title of *Rustic Philosophy, and an Experiment upon Moonshine!* is given by the author; and, speaking of his hero, he tells us that young Dove was exceedingly partial to an uncle of the name of William, who recommended himself to his nephew by the following very choice qualifications:—

"But he possessed another talent which would alone have made him a favourite with children,—the power of imitating animal sounds with singular perfection. A London manager would have paid him well for performing the cock in Hamlet. He could bray in octaves to a nicety, set the geese gabbling by addressing them in their own tongue, and make the turkey-cock spread his fan, brush his wing against the ground, and angrily gob-gobble in answer to a gobble of defiance. But he prided himself more upon his success with the owls, as an accomplishment of more difficult attainment. In this Mr. Wordsworth's boy of Winander was not more perfect. Both hands were used as an instrument in producing the notes; and if Pope could have heard the responses which came from barn and doddered oak and ivied crag, he would rather, (satirist as he was,) have left Ralph unsatirised, than have vilified one of the wildest and sweetest of nocturnal sounds.

"He was not less expert to a human ear in hitting off the wood-pigeon's note, though he could not in this instance provoke a reply. This sound he used to say ought to be natural to him, and it was wrong in the bird not to acknowledge his relation. Once when he had made too free with a lasses lips, he disarmed his brother of a reprehensive look, by pleading that as his name was William Dove it behoved him both to *bill* and *coo*."—Vol. i. pp. 118—120.

Dr. Dove, the hero of the piece, is now considered under the light of a school-boy who was blessed with an education by a certain Schoolmaster Guy, of whom the author says, that he never crammed the memory of his pupil with such horrific terms as Prothesis, Aphæresis, Epenthesis, Syncope, Paragoge, &c. Displaying at great length the advantages of Mr. Guy's method of education, the author indulges in some general reflections on the course of education in former times. He is inclined, he declares,

to believe that pigs (!) are brought up on a wiser system than boys at a grammar-school! The pig, says he, is allowed to feed upon any kind of offal, however coarse, on which he can thrive, till the time approaches when pig is to commence pork, or take a degree as bacon; and then he is fed daintily!

The author, it is but justice to remember, seems well acquainted with the literature of the middle ages, and most of the languages of Europe. He informs us for example, that Guy, the master of young Dove, put into the hands of the young scholar, the Dialogues of Johannes Textor. This book was, for many years, the text work for the teaching of Latin, and was principally used in the schools. The production to which we allude, was a singularly curious one, and was calculated from its simplicity, to have a prodigious effect on the infant mind. The first of the Dialogues of Textor may be described for the gratification of the reader.

"Earth opens the first of these curious compositions with a bitter complaint for the misfortunes which it is her lot to witness. Age overhears the lamentation and enquires the cause; and after a dialogue in which the author makes the most liberal use of his own common-places, it appears that the perishable nature of all sublunary things is the cause of this mourning. Age endeavours to persuade Earth that her grief is altogether unreasonable by such brief and cogent observations as The Fates will have it so:—it so pleases the gods. Earth asks the name of her philosophic consoler, but upon discovering it, calls her a false virago and harlot, and abuses her as being the author of all the evils that distress her. However Age succeeds in talking Earth into better humour, advises her to exhort man that he should not set his heart upon perishable things, and takes her leave as Man enters. After a recognition between mother and son, Earth proceeds to warn Man against all the ordinary pursuits of this world. To convince him of the vanity of glory she calls up in succession the ghosts of Hector, Achilles, Alexander, and Samson, who tell their tales and admonish him that valor and renown afford no protection against Death. To exemplify the vanity of beauty, Helen, Lais, Thisbe and Lucretia are summoned, relate in like manner their respective fortunes, and remind him that we are merely dust and shadows. Virgil preaches to him upon the emptiness of literary fame. Xerxes tells him that there is no avail in power, Nero that there is none in tyranny, Sardanapulus that there is none in voluptuousness. But the application which he makes of all this, is the very reverse to what his mother intended: he infers that seeing he must die at last, live how he will, the best thing he can do is to make a merry life of it, so away he goes to dance and revel and enjoy himself: and Earth concludes with the mournful observation that men will still pursue their bane, unmindful of their latter end."—Vol. i. pp. 139—141.

There is another of these dialogues, in which the first scene discloses three worldlings talking in great glee, on the pleasure of a profligate life. Whilst in the midst of their discourse, Death enters, and asks the party if they do not remember that such a personage

exists? They reply in the affirmative, but then they say that they are young, rich, and active, and that they set all advice at defiance. Death listens very patiently to all this, and is by no means angry at seeing the foolish youths take to dancing, but she (Death is of the female sex, in these dialogues), calls upon Human Nature, another female of the Dramatis Personæ, who has been in an inglorious slumber all this time, and indignantly demands from her, how she can sleep, whilst her sons are thus dissipating their time in debauchery. Human Nature, with some surprize, asks Death, why her sons should not have what enjoyment they chose? Then Death tells her that the reason is that they shall all have to go to the infernal regions. Upon this, Nature expressed a strong doubt, that any soul ever went really to such a place. Death, however, soon settles the point, for he calls up a soul, who figures as Damnatus from Hell, and he gives a true and full account of his sufferings below: he mentions particularly, that most of his tortured colleagues are kings, popes, senators, and particularly schoolmasters. At this decisive proof, Nature is satisfied, and she asks of Death, what she herself is to do in such a crisis. Death tells her that her only chance is to send a Son of Thunder around the world, in order to carry just reproof throughout the whole sinful community. Peregrinus is the apostle sent on this difficult errand. After performing his mission, he returns to report progress, and his account is quite desperate. With respect to the kings of the earth, he stated, that he dare not say how they were occupied; the popes were like pilots intoxicated, for they submitted the precious vessel entrusted to them, to every wind that blew. Senators were guided in their conduct by gold alone; doctors spread their nets in the temples for prey; lawyers were deprived of their speech as if struck dumb, the only specific cure of which their disease was susceptible, being money, which generally operated like a talisman. The faithful missionary concludes, that every where he met with an abundant harvest of vices, and that all his attempts at correction, were just as likely to be permanent as a plough share on the sandy beach of the sea.

In this extremity, Nature again applies to Death, who said that no chance remained but to call up justice and send her forth with her scourge to repress the wicked. Nature did as she was advised, but what was her astonishment, when she found that Justice was merged in a profound slumber when she called: she then proceeds, by Death's recommendation, to Truth, whom she finds on the point of death, and who implores her to send for a confessor with all possible dispatch. Then the dialogue goes on as follows:—

"But who shall be applied to?—Kings? They will not come.—Nobles? *Veritas* is a hateful personage to them.—Bishops, or mitred Abbots? They have no regard for Truth.—Some Saint from the desert? Nature knows not where to find one! Poor *Veritas* therefore dies "un-

houseled, disappointed, unanealed;" and forthwith three Demons enter rejoicing that Human Nature is left with none to help her, and that they are Kings of this world. They call in their Ministers, *Caro* and *Voluptas* and *Vitium*, and send them to do their work among mankind. These successful missionaries return, and relate how well they have sped every where; and the Demons being by this time hungry, after washing in due form, and many ceremonious compliments among themselves, sit down to a repast which their ministers have provided. The bill of fare was one which Belzebub's Court of Aldermen might have approved. There were the brains of a fat monk,—a roasted Doctor of Divinity who afforded great satisfaction,—a King's sirloin,—some broiled Pope's flesh, and part of a Schoolmaster; the joint is not specified, but I suppose it to have been the rump. Then came a Senator's lights and a Lawyer's tongue." Vol. i. pp. 145, 146.

This is all very amusing, because it is so foolish, yet it was once the staple substance of which the education of our youths consisted.

The author is next led, we know not by what sort of transition, to mention, that the town where his hero lived, and which is called Ingleton, was celebrated in former days as being the home and head-quarters of Rowland Dixon, the gesticulator maximus, or puppet-show-master-general of the north. Dixon's exhibition was by no means any thing so humble as the ambulatory shows, which our streets present in modern times. These latter, the author does not intend in the least to disparage, at the same time that he believes, that it would be a disgrace to Rowland Dixon's dramatis personæ to compare the two together. The nature of the performance of Rowland Dixon's entertainment, may be best understood from a "Bill of the Play" which was to be performed at Bartholomew fair, in the reign of Queen Anne.

"At Crawley's Booth, over against the Crown Tavern in Smithfield, during the time of Bartholomew Fair, will be presented a little Opera, called the Old Creation of the World, yet newly revived; with the addition of Noah's flood. Also several fountains playing water during the time of the play. The last scene does present Noah and his family coming out of the Ark, with all the beasts two and two, and all the fowls of the air seen in a prospect sitting upon trees. Likewise over the Ark is seen the Sun rising in a most glorious manner. Moreover a multitude of Angels will be seen in a double rank, which presents a double prospect, one for the Sun, the other for a palace, where will be seen six Angels, ringing of bells. Likewise machines descend from above double and treble, with Dives rising out of Hell, and Lazarus seen in Abraham's bosom; besides several figures dancing jigs, sarabands and country dances, to the admiration of the spectators; with the merry conceits of Squire Punch, and Sir John Spendall."—Vol. i. pp. 218, 219.

But we should not call such exhibitions as these profanations, when we find that so late as the year 1816, the sacrifice of Isaac

was performed in Paris at the theatre. Samson was the subject of the ballet; the unshorn son of Manoah astonished the spectators by his agility as a dancer before the gates of Gaza: and it was during one of the intervals of a jig, that Dalilah clipped his hair. The Phillistines surrounded and captured him in a country dance. Dixon used to make Punch subservient to many purposes, from which he is at the present day totally exempt. For instance, this character (Punch) performed in the pieces of Dixon, a tragic part in the tragedy of Jane Shore. The beadle in this deep tragedy had first declared the enormous offence which had drawn down upon Mrs. Shore her public punishment, and told the people not to relieve her on pain of death; he then turned her into the street to die of hunger. The only one who succoured Jane Shore in the play was Punch, and he was represented as carrying on the very seasonable occupation of a baker at the crisis: he is represented in the scene as coming up to Jane Shore, and furtively nudging her with his elbow, says, with a loaf under his arm which he tenders her, "tak it Jenny, tak it." For this act of kindness, Punch is poetically executed by the common hangman. Young Dove, the hero so often alluded to, always witnessed these exhibitions with delight, declaring that neither Garrick nor Cibber never affected him more in middle life, than Dixon's puppets during his boyhood.

But Rowland, the proprietor of this fascinating company, was not the only purveyor of amusement for Ingleton; a gentleman of the name of Green also patronized the good inhabitants during his annual visitation to the provinces. This was a man who had been regularly bred to the medical profession, but who chose ultimately to go about as a quack with a Merry Andrew for his Aid-de-Camp. The man had taken this strange course, as the best method he could adopt for gratifying his prevailing tendencies: he believed that his constitution required an erratic life, and he resolved to combine that sort of life with a course that might prove profitable to him. He reasoned thus:—courts of justice are itinerant; the church has provided its itinerant preachers, why not have itinerant physicians? Such was the reasoning, on which Green took his decisions, and he ultimately succeeded to his hearts content. The author is led by the history of Green to enter into the state of medical science at the time. The people of the country places usually trusted to domestic medicine, such as was practised by some lady bountiful, who drew her knowledge of drugs and preparations from an old family receipt book. In old Tusser we find, that after enumerating a catalogue of fifty-two herbs for the kitchen, fourteen herbs for salads and sauces, eleven for the process of boiling, seventeen for stewing, and forty for windows and pots, he sets down a list of seventeen particular plants, which are "to still in summer;" and five and twenty necessary herbs, "necessary to grow in the garden for physic not rehearsed before." There is an old work entitled "The Approved Book, called the English Housewife," which con-

tains according to the author Gervase Markham, the inward and outward virtues which ought to be in a complete woman. Gervase in this publication, places the skill of females in physic as one of the principal accomplishments in which they are bound to perfect themselves—In his old dialect, he energetically says

"You shall understand," he says, "that sith the preservation and care of the family touching their health and soundness of body consisteth most in her diligence, it is meet that she have a physical kind of knowledge, how to administer any wholesome receipts or medicines for the good of their healths, as well to prevent the first occasion of sickness, as to take away the effects and evil of the same, when it hath made seizure upon the body." And "as it must be confessed that the depths and secrets of this most excellent art of physic, are far beyond the capacity of the most skilful woman," he relates for the Housewife's use some "approved medecines and old doctrines, gathered together by two excellent and famous physicians, and in a manuscript given to a great worthy Countess of this land."—Vol. i. p. 233.

We give some of the receipts which were particularly popular at the time:—

"The Sovereign Water," the inventions of Dr. Stephens was a composition into which every known spice entered as an ingredient, together with every savory and odorous herb which could be procured. They were infused, and the infusion was distilled. It is recorded, that by the use of this remedy, Dr. Stevens

"Preserved his own life until such extreme old age that he could neither go nor ride; and he did continue his life, being bed-rid five years, when other physicians did judge he could not live one year; and he confessed a little before his death, that if he were sick at any time, he never used any thing but this water only. And also the Archbishop of Canterbury used it, and found such goodness in it that he lived till he was not able to drink out of a cup, but sucked his drink through a hollow pipe of silver."—Vol. i. p. 234.

"The most Sovereign Cordial Water," by Dr. Adrian Gilbert, was composed of the juice of twenty-nine plants, besides which were added hartshorn, figs, raisins, gilly-flowers, cowslips, marygolds, blue violets, rose-buds, ambergris, bezoar-stones, sugar, aniseed and liquorice, with, as the officinal prescription expressed it, "what you please." This was a perfect security against all fevers, and when the plague raged, two spoonfulls would be sufficient to enable any one to walk safely through danger "by the leave of God."

A third victorious panacea was the "Water of Life," which combined all the virtues of vegetable and animal life. The distilled extract from a vast variety of plants, was mixed up with a fleshy running capon, then there were added the loins and legs of an old

coney, the red flesh of the sinews of a leg of mutton, four young chickens, twelve larks, the yolks of twelve eggs, and a loaf of white bread, all of which were to be distilled in white wine.

Consumption was effectually cured by a receipt for a box of pills, in which powder of precious pearls, white amber and coral, were the chief ingredients; these were mixed with cock-water, the cock having been beaten before he was killed or was plucked alive. A peck of garden snails, and a quart of earth worms were next subjected to distillation, and the quantity of fluid condensed was put into the former mixture. This compound was held infallible in consumption and also for dropsy, together with a long list of obstructions.

The Manus Christi consisted of an ounce of prepared pearls, twelve ounces of fine sugar, boiled with rose water, cinnamon water or "howsoever one would have them." This was used for all faintnesses, agues, heavy fantasies, &c. But the great expense of the pearls, often placed this balmy cordial beyond the reach of the poorer orders. The cure for bruises, sprains, and even broken limbs, was the oil of swallows!—the poor victims were caught, and about twenty were put dead into a mortar, where they were pounded, and the juice was saved. The delivery of a man or woman from the disease called the Falling Evil depended entirely on a dose of moles, which were to be of the same sex as the patient. The moles were taken out of the earth, then put into an oven, and when completely baked, were reduced to a powder which was administered.

The organ of hearing, when out of order, was very effectually repaired by the oil extracted from a grey eel with a white belly, which was enclosed in an earthen pot, buried alive in a dunghill, where it remained for a week.

A mixture of rose leaves and pigeon's dung, quilted in a bag, and laid hot on the side, cured a stitch there completely. For the quinsey, the choice remedy was the plant mouse ear, steeped in ale or beer; and swellings were instantaneously removed if the swelled part were rubbed with a slick-stone, which had been previously brought in contact with a place where a swine had rubbed himself.

For the great inconvenience of a bald pate, our ancestors found a very simple remedy: it consisted of garden snails, taken from their shell, and pounded together with horse leeches, bees, wasps, and some salt. These ingredients were mixed up, put into a hot-bed for eight days, and then smeared over the bald head, on which they soon brought an ample harvest of hair. When the reverse of this process was required, as in the case of a lady whose hair grew too low on her neck, the rebel growth was soon dispersed by the application of the following lotion:—Take twenty green frogs and a pint of wine, put both into a pot, which keep forty days in the sun: the residue is the lotion.

As a good substitute for modern lithotrity, or the removal of stone from the bladder, the fluid which was distilled from the dried

blood in powder of a black he-goat over four years old, was received. The author further records that

"The animal was to be kept by himself, in the summer time when the sun was in Leo, and dieted for three weeks upon certain herbs given in prescribed order, and to drink nothing but red wine, if you would have the best preparation, though some persons allowed him his fill of water every third day. But there was a water of mans blood which in Queen Elizabeth's days was a new invention, 'whereof some princes had very great estimation, and used it for to remain thereby in there force, and, as they thought, to live long.' A strong man was to be chosen, in his flourishing youth, and of twenty-five years, and somewhat choleric by nature. He was to be well dieted for one month with light and healthy meats, and with all kinds of spices, and with good strong wine, and moreover to be kept with mirth; at the month's end veins in both arms were to be opened, and as much blood to be let out as he could 'tolerate and abide.' One handful of salt was to be added to six pounds of this blood, and this was to be seven times distilled, pouring the water upon the residuum after every distillation, till the last. This was to be taken three or four times a year, an ounce at a time.—Vol. i. pp. 237, 238.

It appears by a nearer examination than is most commonly made of the habits of ancient society in this country, that a general impression prevailed amongst the lower classes, that healing plants in some part of their structure bore the type or signature of the virtues peculiar to them. There was a notion amongst them, that a man who drank the blood of some particular animal, not specified, would be instantly endowed with the faculty of hearing the voices of plants, and of understanding their language; and if the man so gifted were to go forth, and ascend a mountain on a fine morning at sunrise, he would be transported at listening to the plants as they expressed in eloquent language their thanks to the Almighty for his goodness.

Amongst the signatures, as they are called, of plants, we may notice the walnut, which certainly bears a very striking resemblance to the human brain. Hence the walnut itself was deemed "very profitable for all brain diseases, and particularly in cases of poison." The scalp on the outside of the skull was turned into salt in former times, and was deemed of most precious use in wounds of the head. Poppy heads were, from their resemblance to the head, likewise employed in similar cases. One of the other plants chiefly employed, according to the nature of their signatures, was the lilly of the valley, which grew plentifully on Hampstead Heath, and succeeded in apoplexy for this reason—that as in the disease just mentioned, the mischief is effected by "the dropping of humors into the principal ventricles of the brain, so the flowers of this lilly, hanging on the plants as if they were drops, are of wonderful use therein." Eyebright was used for curing diseases of the eye: small stone-crop, looking like the gums, used for scurvy

of the mouth: the pine cones, from their form of teeth, were boiled for a gargle in tooth-ache: thistles and holy-rood, for producing sudden pain, were used to prevent stitches in the ribs: all yellow parts of trees and plants cured the jaundice: kidney-beans were universally used in all disorders of the organs of that name.

The author mentions that the Wm. Dove already spoken of, the uncle of his renowned hero Daniel, was himself no mean practitioner in the art of herb doctoring, as the following passage will show:—

"When at any time it happened that one of his eyes was blood-shot, he went forthwith in search of some urchin whose mother, either for laziness, or in the belief that it was wholesome to have it in that state, allowed his ragged head to serve as a free warren for certain 'small deer.' One of these hexapeds William secured, and 'using him as if he loved him,' put it into his eye; when, according to William's account, the insect fed upon what it found, cleared the eye, and disappearing he knew not where or how, never was seen more.

"His remedy for the cholic was a pebble posset; white pebbles were preferred, and of these what was deemed a reasonable quantity was taken in some sort of milk porridge. Upon the same theory he sometimes swallowed a pebble large enough, as he said, to clear all before it; and for that purpose they have been administered of larger calibre than any bolus that ever came from the hands of the most merciless apothecary, as large indeed sometimes as a common sized walnut. Does the reader hesitate at believing this of an ignorant man, living in a remote part of the country? Well might William Dove be excused, for a generation later than his, John Wesley prescribed in his Primitive Physic quicksilver, to be taken ounce by ounce, to the amount of one, two, or three pounds, till the desired effect was produced. And a generation earlier, Richard Baxter, of happy memory and unhappy digestion, having read in Dr. Gerhard 'the admirable effects of the swallowing of a gold bullet upon his father,' in a case which Baxter supposed to be like his own, got a gold bullet of between twenty and thirty shillings weight, and swallowed it. 'Having taken it,' says he, 'I knew not how to be delivered of it again. I took clysters and purges for about three weeks, but nothing stirred it; and a gentleman having done the like, the bullet never came from him till he died, and it was cut out. But at last my neighbours set a day apart to fast and pray for me, and I was freed from my danger in the beginning of that day!"—Vol. i. pp. 252, 253.

In a succeeding chapter the author presents to us an account of the ancient mode of christening bells. He says that the furnace where the metal was cast underwent a previous blessing, and that the clergyman and brethren stood around the furnace, and prayed the blessing of God on the molten metal, and that he would infuse his grace into it. Afterwards, when the bell came to be christened, the priest named it five times: he then blessed the holy water in two vessels. Dipping a cloth into one of the vessels, he carefully washed the bell within and without, in the midst of psalms: the

water in the second vessel was mixed with salt and oil, and was applied to the bell, when the latter received its name. It was then anointed with chrism, in the form of a cross, four times on the broader part of the outside, three times on the smaller part of the outside, and four times on the inside, the circumference which was to come in contact with the clapper being most copiously anointed. The name was then given a second time: the bell was incensed with frankincense, and a third time the name given to it. The priest next wiped the chrism from the bell with tow, which was immediately consumed by fire, and then he struck the clapper against the sides of the bell three times, naming it at every stroke: it was then covered with cloth until raised to its destined elevation. The Bishop of Chalons says of bells, "they are placed like sentinels on the towers to watch over us, and turn away from us the temptations of the enemy of our salvation, as well as storms and tempests: they speak and pray for us in our troubles: they inform heaven of the necessities of the earth."

The author concludes the history of bells by mentioning the particulars of the bell-ringing which took place in the memorable year of 1796. In that year the Westmoreland youths rang a complete peal of 5,040 grandsire triples, in St. Mary's church, Kendal. A like performance took place the same month in Kidderminster, the peal having been composed by Stephen Hill, which was conducted with one single (as it is called), which was brought to the 4,984th change, viz. 1,267,453, which exceeded any other peal in the kingdom. Again, the society of youths of Cambridge rang a complete bob, in five hours and fifty minutes: the bob consisted of 6,600 changes. The Birmingham youths attempted upon a complete peal of 15,120 of bob major, but they failed. In the same year a famous bell-ringer, Mr. Patrick, died: he was celebrated as the composer of Steadman's triples, 5,040 changes; and also for his productions of real double and treble bob royal. Ogden, another of the fraternity, died at Ashton-under-Line in 1827: he had rung the tenor bell there for more than fifty years, and shortly before his death, at seventy-six years of age, rang 5,000 changes on this bell, which was 28lb. in weight. The author states, as a curious calculation connected with the profession of bell-ringing, that it would take no less than ninety-one years to ring the changes on two bells, at the rate of two strokes to the second: the changes on fourteen bells could not be rung, under similar circumstances, in less than sixteen thousand five hundred and seventy-five years! whilst on four and twenty bells the time would amount to the inconceivable number of one hundred and seventy billions of years!! The author pleasantly concludes by stating, that of all the devices practised by men for making a noise in the world, bell-ringing certainly deserves the praise of being by far the most harmless.

The commencement of the second volume introduces us once more to the hero, Daniel Dove, now settled in Doncaster. Of

that famous resort the author gives some very interesting historical notices, and speaking of a spot of unhealthy land which had been formerly drained, he is led to the general subject of the state of uncultivated land, and of the necessity of devoting it to the service of the poor. He then enters on a discussion of the poor laws, and concludes by the following sweeping denunciation :—As for the whole race of Political Economists, our Malthusites, Benthamites, Utilitarians or Futilitarians, they are to the Government of this Country such counsellors as the magicians were to Pharaoh ; whosoever listens to them has his heart hardened.—But they are no conjurors."

As a specimen of the author's wit, we give from an intermediate chapter of his work, called by him, an "Interchapter," the following extract. The title of the chapter is, "Etymological Discoveries concerning the Remains of various Tribes or Families mentioned in Scriptural History," and it contains the names of many tribes noticed in the Old Testament, which may now be found in the island of Great Britain. They are as follows :—

"There are the Hittites, who excel in one branch of gymnastics. And there are the Amorites, who are to be found in town and country: and there are the Gadites who frequent watering places, and take picturesque tours.

"Among the Gadites I shall have some of my best readers, who being in good humour with themselves and with every thing else, except on a rainy day, will even then be in good humour with me. There will be Amorites in their company; and among the Amorites too there will be some, who in the overflowing of their love, will have some liking to spare for the Doctor and his faithful memorialist.

"The Poets, those especially who deal in erotics, lyrics, sentimentals or sonnets, are the Ah-oh-ites.

"The gentlemen who speculate in chapels are the Puh-ites.

"The chief seat of the Simeonites is at Cambridge; but they are spread over the land. So are the Man-ass-ites of whom the finest specimens are to be seen in St. James's Street, at the fashionable time of day for exhibiting the dress and the person upon the pavement.

"The free-masons are of the family of the Jachinites.

"The female Haggites are to be seen, in low life wheeling barrows, and in high life seated at card tables.

"The Shuhamites are the cordwainers.

"The Teamanites attend the sales of the East India Company.

"Sir James Mackintosh, and Sir James Scarlett, and Sir James Graham, belong to the Jim-nites.

"Who are the Gazathites if the people of London are not, where any thing is to be seen? All of them are Getites, when they can, all would be Havites if they could.

"The journalists should be Geshurites, if they answered to their profession: instead of this they generally turn out to be Geshuwrongs." —Vol. II. pp. 55, 56.

The author, in several succeeding chapters, dwells on the former

history and topography of Doncaster, and of the men born in it who had subsequently distinguished themselves. Of these, Robin Hood is by far the most celebrated, and the well at Skelbroke, about six miles from Doncaster, on the York road, is still frequented by many who are desirous of tasting the same water of which Robin partook. A little nearer to Doncaster, is Hampole, which is also still sacred ground, having been the residence of a hermit.

The narrative of Daniel Dove's life, is then carried on for about half a chapter, and the only important point is, that he leaves Doncaster, where he was serving his time as a medical apprentice to Mr. Hopkins, and departs to Leyden, then the celebrated University for all young English students. From the son, the author makes a transition to the father, the elder Daniel, at Ingleton, whose knowledge of history he shows to be very great, and whose interest in the Dutch war he also describes. But we pass over all this as being far less interesting than the personal history of young Daniel, whom we find applying himself to his studies at Leyden, and finally taking out his degrees. But one misfortune happened to him, the story of which forms a very pleasant episode in the volume before us. It appears that Daniel, junior, had lost his heart to a pretty girl, a Burgemeester's daughter. The affair was attended with very unusual circumstances, and the Doctor himself used to say, that his love was like the small-pox, for that he took it by inoculation, and having taken it, was secured from ever having the disease in a more dangerous form.

It appears, according to the historian, that—

"There was at Leyden an English Presbyterian Kirk for the use of the English students, and any other persons who might choose to frequent it. Daniel felt the want there of that Liturgy in the use of which he had been trained up: and finding nothing which could attract him to that place of worship except the use of his own language,—which moreover was not used by the preacher in any way to his edification,—he listeneh willingly to the advice of the good man with whom he boarded, and this was, that as soon as he had acquired a slight knowledge of the Dutch tongue, he should, as means of improving himself in it, accompany the family to their parish church. Now this happened to be the very church which the Burgemeester and his family attended; and if the allotment of pews in that church had been laid out by Cupid himself, with the forepurpose of catching Daniel as in a pitfall, his position there in relation to the Burgemeester's Daughter could not have been more exactly fixed.

"God forgive me!" said he; "for every Sunday while she was worshipping her Maker, I used to worship her."—Vol. ii. p. 116.

And he continued to worship her, but at the same time, he never told his love, so helpless was the chance of his success as a suitor. But the affair had its good consequence, for it saved him ever afterwards from running in love, and of incurring expenses

which he was not well able to bear. The author dedicates two whole chapters to the important subjects of love and marriage, and gives some sound advice to those who have yet these separate ordeals to go through. He is not able, he says, to determine, whether chance or choice have most to do with matrimony, and, consequently, the degree of happiness consequent on either, cannot be easily compared. The Moravians intermarry by lot, and if any divorces take place amongst them, the scandal has certainly never been divulged to the world. But certainly most people in the world do exercise a choice in the selection of their life partners, and even the Chinese meet us upon it, for when the lady is brought to the house of her intended husband, he always lifts up the lid of the sedan-chair in which she sits, and if he does not like her looks, he shuts her up and sends her back again. The Saint Simonians, a strange sect in France, have a doctrine that every individual human being has had a fitting mate created for him, and that each man is only to have that woman that was destined for him: and unless those who are thus appointed for one another through all eternity, are actually joined, the marriages of both with others are not perfect marriages. The author then considers the nature of the consequences which may be expected from the attempt to breed up a wife, as Thomas Day, the author of *Sandford and Merton*, once essayed. The present writer well observes, that poor Day "had a heart which generally led him right, and a head which as generally led him wrong; that Thomas Day thought that the best way of obtaining a wife to his mind, was to breed one up for himself. So he selected two little orphan girls from a charity school, with the intention of marrying in due time the one whom he should like best. Of course such proper securities as could alone justify the managers of the charity in consenting to so uncommon a transaction, were required and given. The experiment succeeded in every thing—except its specific object; for he found at last that love was not a thing thus to be bespoken on either side; and his Lucretia and Sabrina, as he named them, grew up to be good wives for other men. I do not know whether the life of Thomas Day has yet found its appropriate place in the *Wonderful Magazine*, or in the collection entitled *Eccentric Biography*,—but the reader may find it livelily related in Miss Seward's *Life of Darwin*."

The experiment of Day is not likely to produce any imitators; indeed, we agree with the author, that none but a most determined theorist would make the attempt, for not only would success, supposing success possible, or even probable, require considerable wealth, and still greater patience, but at the conclusion of the probation, there must be such a difference of years between the parties to be united, as does not exactly consist with our notions of mutual fitness. Much of the succeeding chapter is devoted to the account of the costume of the period, which is that of 1747.

The gentlemen wore sky-blue coats, with silver button-holes, and huge cuffs extending more than half-way from the middle of the hand to the elbow, short breeches, just reaching to the silver garters at the knee, and embroidered waistcoats, with long flaps which came almost as low. The most indispensable part was the wig, which, in the case of Dr. Dove, was a modest medium between the bush-wig of the apothecary, and the consequential foretop of the physician. The ladies of this era wore large hoops, peaked stomachers, and modesty-bits; their riding habits and waistcoats were trimmed with silver, and they had very gentleman-like perukes for riding in, as well as gentleman-like cocked-hats. "Yet, young ladies, they were as gay and giddy in their time as you are now; they were as attractive and as lovely; they were not less ready than you are to laugh at the fashions of those who had gone before them; they were wooed and won by gentlemen in short breeches, long flapped waistcoats, large cuffs and tie wigs; and the wooing and winning proceeded much in the same manner as it had done in the generations before them, as the same agreeable part of this world's business proceeds among yourselves, and as it will proceed when you will be as little thought of by your great-grand-daughters, as your great-grand-mothers are at this time by you. What care you for your great-grand-mothers!"

Continuing the narrative of Dr. Dove's life, the author tells us that he never played cards, that therefore he was not frequently a member of parties where cards were played, but that to compensate for this, he was a frequent guest at Netherhall, the seat of Mr. Copley, where he had the opportunity of meeting with some choice company. Netherhall was classic ground, for both Gray and Mason were guests in it. Here too, Dr. Miller, of Doncaster, organist, and subsequently historian of that town, was received, with his particular friend, Dr. Dove. We introduce this explanation, in order to usher in a remarkable fact, which occurred to Dr. Miller. About the year 1760, he was dining at Pontefract, with the officers of the Durham militia, when "one of them knowing his love of music, told him they had a young German in their band as a performer on the hautboy, who had only been a few months in England, yet spoke English almost as well as a native, and who was also an excellent performer on the violin; the officer added, that if Miller would come into another room, this German should entertain him with a solo. The invitation was gladly accepted, and Miller heard a solo of Giardini's executed in a manner that surprised him. He afterwards took an opportunity of having some private conversation with the young musician, and asked him whether he had engaged himself for any long period to the Durham militia? The answer was, "only from month to month." "Leave them then," said the organist, "and come and live with me. I am a single man, and think we shall be happy together; and doubtless your merit will soon entitle you to a more eligible situa-

tion." This offer was accepted as frankly as it was made: and the reader may imagine with what satisfaction Dr. Miller must have remembered this act of generous feeling, when he hears that this young German was Herschel the astronomer.

An occasion accidentally arises in the course of his narrative, which brings to the author's recollection, some general thoughts on eccentricity of character, and after stating, that eccentric characters are probably more numerous amongst the people of England, than in those of any other country, he observes, that two causes may be described as accounting for this phenomenon. The first is, that spirit of independence which is so peculiar to English pride, and which brings about a sort of bravery, that is very often made subservient to the strongest impulses, Persons who are eccentric, feel a sort of perverse pleasure in acting preposterously, just to satisfy themselves, and perhaps to convince others, that they are at liberty to do as they please. The other cause is, that our madhouses are rather stimulants to the continuation of any insane tendency, than means of alleviating the disease. He mentions particularly the case of a gentleman, who, growing weary of the world, fled in the mortification of a satiated mind, from the world, whose pleasures he found palling on his senses, and burying himself in his estate at the parish of Bolton-on-Darne, near Doncaster. His property was 1,400*l.* a year—he kept no servant, and no company, but lived on water-gruel and celery, except at harvest time, when he eat sparrow-pies made of the birds just fledged. His only business was to collect about a dozen boys and girls every Sunday, when he heard their catechism, and read to them a chapter in the New Testament. He gave each of the children twopence. He stood god-father for the offspring of many persons round his estate, and apprenticed them when fit. His name was Bingley, and he used every week to lock himself up in the church, and paced up and down the aisles for two hours, from ten o'clock in the morning till twelve. He ultimately died in lodgings at Rotherham, whither he had removed when he felt himself ill, in order to save expence, by getting nearer a physician. The author gives Doctor Dove's judgment as a medical man on this case, which was to the effect that Bingley would have been happier in a convent or hermitage, not that the choice of the latter would have been more rational, but because there would have been a more worthy motive for chosing it, and if not a more reasonable hope, certainly a firmer persuasion, that it was the sure way to salvation.

The volume concludes with an account of the birth and parentage of Mrs. Dove, and in such a manner as to satisfy us that another volume at least is intended to be added. But we are by no means sure of the fact, as the eccentricity displayed by the author, prepares us for almost any singularity.

ART. X.—*Theory of the Constitution compared with its Practice in Ancient and Modern Times, with an Enquiry how far the late Reform of Parliament is, or is not Consistent with the Principles of the Constitution, either in Theory or in Practice, concluding with Plans for Relieving the Public Disorders, and for Changing the Present System of Government in a Manner to Prevent such Disorders from ever Happening Again.*—By JAMES B. BERNARD, Esq. Fellow of King's College, Cambridge. 1 vol. large 8vo. Ridgway. 1834.

WE live in fearful times; this nation, at the hour in which we write, is running headlong towards a revolution of the most terrible kind without knowing where it is going, and the contentions of its public men of all parties alike tend to promote one, so that if new men do not speedily make their appearance to give a totally new direction to the government, our destruction is inevitable.

Such are the woful sounds which the prophet Bernard stands up to trumpet forth, setting himself up as one of the inspired; one of the new lights that are to give a fresh direction to the government. In what a dark mass of blind ignorance has this nation been immerged for the last half century, when it believed that the malignant influence which has degraded it to its present state of destitution, was to be found in rotten boroughs, and in bribery, and in the corrupt ascendancy of the Aristocracy! Vain, and illusive notions! they amused the country, they occupied its thoughts, which if rightly directed, would have found the root of the evil much deeper seated than is generally imagined.

What will our readers think of the revelation of the new prophet, when they are told that the real enemy of England, the genuine foe of prosperity was *the Revolution* of 1688!! when was established a wicked system, which having deprived the monarch of all substantial power, and transferred the executive to the House of Commons, vested in that House the real sovereignty? It is then, the preponderance of power corruptly acquired by the House of Commons, which has led to the virtual overthrow of the ancient constitution of the land, distributed as it was proportionally between the King, Lords and Commons, and as for the Borough influence of the Crown and Aristocracy, *that* instead of being a curse, stood to the country as a blessing, by limiting the extant of the devastation which the absolute power of the Commons would ultimately have effected. Here then, we behold a prophet, a commissioner from above, an apostle destined to preach the tidings of a new political gospel, a very evangelist of despotic authority coming amongst us, to revive the ancient idolatry of crowns and sceptres, and to convert the population once more into the serfs and vassals of the middle ages. Let us listen with becoming respect to the gifted

missionary of the new doctrines; let us hear the words of inspiration with awe, and be obedient to the arguments that are now revealed to us.

Mr. Bernard commences the first part of his lengthened homily by an attempt at settling in an exact manner, the true import of the theory of our constitution: he next shows, that that theory was carried into practice up to the era of the Civil Wars, in the reign of the First Charles, when it was interrupted; and then he proceeds to point out what has been the character of the constitution, as practised during the period which has elapsed since that great disturbing cause, the Revolution of 1688. The British constitution, derived by us from our Saxon ancestors, is such a union of the several powers of monarchy, aristocracy, and democracy, as will combine in one system the advantages of each of these separate forms of government, without the defects of either of them. Such is the theory, and if carried into practice, no doubt it would prove excellent, for it would make the government what it ought to be, that is to say, the government adhering strictly to the theory of the constitution, would protect the weak against the encroachments of the strong; it would provide good laws and regulations for the general settlement of disputes and differences, it would exact securities from those who make the laws, and from those who administer them, so as that no man should be unjustly molested in his person or property. These are the plain obligations which are imposed on every government. But the theory of the British constitution is not to be satisfied with that much, for it aims at a higher purpose, namely, that it should comprehend what its title imports, a fixed or permanent arrangement of machinery, so contrived as to be the means of guiding the people to those employments and pursuits which will secure to them the greatest degree of happiness. For example, if a given country is so circumstanced as to present numerous peculiar facilities for carrying on trade, in such a case the theory of the constitution, if acted on, would induce the rulers to take advantage of such facilities.

Now, the author is of opinion that agriculture ought to be preferred in this country, and cherished too as the basis on which the national prosperity should rest; but afterwards, he shows, that a permanently prosperous and improving state of agriculture is connected in an eminent degree with an aristocracy, and that therefore the maintenance of an aristocracy is essential to the welfare of the whole of the agricultural interest, yet that the democratical principle is altogether favourable to an opposite view of the question, looking with a far more partial eye on the interests of trade. The inference then is, that the aristocratical principle is as much connected with agriculture, as the democratic principle is with manufactures and commerce, and unless the aristocratical basis remains for the protection of agriculture, it must be ultimately destroyed by the superior ascendancy of trade. Here then, we see the funda-

mental principles of the British constitution: resting as it does on a high aristocratical basis, it admits at the same time the principle of democracy, but only to such an extent as is suitable to the preponderance assigned to agriculture. The author however shall be allowed to state his own conclusions as to the effect of the theory:

"Had England been a country adapted to manufacturing and commercial purposes *only* or *principally*, it might have been right to erect the Government upon a democratical basis, rather than upon an aristocratical one; in which case the ends of good government might have been answered by a House of Commons only, without a House of Lords, and by a President instead of a King. But England is a great agricultural, as well as a great manufacturing and commercial nation; and this makes all the difference. The utility of a House of Lords consists in the tendency it has to maintain and preserve the aristocratical part of the Constitution, in opposition to the democratical, which last is ever seeking to gain the ascendancy. It is difficult to discover any other object, in fact, in a House of Lords, but this. The original constitution, too, intended for the House of Commons itself, must also be looked upon as of a high aristocratical tendency, for the same reason; destroy this, and the House of Lords becomes of no further use; for a democratical House of Commons is utterly inconsistent with a House of Lords, as is sufficiently exemplified in France; the two forming a contradiction that can never exist together. Nor indeed does a democratical House of Commons want any assistance from any other House, under the name of either Lords or Senate; for, as the House of Peers is a contradiction to the established order of things in France, so is the Senate of the United States of no use in America, as far as one can discover from this distance, since the Government there appears as if it might go on just as well without it.

"With respect to the utility of a King, it consists in his being placed in the command of a sufficient power and authority to control and regulate so diversified a machine of Government as that which is here portrayed, and to keep its several parts in subordination one to another. It is his duty to take care that the Aristocracy loses no ground in the position wisely assigned to it for the common benefit, whilst at the same time he watches over the interests of the Democracy, and ensures to it every advantage that does not interfere with the fair preponderance of the Aristocracy. Now for these purposes larger powers are wanted, than where a Constitution is settled upon a democratical basis; and in this lies the principal utility of a King. But allow the democratical principle to prevail, and the King ceases to be of any use; for a President will then answer equally well every purpose required in a Chief of the State.

"Such, then, appears to be the real theory and character of the British Constitution, as far as we are able to discover it amidst the mass of contradictory interpretations which it has received; and if the view we have here taken of it be correct, it will readily be seen how extremely liable it must be to derangement, when its leading principles, bearings, and purposes, are not all thoroughly understood; and how such derangement, if not corrected in due season by those who have both sagacity to perceive, and wisdom to repair the injury, must terminate eventually in its entire overthrow."—pp. 28, 29.

Mr. Bernard in going back to ancient times to investigate the practice of the constitution, observes that the theory was never properly and throughly acted upon at any time, and the machine of government was chiefly acted on by accident, instead of by any regular systematic design. Nevertheless, the government before the Civil Wars, worked well upon the whole; the King was then held responsible for his government, but this is no longer the case, because the Commons have assumed a share of his executive powers, and therefore, the personal responsibility not only of the monarch, but also of his ministers are merged completely in the responsibility of the House of Commons.

What were the advantages of the former responsibility of the King are shown by Mr. Bernard. His Majesty, seeing that he must give an account of his stewardship, was obliged in self-defence to select the ablest ministers he could find; he was compelled for the same reason to take a greater personal interest in the framing of the laws, and also to have a greater anxiety than he needs at present, to stand well with his people. Hence it is, that greater uniformity of system in legislation is found in our ancient than in our modern history: hence too, was it that the running in debt of the nation formed no part of the practice of the ancient government, for the thing was altogether impracticable, as no other security was worth a farthing to the creditor, unless that of the King. But now all these powers and responsibilities are in the hands of the House of Commons, where they excite none of those jealousies, suspicions, and that vigilance with which they were watched in the hands of the monarch, and where therefore they have been abused to an extent which never could have been permitted, had these powers remained in their ancient position. Such was the relation of the kingly power to the other estates of the realm, in the times which preceeded the Civil Wars, and though from these wars there resulted an overthrow of that kingly power, still they were never undertaken for that purpose, but the whole ground work of the Civil Wars really sprang from the uniform determination of the House of Commons to wrest from the monarch the whole of the executive powers which intrinsically belonged to his form of government. Hence it is the Commons exercising too great power, that caused the Civil Wars, and what is there to prevent the probability that now when the Commons are actually invested nearly with the whole power of the King, now that this House has an authority double the extent of that which enabled it 200 years ago, to pull down the throne, what is to prevent, we repeat, the probability that some such mischief may again be committed, and under circumstances too, when no Cromwell is to be expected to stand forward and repair the fortunes of the nation?

It is seen in the history of Charles's reign, that in the first Parliaments called by the monarch, there was really no disposition exhibited by the Commons, to exact more from the King than

merely the limitation of his prerogative within its natural channel, although indeed they were exceedingly harsh towards the young monarch. But there is no doubt that all their passions were raised up against him most justly, for they could not trace in his forced loans and benevolences, his taxes levied without the consent of Parliament, his open support of principles inconsistent with a limited monarchy—any thing short of a determination on his part to convert if he could, the royal authority into an exclusive substitute for all settled laws. The early Parliaments saw this disposition and from every proceeding of theirs, it would appear that they would have been satisfied if Charles would be content with his natural rights. Such too, was evidently the feeling of the long Parliament in their first meetings. The object which they had at heart, was really pursued with such courage and such vigour, that they struck a panic into the soul of Charles, whose fears were pre-eminently excited by the impeachment of Strafford. The consequences are most deeply to be lamented, for under the influence of his terrors, he compromised his sense of what was due to his station and sacrificed his rights without consideration. Had the Parliament of that day acted on the suggestions of integrity, had they sought only the permanent good of the country, they would have availed themselves of the facilities afforded by Charles's feeble condition to establish for ever the due limits of each of the principles which form the true proportion of the British constitution. But they neglected the glorious occasion, and blindly rushed upon the practical system of transferring the power naturally belonging to the King to the people. Success in this project generated an ambition to get more; the Commons in the enthusiam of triumph, at last grasped at supreme dominion, so invariable is the law, that power once obtained is never willingly surrendered by men, single or combined.

"In those days," continues the ingenious author, "were to be seen noblemen and gentlemen of large stake and fortune in the country, led away by false notions of liberality and generosity, ignorantly advocating, with wild fanatics, measures of the most levelling and destructive tendency, such as if carried into practice, would have gradually annihilated all distinctions of birth, rank, or fortune, and eradicated every vestige of the British Constitution, to erect some visionary and impracticable system of republican equality in its room.

"The novelty of such doctrines, with their apparently benevolent tendency, was calculated to please the *unthinking*, of whom the great mass of mankind is always composed;—they harmonise too with the visions of the enthusiasts, then a numerous party in the state; besides which, the prospect they held out to every man who was in possession of no property, and who was sure to be benefited by any changes, however extravagant, which placed the property of the wealthy within his reach, was most inviting to the multitude; so that it is not surprising that, coming recommended from persons of rank and fortune, to whom superior know-

ledge of the world and of its affairs was generally ascribed, and who could never be suspected of wishing to injure themselves, they were seized upon with avidity by the public in numerous quarters, and became the source of many dangerous opinions abroad, all acting with serious mischief upon the House of Commons."—pp. 50, 51.

In the meantime the House of Commons acted in perfect accordance with the system which it had begun ; it was not enough to have bound the king hand and foot, they thought it adviseable to array public opinion on their side, and through their exertions, the city shopkeepers, the porters, the apprentices, and even the washerwomen of the metropolis, took an oath of allegiance to the sovereign Commons. Between the press and the mob, the Commons was only left a secondary sort of influence, and down the very stream of the waters which they themselves had conjured from their depths, was these very Commons obliged to swim, yielding to the direction of the prevailing tide. But this was only for an interval, for when the House came to contemplate the extensive power which they had extorted, they were no longer contented to remain as the passive instruments of a violent populace and a violent press, so that corrupted at once, and rendered confident by their superiority, they did not hesitate to put in practice measures of despotism, which fully equalled in their inconsistency with the laws, the very acts of oppression against which they had only recently stood up.

It is most curious to trace the conduct of the long Parliament after this, for they did not delay in incarcerating petitioners who ventured to solicit, in respectful terms, for a return of the ancient form of laws and principles of government ; nay, Hallam shows us clearly that the Parliament, on the contrary, bestowed all sorts of encouragement on those who in their petitions suggested measures for its destruction. We shall also find many covert attempts of this Parliament to strike at the existence of the House of Lords, for they fairly told the latter on one occasion, that whenever the Lords should throw out a bill, agreed to in the Commons, then that the Commons would join the minority of the Lords, in making a formal remonstrance to the King. Another unparalleled specimen of the insolence to which they had attained, might be seen in the impeachment which they brought against the Duke of Richmond, one of the peers, for words of the most trifling nature, spoken in his place in Parliament. This was not all; the progress of tyrany is always progressive, and the Commons next committed the bishops to the Tower on a charge of High Treason, because they protested merely against the validity of the resolutions which were passed by the Lords, during their (the bishops) forced absence from the House. The Commons finally usurped both the whole of the legislative and judicial powers, in all that related to the Church; and what was just as profane towards the constitution as any thing

which Charles had ever done, the Commons actually authorized, of their own free will, disdaining the rightful instrumentality of a warrant under the Great Seal, the Earl of Leicester to raise a military force for the defence of Ireland. And lastly, they superseded the power of the King altogether, by forcing his Majesty to give his assent to a bill by which the Parliament could not be dissolved or prorogued, save by their own consent.

It is shrewdly remarked by Burnet, that had Charles refused the very extensive concessions which he had made to Parliament, he would have been totally bereft of all sympathy from any portion of the country; but by having placed the Parliament altogether in the wrong, he excited a strong prejudice against the House of Commons, which, as it were, radiated back on him with the greatest benefit; for Charles had fighting for him afterwards, noblemen and country gentlemen, who never would have joined him, who even supported the early Parliaments in their efforts to limit the monarch's pretensions, and who at last took up arms not out of love for the King. but out of a hatred of the Commons, whom they saw deliberately working for the annihilation of the ancient constitution. Nor did Charles himself, and the nobility and gentlemen purpose to take up arms against the Parliament, until they received the conditions on which the Parliament alone was disposed to treat. These conditions consisted of nineteen propositions, and which if they had been accepted and acted on, would have unquestionably abolished the whole existing constitution. The conditions were absolutely abominable, and may be regarded as specimens of the mad extremes to which the unwonted possession of power will lead man, even when his bad impulses may be said to be liable to some counteracting influences. They wanted to wring from him his consent to have his advisers and his officers appointed by the Parliament, to lose the power of bringing up his children as it seemed best to his judgment, and even to give up his prerogative of making peers. In effect, the propositions fairly considered, were no other than a general offer to Charles to throw off his crown and surrender his sceptre to the Speaker of the House.

We have now given a fair specimen of the results of that tendency which, according to the present practice, the English constitution has of being turned completely out of its due balance, and thrown beam end, as it were, upon itself. It is well known that the Parliament ran headlong, after the execution of the King, in the blind career which they had commenced, notwithstanding the efforts of the moderate and sensible portion of the community, headed by Cromwell.

The protectorate of this celebrated man forms the subject of a very considerable chapter; but neither that, nor the one preceding it, which refers to the period of the Commonwealth, can now occupy us. We have, however, space sufficient to mention, that the author considers Cromwell to have been a man universally mis-

represented by history; that he was neither a hypocrite in religion nor in politics; but that, on the contrary, he was a true-hearted Englishman, of a noble and courageous nature, with a mind generously devoted to the great task of promoting the welfare of his country; utterly devoid of any particular prejudice in favour of Kings on the one hand, or Parliaments on the other; and disdaining all selfish views, and consequently giving no proofs of a disposition to personal aggrandizement, ultimately assuming the supreme power only for the general good. Cromwell then may be said to have been a benefactor to the country, for heaven only knows what desolation would have been brought on the country if the Long Parliament had been allowed to follow its own diabolical impulses uncontrolled.

After the Restoration, the Parliament remained still as fond of power as ever; but this ambition, under the peculiar circumstances of the country at the time, assumed a peculiar aspect, and the wishes of the House of Commons were now sought to be gratified by courting the favour of the King. On the accession of William the Third after the Revolution, the Commons succeeded in obtaining that which was so strenuously sought after by their predecessors—namely, the sole direction of public affairs. In fact, the result of the Revolution of 1688, was to transfer the sovereignty of the nation from the crown to the democratic tribunal of the House of Commons, and thus, in effect, was revived the old Commonwealth. King William will be found to have conducted the executive entirely in conformity, servile conformity, with the will of the Commons; and seeing that the Crown was stopped of its legitimate rights, he naturally laboured to vindicate them in his own person; but he failed in the attempt, and was frequently under the dire necessity of assenting to laws which he disapproved of, and sometimes even had before rejected. In truth, there is no instance of a monarch ever since rejecting a bill agreed to by Parliament. The bare fact of such a rejection never taking place, distinctly proves that the King dare not exercise such a power, although it is his theoretical privilege to do so; and this, after all, is only an inadequate illustration of the extent of the usurpations to which the royal rights have been exposed by the supporters of the democratical principle. Even at this hour the assent of his Majesty to the passing of those bills which have been agreed to by the Parliament, is, in reality, nothing more than a mockery, a fiction, a dramatic scene, just gone through for forms sake. His Majesty has nothing whatever left of that independent power with which the theory of the constitution invested him—the power of approving or disapproving, according to his judgment, of the measures which the Parliament proposed; and thus far, at all events, his sceptre is no more than a common lath.

Another inroad on the kingly rights noticed at the Revolution was this: the King of England immemorially was in the habit of

asking the Commons for supplies, both for himself, his household, his army and navy, &c.; and in the healthy days of the constitution, according to Mr. Bernard, the Commons very good-naturedly accommodated his Majesty, providing him, as a matter of course, with all that his wants and reasonable wishes required. But the Parliament with which William the Third had to deal, took the liberty of asking his Majesty for the particulars, and from that time forth they gave nothing until the estimates of what was required were duly laid before them. Moreover, they took upon them the task of so appropriating the money, that the King could no longer do what he used to do—namely, distribute the money in such a quantity to the different branches as he wished. In fact, so utterly circumscribed, so completely crippled did William feel himself as a monarch, that he was forced to have recourse to the meanest stratagems, in order to maintain the royal authority. He established a well organized and scientific system of bribery, whereby he succeeded in causing the leaders of opposition to betray their own cause on particular questions; and in his time the practice was introduced of pensioning members of parliament, these pensions being held at the pleasure of the Crown. Then, again, the King found means to exercise the little power he enjoyed in the worst manner, creating superfluous offices, and attaching to these large and unmerited salaries—the source of the grand system of bribery and corruption, which rose to its acme in Sir Robert Walpole's day, and up to a recent period still formed the ministerial chief resource in maintaining its influence. From the period of William's reign we are to consider the patronage of the crown as having been wholly and systematically devoted to the tactics of Parliament, a system which has given an important influence to the rotten boroughs, such as they never could have otherwise acquired.

Such was the nature of the constitution re-established by the Revolution of 1688, a totally distinct system from that which was acted on in the days of Elizabeth and James, because the natural and necessary privileges of the crown were done away with, and with them that useful responsibility on the part of the sovereign, the pressure of which reminded him constantly of his duties towards the people. In truth, from William's time to the present moment, the British constitution has been nothing else than a rank deception, according to Mr. Bernard, composed entirely of fraud and imposture, with no foundations whatever but bribery to support it, and to prevent it from falling to pieces.

The conclusion then of the author is this, that the monarchy, in its true sense, considered as a constituent of the constitutional theory, has altogether ceased to exist; that the government of this country is virtually a democracy; and that the evil tendencies of this democratic system, in a country every way so unfit for such a system, are restrained for the most part only by bribery. He laments that the English aristocracy has for a long time lost all

substantial influence in the government; that they have now been reduced to a mere monied body, the whole of their interests being directed to raising the value of money, and lowering the rewards of industry. The balance which once existed, therefore, between the three estates, the monarchy, the aristocracy, and the democracy, is destroyed; and not only the first of the components, but also the second, are nigh annihilated, in consequence of the slow, but the certain, encroachments of the last.

Mr. Bernard having shown that there is no foundation for the notion so commonly entertained that the present generation is deeply indebted to the promoters of the Revolution, next proceeds to exhibit some of the positive evils of which it has been the real source. Amongst these evils, the decline of morals is noticed as being the one most conspicuous, and the most to be lamented. Hume had already remarked, that between the manners of England during the reign of James I., and those which he had the opportunity of examining for himself, a very decided difference prevailed; and that great historian declares, that in the former of the periods, the manners of the nation being agreeable to the monarchial government, "did not contain that strange mixture which at present distinguishes England from all other countries: such violent extremes," continues Hume, "were then unknown of industry and debauchery, frugality and profusion, civility and rusticity, fanaticism and scepticism." This deterioration of the national character has been gradually progressing, not only up to Hume's time, but ever since that era; and Mr. Bernard himself, in some measure once leagued with the hierarchy of the church, does not hesitate to say that the moral deterioration of the people has been brought about by the established church, in the capacity of even a principal agent in the process. The following are his remarks on the influence of the Church:—

"To shew how little calculated the present church establishment is for effecting any good purpose in morality, we will imagine another church differently constituted, and contrast it with the present; and first, assuming for the foundation of this other church, that its creed has been wisely laid down to begin with, having every kind of belief excluded from it, but what is comprised in such fair and reasonable probabilities respecting the Deity and a future state, as reasonable men must every where assent to; we will then suppose its ministers of all descriptions appointed to their situations by some new and improved plan of appointment, whereby the ablest men only in their profession are secured for the office, as in the case of the judges: (the happiness of a community depending quite as much upon the discreet choice of men to officiate as ministers of religion, and to teach the common duties of life, as it does upon that of judges, who have to expound and administer more declared laws.) That these ministers are all liberally remunerated, in proportion to their respective duties, out of church revenues set apart for the purpose, the tithes being exchanged for other property of a less objectionable

nature. That their pulpits are used for discussing points of doubtful morality and public policy only, and not what is called church *doctrine*; for the purpose of reducing morality to a science, and instructing men's minds instead of puzzling them, that thus morals may be made progressively to improve. Lastly, that they hold their situations by the same tenure as the judges, so long merely as they discharge their functions in a proper manner: and that by a judicious system of excitement and reward, they are all animated by a contending zeal for enlightening the people upon every subject which concerns their happiness in this world, as well as the next.

"Now it is easy to see that a church duly organised after this manner, would soon draw within its own sphere the chief moral and political wisdom of the day, and would gradually rise in public estimation, till it came to be looked upon as a great national instructor, for the benefit, both of the people, and even of those to whom the important task of government itself was confided, inasmuch as these last would be constantly hearing the elementary principles of their own science expounded with more or less ability in every parish. It is however certain that no badly constituted government would be able to bear with a church like this, which would be sure to expose and denounce whatever viciousness existed in the system. An enlightened and a wise one might unquestionably derive the most valuable assistance from it; but to the stability of a corrupt one it would prove necessarily fatal: the two indeed could not go on together.

"The contrast, which reality presents to this church of the imagination, is as opposite as can well be conceived. A creed to begin with, full of mysticism, quite beyond the reach of human comprehension, and so ill adapted for general belief, that it is absolutely rejected by all Ireland and Scotland, and almost half England. Articles drawn up with a view to reconcile matters impossible to be reconciled, and to explain things incapable of explanation. The ministers of religion indebted for their appointments to a system, which neither inquires into their merits, nor concerns itself about the public good, and looks alone to the interests of Government and of individuals. Livings suffered to become matters of private patronage, instead of public appointment; a large proportion being held by Bishops and other dignitaries, and given away amongst their friends and relations, due regard being always paid to the wishes of the Minister of the day; another large proportion being held by Colleges, and other ecclesiastical corporations, and shared amongst their members according to seniority; and another being retained by the Crown itself, to be employed by the officers of Government as a direct engine of corruption; whilst the remainder of these livings belong to individuals, and are bought and sold as private property, to be distributed amongst their children and relations."—pp. 202—205.

The British form of government, ever since the Revolution, has been usually styled "a limited or constitutional monarchy;" but the real truth is, that the King has no character which can justify this designation: there is an individual dressed and clothed with the trappings formerly worn by the British monarch; but the solid powers possessed in the ancient times by the King, as one of the

integral portions of the constitution, are all done away with—they are thrown into the scale of the democratic branch of the combination, which accordingly weighs down all that is attached to the opposite end of the beam.

Mr. Bernard is of opinion that there is no possibility of estimating the depth of profligacy and wickedness to which this country might have been reduced through the influence of the constitution, as that was modified at the period of the Revolution, were it not for two events, which though apparently accidental, yet succeeded in hastening the fate of the constitution. These events are described by him, as consisting, first of the alteration made in the currency, by the stoppage of cash payments by the Bank in 1797, and the second is the change which was affected by Peel's Bill for the restoration of the currency in 1819. The first of these measures had the effect of depriving every creditor of one-half of all his debts, the moiety of the whole of the national engagements being struck as if by a magic touch: and the second measure had the somewhat contrary effect of doubling the amount of his debts on every debtor who contracted it during the interval between these two laws. The general result of Pitt's Bill, that of suspending the right of the public to exchange Bank-notes for gold, at the place where these notes were issued, produced in the first place a striking off of 120 millions from the public debt: and with respect to all private debts, this bill set the nation free, at least from half its pecuniary obligations. If Pitt had not thought of this measure, his reign could not be of a moment's longer duration, but the country thus recruited, thus being able to rob its creditors, had resources for Pitt whilst he called for the mountains almost of gold, that were lavished in the French war.

The author admits that some change was essential at the time that Peel's bill was brought in, and the only fair way in his opinion to have proceeded, was to coin the sovereign of the same value as the pound-note had been for the twenty-two previous years. But another plan was adopted, that of coining the sovereign of the same weight as it was formerly, and thus was introduced a standard of value by which no one's engagements could have possibly been fairly reckoned. The general effect of this law may be illustrated by taking the case of A. B., who had in the year 1810, borrowed some Spanish dollars, which were then worth 2s. 3d. each. He was under the necessity in 1820, of paying back these dollars, when their value was 4s. 6d.

The result of the obstinacy which led the government into the support of Peel's bill, Mr. Barnard thinks, will certainly produce a revolution in this country: and he gives in great detail the reasons for this opinion. He says that the effect of this measure was to double the national debt, adding to it at one stroke four hundred and twenty-five millions of gold pounds sterling: it doubled the taxes, so that now, after taxes amounting to thirty-four

millions have been repealed, the taxes annually paid form substantially a larger sum than the real sum paid before 1819, although the nominal amount was infinitely greater: the bill further inflicted destructive effects, by doubling the contracts between man and man, and the amount is estimated at two thousand millions. Mr. Bernard then traces the malignant influence of this measure on English landowners and farmers, and on the proprietors of land in the West Indies and in Ireland: he then sketches the character of the Duke of Wellington's government, and states, that the overthrow of his ministry was the complete fall of the British constitution, and that from that event should be dated the commencement of the revolution which is shortly to exhibit itself in all its terrors. He labours further to show, that the present composition of the House of Commons reverses the spirit of the ancient constitution, and that its object is to set aside agriculture and establish commerce. The House, he argues, is now constituted to carry on the affairs of the State on the principle of self-government, and that such a course is always sure to lead to self destruction.

With respect to the threatened revolution, the author tells us, that England having by the Reform Bill divested itself of the last remnant of monarchical authority for keeping it in order, resembles just now a rich man's house beset by thieves in every direction, all eager to break in and pillage it, with nothing to prevent them, but a knowledge amongst one another, that each thief is intent upon plundering his neighbour thief, and that when once the plundering begins, it is extremely doubtful if any one of them will get any thing in the scramble. This consideration deters the robbers for a time, but for a time only. The most expert and daring thief is sure to break in at last, when the rest of the crew follow, and clear off every thing. Now the same disposition precisely may be observed in the nation. The landowner wants to plunder the fundholder, as the fundholder does the landowner; but neither party seems disposed just yet to make the attack, for fear of what may happen to himself in return:—made however it will be before long, and the moment a sufficient opening has been contrived, the public robber will then rush in and carry off every thing.

In order to enable his readers to appreciate the full extent of the danger to which the country is now exposed, he cites some leading points, in which the necessity of change is so pressing, that if the attempt to alter the existing system is not speedily made in a legal and rational way, another effort will assuredly be made, in which violence and plunder, terminating in the bloodiest of revolutions, will be the consequence. Amongst those abuses which are most likely to bring about this unnatural state of things are, first, the tythes, then the taxation, then the repeal of the corn laws, &c. Which of these shall be the source of the immediate impulse, the author does not affect to decide; but one thing he is positive about, which is the certainty that a revolution will take place in this

country ere long. He declares, that all the horrors of all former revolutions, the wild animal beastialities of the French one included, will be trifling in comparison to what may be expected in England, when disorder once begins, because of our peculiar circumstances.

These circumstances are, that our resources of food are more varied and artificial than those of France; no nation ever before England had to manage a debt of 800 millions, in the midst of a revolution; and no nation ever before England had such a body of men to deal with as revolutionists. The amount of the manufacturing population is altogether incalculable, being out of all proportion greater than the natural resources are able to supply. Mr. Bernard continues—

"They are said to exceed the agricultural population by two to one; formerly, in 1700, the numbers were two to one the other way. Accordingly, no nation before ever had such a large body of men to provide for, as this would have in case of a Revolution, arising out of manufactures, the whole of whom, as disorders began, would, at once, be deprived of employment and bread, along with the fundholders. Neither of these two vast and powerful bodies would consent to starve without a struggle, and if food was not given to them quietly, they would take it by force. Fed, therefore, they must be, or the nation would be filled, in an instant with scenes of violence, rapine, tumult, and murder, from one extremity to the other. But from what quarter would it be possible to obtain food? Certainly, not from the farmer; for if the burthen were to be laid upon him, in the shape of an additional poors-rate, the measure of requiring him to feed such numerous bodies, in addition to those already saddled upon him, would, in his present very reduced circumstances, compel him to throw up his business at once, even though his landlord were willing to forego the entire rent; and then there would be no food for any person except what could be got from abroad. A Revolution must, therefore, necessarily wind up the farmer's affairs, when the cultivation of English land will immediately cease. Food must then be procured from foreign countries; the whole world, however, could not supply it;—admitting, indeed, that it could, and even further, that the supply could be furnished without difficulty, the ultimate result would be exactly the same. To obtain food, the gold and silver now in circulation would be to be sent abroad in exchange for it. The gold and silver would all speedily vanish. To replace it, it would be found necessary to melt down plate of every kind and turn it into coin; this, in its turn, would quickly vanish also, along with every other exchangeable article that foreigners were inclined to receive in payment for food. The whole would soon be exhausted; and then the nation would be driven back upon its resources, though not a single available resource would be left in it for satisfying the commonest cravings of nature. The few remaining bullocks and sheep would be instantly devoured; the horses and dogs would follow; when, at last, all being gone, and there being nothing whatsoever to appease hunger with, people would finish by eating one another. The strong man would begin by eating the weak one; and it is not easy to see how these atrocities could ever be put an end to, except foreigners interfered to root out, by

the sword, many millions of a population, which, having lost the artificial system which before supported it, would require to be cut down to the level of a natural system, to enable people in general to obtain bread. Mothers devoured their own infants at the siege of Jerusalem by Titus, and mothers will do the same here, if they ever come to be inspired by similar provocations. Such, indeed, appears to be the regular and inevitable termination of civil liberty when pushed to its extreme consequences."—pp. 492—494.

Here we must leave Mr. Bernard. We have been at the pains to explain the nature of his work, if it were only for the purpose of exhibiting what we deem to be a moral curiosity—ingenuity happily exercised under the influence of enthusiasm. The reader will surely be struck with the singular propriety and clearness of style of the author; indeed in this respect it may be regarded as a model. But as to our being convinced that the constitution is gone, and that a revolution, in which blood is to be poured upon the green fields of Old England,—indeed we firmly believe that Mr. Bernard does not credit it himself.

ART. XI.—*Oaths; their Origin, Nature, and History.* By JAMES EUDELL TYLER, B. D. Rector of St. Giles's in the Fields, and Late Fellow of Oriel College. London: Parker. 1834.

A GREAT deal of curious and valuable information is to be found in this volume, although to the cursory reader, the promise involved in the brief title would imply the contrary. The reverend author seems to have paid no small attention to this subject, most properly deemed by him a very fit theme for his contemplation, as one connected with a moral question replete with perplexities.

The points which appear to have rested as so many unsolved problems on the mind of the reverend gentleman, appear to be capable of being resolved into three. The first was, were oaths in themselves a violation of the Christian law—could a faithful Christian take them? Secondly, though the Christian religion did not positively condemn oaths when it was necessary to take them, yet was there any circumstance connected with the administration of oaths in England which rendered them incapable of promoting the cause of truth and justice, and further made them hostile to the spirit of sound religion? Thirdly and lastly, it was a question with our author to determine, in case that the present system of adminstering and taking oaths was found objectionable, upon what principles, and by what course, could a change of the system be accomplished?

With respect to the first of those questions, are oaths in themselves lawful to the Christians, or are they prohibited either in spi-

rit or in words by the Christian? we are happy to say that the worthy ecclesiastic answers that they are not in themselves unlawful to a Christian. The whole of the authority, which is strictly ecclesiastical, the Old and New Testament, the writings of the Apostles and Fathers, clearly establish the propriety of an oath being taken. —"When a cause of faith and charity requireth it, so it be done according to the prophets teaching, in justice, judgment, and truth."

With respect to the second point, are the circumstances attending the administration of oaths in this country of a nature to make those oaths objectionable to a moral and religious conscience? the reverend author discovers good reason for answering in the affirmative, and that there are many classes of oaths, and myriads in number, which may be abolished with the greatest safety. This part of the work, however, we shall postpone for the present, as the historical portion of the volume offers some interesting facts, which we shall first lay before the reader.

The first oath with which we are acquainted, is on the authority of the Old Testament, and it occurred during an interview between the King of Sodom and Abraham, when the former royal personage urged the father of the faithful to accept the good things which he offered him. Abraham, in declining the offer, alleges as a reason for his doing so, the oath which he had taken.

"I have lift up mine hand unto the Lord, the most High God, possessor of Heaven and Earth, that I will not take from a thread to a shoe-latchet, that I will not take any thing that is thine." It is evident from this and from other passages in the Old Testament, that the lifting up of the hand was the most solemn form of oath in the patriarchal days, and that the Almighty himself, as we learn from the sublime hymn of Moses, set the example when he used this expression: "I lift up my hand to Heaven, and say I live for ever!" In the Books of Ezekiel and of Exodus, in the last chapter of the prophecy of Daniel, and also in the Book of Revelations, there are examples related of the oath being taken in this manner.

It appears to be very doubtful if this custom prevailed in ancient times in the East. Homer represents heroes as lifting up their hands when they swore: from what we find in Virgil also, it would appear that this was the customary mode of taking an oath. That it was the practice very early in England, is sufficiently testified by history. At the Parliament which sat at Shrewsbury in 1398, the Lords took an oath on the Cross of Canterbury, never to suffer the transactions of Parliament to be changed: at the same moment, the members of the Commons held up their hands, signifying that they too took the oath. In France, the person taking an oath, lifts up his hand, saying, "I swear."

Another form of oath is noticed in the Old Testament, which is confined simply to the utterance of the words, "I swear," without

any gesticulation or action. But in other cases, an imprecatory addition was always made, such as that of Ruth, "The Lord do so to me, and more also, if ought but death part thee and me." Again, we find that when Abraham prepared to bind his chief steward to the performance of some duty, in the strictest manner, he made the man place his hand under his (Abraham's) thigh, and in that position swear to him, by "Jehovah, the God of Heaven, and the God of Earth." Jacob also, when he was dying, made Joseph put his hand under his thigh, whilst he promised to perform his father's commands. We find in the Pagan times, something like an imitation of this form of oath, for the Romans, when they invoked one of their Gods, always touched the foot or knee of the statue. But even in the era to which the Old Testament refers, we find that joining hands was a ceremony employed in any solemn engagement, such as a treaty for example. We may state generally, that it appears to have been the understanding of the Jewish nation, that they were to swear only by Jehovah, and that it was not lawful for them to do so by any other name; and we find that the Israelites are solemnly warned not to swear, "The sin of Samaria," or say, "ThyGod! O Dan, liveth."

The Greek nations appear to have considered oaths in a very systematic manner, for they divided them into the great oaths and the small ones. They by no means admitted perjury to be that heinous crime which it really deserves to be considered, and were satisfied with a very small penalty, even in case of the most solemn oath being falsely taken. Thus they were in the habit of swearing by the river Styx; but if any one took this oath in support of a false affirmation, he would be deprived of his nectar only in the next world, and forfeit his divinity for a hundred years. The Greeks used to go to the altar of a particular God, and laying their hands upon it, then take the oath. That this custom was not confined to Greece may be at once inferred from the fact, that after the termination of the African war, Hannibal, then a boy of only nine years of age, was made by his father to swear eternal enmity against Rome; the father led the boy to the altar, where he laid his hand on the sacred things. Homer, however, has left us a minute description of the ceremony of oath taking, at least in such cases as those in which persons confirmed a vow or a contract by an oath. They poured out of the pitcher some wine into their cups, offering up their prayers at the same time to the gods in this style: "Thou, Jove, most glorious, most great, and ye other immortal gods, which ever party shall first violate these oaths, thus may their brains and their children's be scattered on the ground as this wine now is," &c. They had one form of oath that was particularly solemn as to the ceremony which accompanied it. The individual who took this oath, was obliged to descend into the consecrated temple of Ceres and Proserpine, and there, after the performance of certain religious rites, to clothe himself in the purple

robe of the goddess, and, taking a burning torch in his hand, "to swear the great oath." Both in the most ancient Jewish times, as well as amongst the Greeks, it was customary to swear not by Jehovah or the gods, but by some human being; and in Greece, in particular, the swearing at length became incorporated with a great variety of things, mortal or immortal, living and inanimate. "By my spear," was a usual oath of warriors, but it was always reckoned blasphemy. The reverend author proceeds to give the following sketch of the most prominent of this description of oaths:—

"Lucian tells us that the Scythians swore by their acinaces (a sort of sword), which they worshipped as their god, and by the wind; the former representing death, the latter being an emblem of life. Some writers suppose that swearing by the sceptre, one of the forms inseparable from our earliest acquaintance with classical antiquity, was identical with swearing by the spear, which was held by the kings as their sceptre. That it was connected with idolatry is made evident by many testimonies. Eustathius mentions distinctly that Cæneus erected a spear, and commanded it to be worshipped as a God; and Justin declares that, from the earliest date, the ancients worshipped their spears as their gods. No wonder Agamemnon called the oath he swore by his sceptre a great and solemn oath. It is certain that this form of oath prevailed through almost all the countries of the north; it can be traced among the Danes, and also our Saxon ancestors. With many other forms savouring of paganism, it was forbidden by authority in the sixth synod; and the Council of Constantinople excommunicated those Christians who swore by Heathen oaths.

"Among the Arcadians, as we learn from Herodotus, the most binding oath was by the waters of the Styx, a fountain in their country.

"Of their oath by the souls of the departed, we have different instances upon record; among the rest, that celebrated burst of Athenian eloquence, when Demosthenes swears by the patriots who fell in battle at Marathon. So Propertius, "I call to witness the ashes of my forefathers;" and again, "By the bones of my mother and of my father, I swear to thee: if I deceive thee, alas! let the ashes of both weigh heavy on my soul." So in Silius Italicus, "By the head of my noble father, and no divity is more sacred, I swear." But we need not multiply instances: the classical remains of Greece and Rome abound with them: but not more abundant are they in those remains, than are the degrading facts in the records of the Christian church, which testify how Rome Christian, in this point, as in others, willingly and closely followed the example of Rome Pagan. These oaths are just tantamount to those which Christians swore so freely, by the souls of the saints and the faithful departed. Thus, when we find Helen swearing a sacred oath by the head of Menelaus; and Ilioneus, in his address to Latinus, swearing by the fates of Æneas, and by his powerful right hand; and the Pythagoreans swearing by Pythagoras, our thoughts are involuntarily carried onwards to those days of strange mental thraldom and bigotry, when Christians swore by the safety of the Apostolic see and the Popes; when monks swore by their abbot's foot, and Norman warriors by their earl's hand, and the head of the Emperor. But of these, hereafter.

"We must not omit to mention the custom prevalent among the Greeks,

of swearing by their tutelary deities; the Argives by Juno, &c.; the Ephesians by Diana. They swore also by the deities who presided over their respective arts and callings."—pp. 124, 126.

The oath in ancient Rome, that is in the time of the kings, was altogether a very curious proceeding. The juror, or person swearing, first slew some animal, but generally the victim was a swine; he then called down on his head, if he would not keep his oath, the same death that had been inflicted on the swine. There were, however, great varieties of the form introduced afterwards in the Roman States. For example, a Roman juror was to hold a stone in his hand, and call down a curse on himself, should he swear falsely. His words were these—"If I knowingly deceive, whilst he saves this city and citadel, may Jupiter cast me away from all that is good, as I do this stone." At the epoch of the Roman history when the Emperors governed Rome, there was a form of swearing to this effect: "By the health and by the genius of the Emperors." The early Christians, as Roman subjects, were, of course, called on to take the oath in the course of their public dealings; but whilst they complied with one part of it, they declined another: they had no objection to swear "by the health of the Emperor," or "by his safety," for they knew that both came from God, and that they were virtually swearing by him: but the other part of the oath, "by his genius or fortune," necessarily implied the existence of what the Christian believed to be a false god. The influence of Roman customs too often prevailed over the Christian people amongst whom they spread themselves, during their victorious career. In England, according to Tertullian, heathen oaths were extensively repeated; he mentions that "Mediusfidius," and "Mehercule," were often used in England.

Plutarch has an account of an oath which was confined entirely to young men: these formed a conspiracy, and they swore fidelity to each other, after tasting the blood of a murdered victim and laying their hands on his vitals. Selden has recorded another strange oath which was peculiar to the astronomer Vettius Valens, who bound by it his disciples to secresy. When Valens initiated his disciple, he placed him in a proper attitude, when he thus addressed him in a tone of deep solemnity:—

"I adjure thee, most honoured brother, and your fellow students, by the starry vault of heaven, by the circle of the zodiac, the sun, the moon, and the five wandering stars (by which universal life is governed), by Providence itself, and Holy Necessity, that you will keep these things secret, nor divulge them except to those who are worthy, and are able to make a just compensation to me, Valens. To those who observe this may all the above-named Gods be propitious, be their life strong. and all things succeed well. On those who break this oath may the contrary fall; may the earth not bear their step, nor the sea allow them to pass over it. Be they childless; be their mind blinded; and though cultivated, let it bring

them a life of disgrace, devoid of good. And IF THERE BE ANY RETRIBUTION of good and bad after death, there also partake they of the same fate."—pp. 135.

When Hannibal, with the other representatives of Carthage, entered into a league with the ambassador of Philip of Macedon, they swore to the following declaration:—"In the presence of Jove and Juno and Apollo, in the presence of the tutelar deities of the Carthaginians and Hercules and Iolaus; in the presence of the Gods who accompany hosts to battle, and the sun, moon, and earth; in the presence of the rivers, meadows, and waters; in the presence of all the Gods who preside over Carthage; in the presence of all the Gods who preside over Macedon and Greece; in the presence of all the Gods who take the charge of wars, as many as are present and watch over this treaty," &c. The Romans, as the historians who knew most about them, remark, were remarkable for the enthusiasm of their partiality and devotion to their Gods. This was more the result of the efforts of government than the choice of the people: for the former knew that they had a people to deal with who could not reason and reflect; therefore was it that they had recourse to invisible terrors, and such fictions as would have the power of holding severe menaces over them if they did wrong.

When we come to trace the ancient history of nations, whose dark climes were never illumined by the light of civilization, we shall still find a tendency equally strong as that which we saw amongst the refined communities of Greece and Rome, to adopt the form of oaths. Thus the Persians swore "by Mithra," which is supposed to have been the name of the sun. Cyrus, the famous Persian monarch, bound himself to a certain regimen in the following manner: "I swear to thee, Lysander, by Mithra, never when in health to take my chief meal before I have discharged the duties of exercise," &c. The oath of the Judeans was sworn on a stream which flowed from a fountain, and was held sacred by the Magi; of the Syracusans, on lighted torches held in their hands; of the Ionians on colewort, one of the varieties of common cabbage. Palinurus, an old Roman, swore "by the rough seas;" Pythagoras swore by the air which he breathed, and the water which he drank; Socrates by a dog and a plane tree.

The Christains in the early days of the Church, were quite unwilling to adopt the oaths of idolatrous communities, and the consequence was, that they struck out methods of swearing for themselves. They first adopted the simple form of "the truth to witness." St. Athanasius states, that whenever Christians spoke, they felt they were in the presence of God, and that therefore what they said, ought to have been taken as spoken under an oath. But the oath, "by the truth," was afterwards perverted; it became a cloak for perjury, and the laws of Charlemagne expressly considered it

as such. We give the passage from this Code, in which the oath is particularly specified:

"All men are to be diligently admonished to avoid perjury, not only when the oath is sworn on the Holy Gospel, or the altar, or the relics of saints, but also in common conversation. For there are some who swear 'By love and by truth,' and avoid an oath on the name of God, ignorant that God is the same as love and truth; as the Apostle John says, 'God is love,' and also our Lord himself, in the Gospel says, 'I am the truth,' whoever, therefore, swears by love and truth, swears by God. Also must we take care not with pharisaical superstition to honour the gold more than the altar, lest the Lord should say to him [who does so], 'Thou fool, which is the greater, the gold, or the altar which sanctifieth the gold.' It seems, besides, right to us that he who has to swear by the saints, should swear fasting, with all honesty and in the fear of God; and let every one be assured that he will give an account to God, wherever it be, whether in the church or out of the church."—pp. 150, 151.

As the Jews were in the habit at the period of the establishment of Christianity of taking an oath on the Old Testament, which they did by placing their hand on the book, the Christians presumed that they might make their Gospel subservient to the same purpose. In the reign of the Emperor Theodosius, Euagrius swore before him on a book of the Gospels. Pelagius is said to have made an oath in the same way. There is every reason to believe, that the modern practice in England of kissing the New Testament on occasion of making oath, may be traced to a very early period of Christianity. It is recorded that a woman named Ingeltrude, swore an oath to Pope Nicholas, "by the Father, Son, and Holy Ghost, and these four Evangelists of Christ our God, which I hold in my hands, and kiss with my mouth." There were many various ways employed by the early Christians, of making oaths on the Holy Evangelists. Sir Henry Ellis, in his *History of Bracelets*, mentions, that one

"Arngrim Jonas, in his work on Iceland, speaking of the pagan rites which were used in the chief temple of Southern Iceland, in the isle of Kialarnes, describes a bracelet of twenty ounces weight, which was kept upon the altar, which being sprinkled by the blood of victims, was touched by those who took any solemn oath. He says it was either of silver, or of silver and brass mixed. He adds, in another page, that for this purpose it was worn on the judge's arm during trials. Arngrim Jonas's bracelet,' continues Sir Henry, 'reminds me of a very remarkable passage in the Saxon chronicle under the year 876, where, when the Danes made peace with the English Alfred, at Wareham, in Wessex, they gave him the noblest among them as hostages, and swore an oath to him upon the holy bracelet.' I must not withhold here what has since fallen in my way, that some represent the oath 'in armilla' to mean, swearing by the knocker of the abbey gate, or rather perhaps the ring by which the door was pulled to: a practice which appears certainly to have prevailed.

Others, probably from an ignorance of such facts as Sir Henry Ellis has put together, confuse this oath with the form very general among the northern nations in ancient days, of swearing by their arms. We may observe, by the way, that this oath upon the arms was not, as some have groundlessly supposed, by the instruments of the sacrifice, but by the warrior's arms, generally blessed by the priest; an oath, with many others, forbidden in the sixth synod."—pp. 152, 153.

The disposition of the various ranks in England, to make choice, each of an oath for themselves, is illustrated in a most remarkable manner by Warton in his *Observation on Chaucer*, and Miss Lee's *Canterbury Tales*. We were not, however, though very varied in our tastes, at all extravagant in the selection of the form of our oaths: at least we may say so comparatively, if we are to judge from the specimen of swearing which is presented by the members of some other countries. Let us, for example, hear the oath to which the King of Polonia, an ally of the Sublime Porte, swore to, in the year of our Lord 1573: "I promise and swear by the mighty God merciful, the maker of heaven and earth, and of all things that are therein—by these Holy Evangelists, by holy Baptism, and by Christian faith, that all those things that I know shall be manifested to high and mighty Soliman, Emperor of the Turks, whose empire God certify. I will be friend to his friends, enemy to his enemies. I will be a redeemer of his captives out of the hands of his enemies—there shall be no fraud or deceit on my part. If I shall neglect so to do, I will be an apostate—a forsaker of the Holy Commandments of the Gospel of Christians. I will say the Gospel is false and untrue. I will cross (oppose) both altar and priest. I will slay swine upon the font. I will deny the Holy Trinity and worship them (the swine). I will pollute the altar, and will receive the curse of the saints, even as God shall behold me from Heaven."

In the meantime, amongst the simple tribes of the North of Europe, an immense stock of oaths was cherished. The most ordinary of those used were, "By Sion and Mount Sinai"—"By St. James's lance"—"By the Beard of Otto"—and William the Conqueror drew one oath from Germany, which was to the effect, "By the brightness of God." The Frieslanders swore on a lock of hair held in the left hand, whilst the two fingers of the right were laid on it: the Franks used to swear upon straws: and the oaths thus sworn were deemed the most sacred. Some tribes of the Jews habitually swore on a writing pen. But when the Saxon and Suevic laws were established in Germany, all the ancient forms of oaths were abolished, and the whole of them were made by laying the hand on relics, on the Evangelists, on the altar, or on a crucifix. A penalty was demanded by these laws, of excommunication, and a punishment of thirty-nine stripes, for every case in which any other oath than the one prescribed was used. There

was in every court of justice, accordingly, an altar, and in case there was no altar, then the judge had authority to order a relic to be forthcoming at any given moment. Women in Germany swore by placing their hands on their breasts: the men on the occasion of taking an oath raised their hands either to heaven or to the altar, or the book, or the case of relics on the altar. The women and boys of that country generally wore round their necks a rolled up copy of the gospel, so that when they put the hand to the chest, they really had the gospel in their hands. Heineccius, a German author, gives an account of a scene which he himself witnessed when young:—

"I remember," he says, "when I was a boy, I was present when a man suspected of adultery purged himself from the charge by oath. I there saw, not without somewhat of horror, all the windows closed with curtains, and on the table at which the judge and the ministers of the Church sate, there was placed a Bible, a skull taken from a skeleton, the image of Christ nailed to the cross, and, unless I am mistaken, a sword and iron gloves; tapers glimmering here and there, the accused on his knees, holding up his fingers, and binding himself by the oath. The doors were thrown open, and all persons admitted promiscuously."—p. 161.

The forms of oaths must be now of a very strange nature in various countries; at least so we are authorized in presuming, from what we know of foreigners who are required to give evidence at our courts. Chinese have been examined on English trials, and some of them have called for paper, on which they wrote a few sacred characters; they then burned it, and prayed that they might suffer the same burning if they speak falsely: the oath of other Chinese, and this has been exemplified at the Old Bailey, is to break a saucer, when the juror, or person taking the oath, prays that he may perish in the same way if he swerves from the truth. Some, again, cut off a cock's head, others burn straw, making, in both cases, the same imprecations.

In the East Indies the method of oath taking is described by our countrymen who return from that country as being extremely varied, but, on the whole, very singular. One of the late Chief Justices of the Court of Calcutta tells us, that the oath was sanctioned in that Court, in all cases where the Brahmins wished it, by the juror's drinking the water of the Ganges, and eating the leaves of a sacred plant, both of which were administered by a Brahmin. The Chief Justice adds, that "high caste Brahmins, but none else, were allowed to be sworn by the recital to them by a Pundit of a form laid down in their Shasters, or Holy Books. Very many took the oath on the Ganges' water with great reluctance, declaring that it was forbidden by their religion, and that they incurred sin by doing it. The judges, however, thought it the most solemn and awful form, and as such the most binding on their conscience.

Having ascertained from the Pundits, to my own satisfaction, that the oath upon the Shasters was equally binding, I allowed all to be sworn in that way, who scrupled to be sworn on the Ganges' water."

The Court was in the habit of insisting always on the drinking of the water of the Ganges; but the objections which were entertained against it proved so very inconvenient, and even hostile to the ends of justice, that the practice was abolished, and Hindoo witnesses are now sworn in that way which is most likely to operate on their consciences. If we look to other parts of India besides Calcutta, we shall see still greater varieties of oaths prevailing. The late Sir James Mackintosh, who was Recorder of Bombay, once had a cow brought into the Court, because the witness made it a condition that, whilst giving his evidence, he should hold the cow's tail in his hand! The Jungle tribes were always sworn on a tiger's skin, firmly believing that those who break their oaths, in all cases, fall victims to tigers. When a Hindoo wants to bind some person solemnly down in such a fast way that the party cannot for conscience sake possibly break his oath, the former procures a sword or knife, on which a prayer, sacrifice, and ointment are performed by one of Brahminical caste, when the instrument becomes, as it is thought, endowed with either a divine or demoniac life. Upon this the party is sworn.

The Mahomedans have a very liberal arrangement in this matter of oath taking: they can use the Divine name in their swearing; but they have a careful provision prepared in case of breaches of the oath. When a Mahomedan swears before an officer of the same religion, the latter always takes strict care not to swear him unless he can state the attributes of God as they are taught in the Koran. Both the Mahomedan and Hindoo religions sanction falsehood and deceit on certain occasions; so that it has been found very difficult by our Indian lawyers to know how to act in many instances. It is a strange practice, however, that is adopted by the English judges both in the cases of Hindoos or Mahomedans in India; the former cause the oath, as it is couched in English, to be read to these jurors, the Mahomedan having the Koran in his hand, which he kisses after repeating the oath. The Hindoos are sworn on the leaf of sweet Basil, placed in the hollow of his hand, with some water of the Ganges. The natives of India are not much disgraced by being convicted of perjury; and if a priest be one of the convicts, he loses none of the respect and consideration in which he was before held by his people. In Mexico formerly, witnesses before the Judges took the oaths in this way: the person first touched the ground with one of his fingers, then he touched his tongue with the same finger, thereby showing that he called earth to witness the truth of his evidence.

Mr. Tyler next proceeds to consider the forms of oaths in modern Europe, and selects Italy, or rather Tuscany, which the recent reforms in this branch of judicial practice have rendered a very re-

markable example for edifying the rest of Europe, but particularly our own country. The code which was enacted in 1786 lays down as its great principle—

"To the end that a just and more efficient restraint might be put to the custom in old times, universally prevalent with regard to oaths in criminal proceedings, and to prevent, to the utmost of our power, a repetition of it, even as the veneration and respect which we owe to God and his holy name require, and, at the same time, to avoid the danger of giving occasion for false swearing, we enlarge the provisions of the law of 1679, by which it was forbidden to put the accused person upon his oath as to himself, but not as to others: now we absolutely forbid in future that any one who is proceeded against at law should be put on his oath, whether as regards himself or others,—whether those others be accomplices or not, in any case or circumstance whatever, even though the accused should desire to be put upon his oath to clear himself."—pp. 175, 176.

In the seventh section of the same code the following provisions are made:—

"No prosecutor shall be compelled, as formerly, to remove all suspicion of calumny by his oath; since it is enough that he should be liable to the punishment of calumny. And, whereas the depositions of witnesses examined before the trial comes on are of no use by themselves, unless they are followed up by other proceedings necessary to bring the matter into court, we enact that the witnesses shall not be put on their oath when they are examined in the first instance; but only, if after a copy of the evidence has been given to the person accused, he should desire that the witness be put on his oath, then he shall confirm his deposition by his oath. Without this especial request, the evidence will be received as though it were sworn to: and in all proceedings against an accused person who has run away, the evidence of witnesses, though not sworn, shall be altogether valid."—p. 177.

And in the tenth section of this code there is a clause to this effect:—

"Instead of the warning which used to be previously given to the witness to say the truth being on his oath, the magistrate shall admonish him of the obligation, which by divine and human law every one is under, of not giving false evidence, or falsely concealing any thing; and shall dwell on the importance of such obligation. He shall also warn him that he is liable to be called upon to verify, by his oath, the evidence he is about to give."—p. 178.

The Italian code obliges the magistrates to warn and admonish the persons taking the oath respecting their responsibility; and it is to be taken before a crucifix, when he is of the religion of the State; but when of a different creed, he is then, after being warned, put on his oath according to the most respected and feared rule of his religion.

In the Austrian code, since 1781, persons, whether in orders or not, male or female, are ordered to take the oath simply by raising the thumb and the two first fingers of the right hand, without any other formula than the repetition of the words, "So help me God." When the Italians were under the dominion of Napoleon, he introduced the following provision :—

"Every witness, before being examined, is put on his oath, previously to which the judge admonishes him of the importance and sacredness of the oath, and reminds him of the punishment to which false witnesses expose themselves; after which the judge and the clerk rise, and, bareheaded, the judge causes the witnesses to take the oath in the following words: 'I, A. B., swear and promise before God, the infallible judge of my conscience, and the tremendous avenger of perjury, to tell the whole I know on every question that shall be put to me. So help me God.' And no other form or outward act shall be observed."—p. 183.

The Code of Parma requires, that every Catholic sworn should take the oath kneeling, and putting his right hand on the Holy Gospels, and uttering the words, "I swear, calling God to witness the truth of what I am going to say."

In France, the witness lifts up his hand and says, "I swear." Persons in Holy Orders, place the hand on the bosom. The princes of the blood were not, formerly, compelled to swear, but now the case is different.

The mode of taking oaths in Spain is peculiar: the written Code has the following form :—

"You swear by God the Father, and by Jesus Christ his son, and by the Holy Spirit, who are three persons and one true God; and by the Holy Evangelists, and by the cross (or upon the altar), that the answers you shall make are true. And he who gives the oath shall say—So help him God, as he speaks the truth; and he who swears shall answer—Amen."—p. 185.

But a Spanish gentleman authorizes Mr. Tyler to state, that the most common form with which he was acquainted, and which was ordinarily employed in the courts, was, for the witness to form a cross, by placing the middle of his thumb on the middle of his forefinger, and as he kisses it, says, "By this cross I swear." With this form, the reverend author is disposed to connect a very curious incident, which occurred in the early part of the history of Spain. He tells us that,

"The celebrated Marsigli was founder of the Institute of Bologna. His whole history is one of exceeding interest; but we must not refer to it further than the illustration of our subject requires. In the war of Belgrade he had been made prisoner by the Turks; but his name and rank remained unknown. He attempted to make his escape, but failed, and on being retaken he was condemned to death. Through the inter-

evening night, between sentence and the time of execution, he deliberated within himself, whether he should declare who he was—a step which would secure his life, but subject him to an exorbitant ransom—or whether he should run all risks. He determined on the latter. Before the fatal hour arrived, two Arabs came, and purchased him as their slave for a sum equal to about eighteen-pence of our money.

"These men, to bind him by the most solemn obligation, insisted upon his swearing on the faith of a Christian that he would never think of making his escape: and the oath they prescribed was, that he should make the form of a cross with his two fingers, compelling him to kiss it."—p. 186.

The author suggests, that this event may have given rise to the custom used in the form of the oath.

The following are the forms of oaths now used in Scotland:—

"*Oath taken by the Jury in Criminal Trials, whether before the High Court of Justiciary or the Inferior Courts:*

"You, fifteen, swear by God, and as you shall answer to God at the great day of judgment, that you will the whole truth say, and no truth conceal, so far as you pass upon this assize.

"The oath in civil cases is, with a slight variation, the same.

"*Oath of Witnesses, whether in Civil or Criminal Causes:*

"You swear by God, and as you shall answer to God at the great day of judgment, that you will tell the truth, the whole truth, and nothing but the truth, so far as you shall know or be asked at in this cause.

"After taking the oath, the witnesses are then, in Scotch phraseology, 'purged of malice and partial counsel,' by the judge putting these questions:—Have you any ill-will at either of the parties in this cause? (or the prisoner, in criminal trials.) Has any person instructed you what to say? or given, or promised you any thing for giving evidence?"—pp. 189, 190.

The broad distinction between this form and the common practice in England, is somewhat extraordinary, and it forcibly urges, in our opinion, the government of this country to attempt some alteration in the existing ceremony of oath taking in England.

The author next enters upon the subject of perjury, the history of which is very interesting, as elucidating characters and manners. It does not appear, that the law of Moses contained any provision whatever for the punishment of the crime of perjury, whilst at the same time, a very decided and specific punishment was fixed on false accusation. The latter law is thus laid down in Deuteronomy: "If a false witness rise up against a man to testify against him that which is wrong, then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days, and the judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath

testified falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother." The Mosaic law, then, whilst it prohibits perjury as being a heinous sin against God, still leaves to God alone the punishment of the offence.

In Greece, it does not appear that any distinct penalty was attached to the crime of perjury; but the history of that country proves very decidedly, that the people had a deep and lively sense of the moral and religious guilt of false-swearing. At Rome, perjury was punished, at least in the earlier ages, by the civil magistrate, as an offence against the State. A false witness in a civil action, was liable to two processes in Rome: the one was an indictment for perjury, the other an action for damages, at the suit of the party who was aggrieved by the witness. The penalty was according to the nature of the guilt,—either exile, transportation, or disfranchisement, as a citizen. For a long period, the Romans were distinguished by their integrity, honour, and good faith, but especailly for the religious reverence which they paid to all oaths. But this character did not long remain, and at the time when Livy wrote, their reputation had fallen to a most degraded state; and he says, that the authorities set the worst example to the people, especially by teaching them how to employ equivocations and subterfuges in the interpretation of oaths.

After the extinction of the Roman empire, the next people who chiefly distinguished themselves by the wisdom and superiority of their laws, was the Germans, whose institutions were the sources from which we have derived the most of our laws. Amongst the Germans, a person who committed injury by false swearing, was punished by being obliged to indemnify the injured party; and when unable to pay what was demanded, he was under the necessity of becoming the slave of the party whom he injured. In either case, the perjurer never was allowed to be witness afterwards. The individual who suborned the witness, was always punished with a hundred lashes, besides having his head shaved, this latter being a punishment which was practised in Italy, up to the present century. The Visigoths punished perjury by confiscation of goods, amputation of the hand, the shaven head, and scourging: the Salic law merely fined a perjurer fifteen shillings. In the States north of the Rhine, false swearing, knowingly, was considered as a capital offence, and the swearer was to lose his hand, or redeem it by a large ransom. Louis the Pious ordained, that when two witnesses contradicted each other, they should both fight it out, and the party vanquished should lose his right hand, so that by this law, the guilt or innocence of the accused was tested by his skill. Before the time of Charlemagne, the law of Germany was, that a perjurer should lose his thumb; but in the time of that sovereign, he changed this punishment for the loss of the two fingers, because the thumb was wanted in the taking of the oath. In France, amputation of the hand was the usual punishment of perjury; and, at

a later date, laws were enacted to compel the perjurer to compensate for the loss which he had occasioned. Now, however, the punishment is left entirely to the direction of the judge. The reverend author then presents us with a catalogue of countries in which the crime of perjury is punished, and the nature of the penalties in each. This is a valuable document, and has been communicated to him by a very learned lawyer.

"AUSTRIA.—The punishment of perjury is imprisonment for five, or more, to ten years, and exposure in the pillory. In cases where the false oath has been productive of great injury, imprisonment for twenty years, or even for life.

"BAVARIA.—Four to eight years' hard labour, incapacity to hold any public office, and to give testimony for the future; and exposure in the place appointed for the punishment of criminals. Perjury in a criminal cause is punished with greater severity.

"PRUSSIA.—Deprivation of all public offices, public denouncement as a perjured person. One or three years' imprisonment. Forfeiture of four times the amount of the advantage sought by the false oath. Perjury in criminal cases may be punished even with death.

"SAXONY.—The punishment of whipping, or amputation of the two fore-fingers with banishment, is obsolete. The present punishment is exposure on a scaffold—hard labour for two or more years—fine, with imprisonment according to circumstances. In criminal cases it is more severe.

"HANOVER.—According to a project for a new criminal code, published in 1826, the punishment for perjury was to be incapacity to hold any public office, or to give testimony, and confinement in the house of correction; in criminal cases affecting the life of the accused, it was to be more severe.

"HOLLAND.—Whipping, imprisonment, banishment, &c., according to circumstances. The old law punished perjury by branding the face, or cutting off the joints of the fore-finger.

"RUSSIA.—According to the project for a criminal code, approved by a late Imperial Commission, the punishment of perjury was to be imprisonment for not more than five years, nor less than three months—a fine for persons of condition; the knout for the common people. According to another project, branding in the back, exposure on a scaffold, the inscription of the perjurer's name on a gallows, announcement of the crime in the newspapers—imprisonment from two to six months, and incapacity to give testimony. Both projects would enact severer punishments in criminal cases.

"HUNGARY.—Infamy. Inability to sue in his own name. Incapacity to give evidence. Forfeiture of some other civil rights. The law which obliged perjurers to go bare-headed, and bare-footed, and to wear a particular sort of dress is obsolete.

"HOLSTEIN.—Incapacity to give evidence, or hold place—to make compensation for the injury sustained by their perjury, and hard labour.

"SCHLESWIG.—Loss of rank and honour, inability to give testimony. Compensation to party injured. Amputation of the fingers seems to be disused."—pp. 223—226.

With respect to Spain, it is the practice to punish perjury by twelve years in the galleys, by removing the teeth, to disgrace the delinquents publicly, and to condemn them perpetually to the galleys.

The penalties assigned by the laws of England to perjury, are two-fold, those denounced by the Spiritual and those inflicted by the Temporal Courts.

In Queen Elizabeth's time, excommunication was the lot of those who committed perjury in the Ecclesiastical Courts. Before the Norman dynasty sat on the throne of England, it was our practice to chastise the perjurer personally, to banish him, to cut out his tongue, to lose his hand, to be denied Christian burial, to have his property confiscated, and sometimes he was condemned to death.

The hatred of perjury was singularly cordial in the legislature of those days, for in one of the Statutes, that of 18th Edw. III., on this subject, the following words occur: "Once forsworn, and ever forlorn." Sir Edward Coke, in his Institutions, labours to show that perjury was punishable by the ancient laws of England, and juries even were punished when they gave a false verdict. Not only did they lose their freedom as citizens, but were not allowed to give evidence, their goods were forfeited, and their persons surrendered to the King. It was partly to put down perjury, that the Star Chamber was instituted.

At present, perjury is punishable at common law by fine and imprisonment, and incapacity to be a witness again. By the Statute of Elizabeth, perpetual infamy and a fine of forty pounds is inflicted on the suborner of perjury, and in default of payment the guilty person is to stand with his ears nailed to the pillory. In America, the penalty consists of imprisonment for three years, a fine not exceeding 800 dollars, the pillory for one hour, and incapacity to be a witness. The Hindoo law fixes fine and punishment, such as the mutilation of a limb, also banishment, for the perjurer.

The author, after dismissing the subject of perjury, proceeds to resume the historical account of oaths, and presents us with some curious facts respecting their origin and division amongst ancient nations. Of these, the oaths taken by compurgators and in ordeals form a portion, which possesses by far the greatest interest. In the olden time, when an individual was accused of a crime which had been committed, or was alleged to be intended by an individual, he was apprehended by the authorities, and compelled to clear himself by an oath. In Elizabeth's reign this process was made the instrument of very great individual persecution, and indeed of oppression; for the person accused was under the necessity of answering questions in such a way as to criminate himself or some intimate friend. Frequently, however, a man's own oath failed to acquit him; and, in that case, he was obliged to procure several

persons to swear in his behalf. These were called compurgators or conjurators. In the laws of Prince Hoel the Good, of Wales, it was a regulation that when a female was impeached for having lost her virtue, she should clear herself by the oaths of seven women, the first time she was accused; the second time required fourteen women to clear her; and, for the third time, less than fifty compurgators could not establish her good character. But, as the compurgators were merely required to swear that they believed the oath of the accused, the proceeding became a nullity, and few persons ever failed, no matter how guilty; they were to procure testimonials, which served them as complete answers to the accusations against them.

The ordeal oaths were prescribed to disputants, who were ordered to decide their quarrel by fighting. The usual point of contention was a piece of land. Before the battle began, each took a solemn oath that no enchantment had been used by him. The form of judgment by cold water was a dreadful ceremony; the persons who were to undergo the ordeal, being thrown into deep water on the supposition that those who were innocent would be supported on the water, whilst those who were guilty would sink to the bottom. But there was always a rope tied round the party who was to undergo the ordeal; for it was enough that the water did not keep him up, for then he must have been guilty: under such circumstances, he was dragged out to suffer death in another manner.

In the ancient courts of Europe, the Kings or Emperors never took an oath in person; this part of their duty, as in the cases of treaties of peace or amity, being performed by proxy, whom the monarch usually appointed from amongst his courtiers or ambassadors. The practice of swearing in the name and at the peril of another person, or swearing by proxy, has been very extensively followed in this country, and is still in being. The oath of the Knight of the Garter, on his initiation, is taken by proxy; so are many oaths at present in the Ecclesiastical Courts; and we can answer for it, that at this moment the form of oath by proxy is still in use in Cambridge in the case of a Master of Arts. The form which is adopted on those occasions, at the very hour in which we write, in this civilized country, is the following:—

"1st. I exhibit my special proxy for the mayor, &c., and I do it on my own part for the same body; and, in the name of my employers, I answer and believe in all things, and by all things; as to what is contained in the words of this my special proxy.

"2nd. And I swear by the soul of this my same employer, and by the sacred Gospel of God, that the answer is true according to the information of my employer, and the belief of my proxy, in those things which concern the matter in question in regard to the corporation, and concerning the knowledge of this, my same employer, in the things which concern the matter in question concerning myself."—pp. 282, 283.

This, however, is only one of the many examples which lie completely concealed in our old institutions, of the adherence which we give to the most barbarous superstitions.

In speaking of the favourite oaths of the Kings of England, the reverend author relates some very curious facts in relation to William Rufus. History, even that which is usually called authentic, describes this monarch as having constantly in his mouth the phrase, "By St. Luke's mouth." Now this is shown very easily to be a mistake in the first writer who translated the Latin account of the King; for the words were, "*Per vultum de Lueca*;" or, "By the face at or of Lucca." The following anecdote of William is connected with this oath:—

"The king was in the full enjoyment of a hunting-party when a messenger, from beyond sea, brought him tidings that a town which had lately fallen into his hands was besieged by the enemy. Instantly, equipped as he was for the chase, he turned his horse's head, and made for the sea. On his attendants' suggesting the propriety of waiting till his forces could be collected and marshalled, he scornfully replied, 'I shall see who will follow me. Think ye I shall not have an army?' He arrived at the coast almost alone. The wind was contrary, the weather stormy, and the sea in dreadful agitation. Resolved to pass over at the moment, when the mariners remonstrated and implored him to wait for a less foul sea and sky, he exclaimed impetuously, 'I never yet heard of a king perishing by shipwreck; loose the cables, I say, instantly. You shall see the elements conspire in their obsequiousness to me.' William crossed in safety, and the first rumour of his landing scattered his besiegers. A leading man among them, one Helias (the Earl of Flesche, his competitor for the Earldom of Maine), was taken prisoner, and brought before the king, who saluted him with a jeer, 'I have you, master.' To this his high-minded captive (whom, as the historian remarks, his imminent danger could not teach prudence or humble language), replied, 'It was by mere chance you took me; if I could escape, I know what I would do.' Upon this William, almost beside himself with rage and fury, clenching his fist at Helias, exclaimed, 'You rascal! What would you do? Begone! away! fly!' and 'By the face of Lucca *(per vultum de Lucca)* if you conquer me, I will make no terms with you for this free pardon.'"—pp. 290, 291.

The face of Lucca seems to have been an image in Tuscany, set up for pious purposes.

In most countries of Europe it was the uniform practice to compel all public officers, particularly those engaged in the administration of justice, to take an oath, binding them to perform their duties strictly.

We should like to see some of the present race of English lawyers bound to take the oath which was once commanded to be sworn by all advocates in the kingdoms of Naples and Sicily. It is to this effect:—

"We will that the advocates to be appointed, as well in our court as

before the justices and bailiffs of the provinces, before entering upon their office, shall take their corporal oath on the Gospels, that the parties whose cause they have undertaken they will, with all good faith and truth, without any tergiversation, succour; nor will they allege any thing against their sound conscience; nor will they undertake desperate causes: and, should they have been induced, by misrepresentation and the colouring of the party to undertake a cause which, in the progress of the suit, shall appear to them, in fact or law, unjust, they will forthwith abandon it. Liberty is not to be granted to the abandoned party to have recourse to another advocate. They shall also swear that, in the progress of the suit, they will not require an additional fee, nor on the part of the suit enter into any compact; which oath it will not be sufficient for them to swear once only, but they shall renew it every year before the officer of justice. And if any advocate shall attempt to contravene the aforesaid form of oath in any cause, great or small, he shall be removed from his office, with the brand of perpetual infamy, and pay three pounds of the purest gold into our treasury."—pp. 300, 301.

In connection with this regulation, we may mention that it was one of Charlemagne's rules to make the Judges hear and determine all causes fasting, because, as it appears from an account of the people of that age, under the jurisdiction of Charlemagne, that they were greatly addicted to intoxication.

Military oaths were customary in ancient Greece and Rome. The oath which the Knights of the Bath now take in England, is merely a modification of that which the Roman soldiers took in the time of the Cæsars. The English knights bind themselves to love their sovereign above all earthly creatures, and for his rights and dignities to be ready to die at any time. The Roman soldier was sworn to value the safety of Cæsar above all things. Caligula changes this into the words, "I hold neither myself nor my children dearer to me than the Emperor." With respect to the Knights of the Bath, the following are the exhortation and oath read to them by Garter King-at-Arms :—

"Right dear brethren! Great worship be this noble order unto every of you. You shall love and dread God above all things. You shall be stedfast in the faith of Christ. You shall love the king your sovereign lord, and him and his right defend to your power. You shall defend widows, maidens, and orphans in their right. You shall suffer no extortion as far as you may, nor sit in a place where any wrongful judgment shall be given, to your knowledge. And of as great honour be this order unto you as ever it was to any of your kinne, progenitors, or others."—p. 306.

We have now, we think, exhibited enough of the contents of this volume to enable the reader to appreciate the extensive learning and the acute research of the author. The practical effect which he has in view, is to call the attention of the Legislature to a subject which stands most seriously in need of reformation, but which, from its nature, is likely to escape public men. It forms altogether a highly interesting work.

ART. XII.—*History of the British Colonies.* By R. MONTGOMERY MARTIN, Member of the Asiatic Society, &c. 8vo. Vol. 1. Possessions in Asia. London: Cochrane and M'Crone. 1834.

This is the first of a series of volumes, in which the history of our colonies (meaning thereby the complete account of each in every particular connected with its climate, soil, productions, &c.) is to be completed; and we have no hesitation in saying, that if the succeeding portions of the work be executed with the same care, ability, and research as the specimen before us, we may calculate on finding our literature enriched with one of the most valuable contributions which it has ever received.

The plan of the work, as it is exemplified in this volume, comprehends every feature of interest to which the curiosity of mankind can be directed in a given country. The author first invites our attention to the account of the rise and progress of our power in Asia, describes the conquests which we have made there, and the formation of the territories of India into presidencies. Next there is an account of the stipendiary Princes, of the subsidized and protected States, and of the native chiefs who are tributary or feudatory. The physical aspect and character, the climate, natural productions, and population of Bengal, Madras, and Bombay territories, form the subject of a highly interesting chapter. One of the most interesting features, however, in this description is, the account of the Himalaya mountains, which have been the object of so many enterpizing excursions by our countrymen. The success of these expeditions has led to the belief, that the passes of these mountains may be rendered available for carrying on a communication with China by land. The characters of the climates of various parts of India, as given in this work, are well deserving of the attention of those who look forward to a residence in India. The climate of Bengal is described as being very unhealthy, in consequence of its excessive dampness; but that towards its North Eastern frontier, where the land rises, it is more healthy. In the hills, in this direction, the climate seems excellent; the thermometer ranging between 67 and 75 in May, and in June, from 68 to 72. The conclusions to be drawn from the meterological history of our possessions in Asia are, that they are essentially of a tropical nature, sometimes however passing into the temperature of the milder zones, which changes are represented as being caused by the peculiarities of the soil, or its level above the sea.

The natural productions of our India possessions are most numerous and valuable. They consist of the cocoa nut, forest trees of great size, rice, potatoes, wheat, and barley. Calcutta now ranks amongst her regular annual exports, flour made from wheat for starch. The sugar cane grows luxuriously in every part; silk is

likewise produced, and cotton to a vast extent; coffee of the best kind is found in the Southern parts, and tobacco and indigo are brought there to great perfection.

The zoology of India forms also a very singular feature, but unfortunately there are some parts of the country which suffer no small degree of mortality from the incursions of the wild and ferocious tribes. For instance, within the last four years, not less than one thousand children were devoured by wolves in the vicinity of Agra. Before parting with the subject of zoology, the author gives an account of some of the sports which the animals of India furnish. Both wild hogs and tigers are hunted, and the hawk is trained to the chase in pursuit of antelopes and small deer; leopards, or as they are called in India, cheetahs, are also employed in the same way. Miss Emma Roberts, a very clever young lady, has given the following description of the species of hunting:

"The cheetahs, hooded like hawks, are secured by a slight harness to a platform fastened on a bullock cart; their keeper holds the beasts in his hand, and those who wish to obtain a good view of the chase, take a seat beside the driver. Antelopes accustomed to the sight of bullocks will permit them to make a much nearer approach than any less familiar animal. When the carts have arrived at a prudent distance from the herd, the driver halts, the cheetahs are unloosed, and espying the prey, they drop silently off the vehicle, taking care to choose the contrary side from that on which the deer are feeding. They steal crouching along the ground, screening themselves behind every bush, hillock, or tuft of grass which may occur in their way, pausing occasionally when there seems to be any danger of a premature alarm; each has singled out his victim, and measuring the distance with an experienced eye, they dart forward with a sudden bound. Two or three springs ensure success or disappointment; the victor alights upon his prey. But if a threatened antelope should have the good fortune to escape the first attempt, no second effort is made; the cheetah returns growling and in ill-humour to his keeper: he has lost his advantage, and sullenly relinquishes a field which must be won fairly by strength and speed. The poorer class of natives, who take up the occupation of hunters for their own subsistence, or pecuniary emolument, sometimes avail themselves of the services of a bullock in approaching within shot of a herd of antelopes. Theirs is a matter of business, not of excitement, and they have no idea of allowing a chance to the object of their pursuit. The bullock is carefully trained for the purpose, and when his education is completed, he makes a quiet entrance into the jungles, followed closely by his master, who contrives to screen himself completely behind the animal. The bullock grazes carelessly as he advances, making circuitous and apparently unpremeditated movements; at last he arrives at a convenient distance without having disturbed the unconscious herd, he then stands still, the shikare or hunter fixes his clumsy matchlock along the back of the animal, and still unseen takes unerring aim: down drops the devoted antelope, and away fly the rest of the herd, dispersed and out of sight in an instant."—Vol. i. p. 109.

After a full account of the productions and capabilities of India, as a fertile colony of England, the author proceeds to give a description of the nature of the government in all its branches, including the civil, judicial, police, military, marine, medical, and ecclesiastical, &c. This is a most interesting part of the volume, as it presents us with an accurate definition of the duties of each set of officers, as they have been set down by Parliament. The dominions of the East Indies are divided into three presidencies, Bengal, Madras, Bombay and Agra; each chief filling the office of president, is assisted by a council, which consists of two of the company's senior civil servants, and the commander in chief of the army. The government of Bengal is the supreme one of the whole, and its head is styled the governor-general of India; the arrangements connected with the administration of justice are pretty extensive. In the Bengal presidency there is a high Court of Appeal, civil and criminal; the second degree of Courts are provincial Courts of Appeal, which are conducted each by a chief and one puisne judge; these Courts have no criminal jurisdiction. In Bengal there are twenty commissioners of gaol delivery, who hold sessions twice a year, at the different cities, or stations of the province: these commissioners direct and control the magistrates, revenue officers, and police. The Zillah and city Courts of Bengal amount to forty-nine. There is no fixed estimate of a Zillah; in Bengal the average population of one amounts to almost two millions. In these Courts are tried all cases of a minor nature, such as do not admit of a punishment beyond a couple of years' imprisonment, as frays, thefts, &c.; but the chief officers of these Courts can commit for heinous offences, which will afterwards be tried by the commissioners of the circuit. Besides these Courts there is at each presidency, a supreme or King's Court, with a chief and two puisne judges, a master in equity, registrar, a certain number of barristers and attorneys, and at Calcutta one Hindoo and one Mahomedan law officer are attached to the Courts.

The Trial by Jury takes place in the criminal courts, but not in the civil ones, the natives being eligible both as grand and petty jurors. There are at Calcutta and Bombay, Courts of Requests for the recovery of Small Debts. The Recorders of these are all Europeans. The proceedings in these courts are carried on in English, with the aid of interpreters, and generally speaking, the civil law of England is applied. But in the case of the Hindoo or Mahomedan, their own religious code respectively is administered. The criminal law is almost always that of the Mahomedan Code, in which mutilations of the limbs and flagellations to death are frequent punishments. The regulations for the Police are very minute, and appear to be modified so as to allow of a good portion of the efficient part of the system to be supplied by natives.

There is a separate army to each Presidency, the commander-in-chief of Bengal possessing a general authority over the whole.

The total military force, on the average, amounts to 194,000 men, in three distinct divisions; namely, the King's cavalry and infantry; the East India Company's *European* engineers, artillery, and infantry; and the East India Company's *Native* artillery, cavalry, and infantry. The number of officers in India, is 5,531: of these, 752 are in the King's military service. The compliment of officers to each regiment is, of Europeans, one colonel, one brevet colonel, one major, five captains, eight lieutenants, and four cornets or ensigns: of natives commissioned, there are a subadar and a jemadar, with each troop or company. The average number of officers at Bengal in each year for the eighteen which have just elapsed, has been 1754.

The casualties attending them have been eighty per annum: the deaths fifty-four, or one in thirty-two. At Madras, the total number of officers every year, was 1,346—casualties 75, or one in eighteen: deaths 52, one in twenty-six. In Bombay, the total number of officers has been 62—casualties 34, or one in eighteen: deaths 26, or one in twenty-four. The candidates for the officers' commissions in the Indian army, must have previously received a good education, which they are required to procure at Addiscombe College, near Croydon; here the Oriental languages are taught, as well as military discipline.

"Each cadet pays 65*l*. the first year, and 50*l*. the second. The cadets are clad in uniform, and get their appointments as soon as qualified. The examination is very strict, and if a lad fails for the Engineers or Artillery, but evinces general talent and diligence, he is recommended for the Infantry. The East India Company purchased Addiscomb College and grounds in 1810 for 17,251*l*.; the building cost 82,869*l*.; and the total expenditure from 1810 to 1830 was 366,154*l*., of which 37,136*l*. was for instructing the cadets in trigonometrical surveys and the art of sapping and mining, &c.; for books, stationary, and mathematical instruments, 18,752*l*.; and the rewards to cadets for industry and talent, amounted in four years to 1,600*l*. The total number of cadets educated during the period has been two thousand and ninety; and to the excellence of the establishment, the success and extraordinary formation of the East India Company's fine army is pre-eminently due, while the expenditure on each cadet has not averaged 98*l*."—Vol. i. p. 150.

The number of native officers in the Company's military service, has been about 4,450.

We are informed, in reference to the military power of India, that an army is now forming in the north-western portions of India, which threatens ultimately to be a source of great annoyance to the East India Company, as holding the dominion of Hindostan. This is the Seick army under the command of Runjeet Sing, and now an object of Russian intrigue. This body has been for a long time in existence, having been about thirty years ago, a mere military con-

federacy of predatory horsemen. At present, they constitute a formidable army, having received a considerable amount of instruction from foreign (particularly French) officers, and being in other respects highly improved by the talents of their leader.

The expences of the military establishment in India, is for every year on the average, very nearly nine millions sterling and a half.

There is a navy also in India. This Indian marine is attached exclusively to the Bombay Presidency, and consists of one frigate, four 18-gun ships, six 10-gun corvettes and brigs, two armed steamers, and some surveying vessels. The officers consist of 12 captains, 14 commanders, 46 lieutenants, 71 junior officers, and about 500 European seamen, and a compliment of from six to seven hundred seamen. During the wars in Europe, this small fleet exhibited bravery as well as a perfection of tactics, which his majesty's navy did not outstrip; but the great benefit which we have derived from this peculiar service, consists in the valuable surveys made by the officers in the islands, rivers, gulphs, and bays, in the Indian and Chinese seas. A very valuable body though not of a warlike nature, is established at Calcutta. This is a pilot service, expressly formed for the purpose of bringing the merchant and other ships safely into the bay of Bengal, the navigation of which, in the tempestuous months from April to October, is highly perilous.

In the medical appointments, the Company have been always ready to take for their guide merit and competency alone; and the result has been, that the professional body connected with the Indian army has been always distinguished for the zeal and ability with which it has contributed to the promotion of science. The Company have also paid the fullest attention to the religious condition of those under their protection; and the Ecclesiastical establishment which they maintained in India was fully competent to the wants of the community.

With reference to the distribution of patronage, it appears that the Directors have the nomination of Writers, Cadets, and Assistant Surgeons; and this, with 300*l.* a year, is the whole of the emolument which the Directors receive. The number of Writers sent out from 1826 to 1830 was 377; of Cadets, 1,442; and of Assistant Surgeons, 294. The persons of this description sent out in the last four years were as follows:—

	Writers.	Cadets.
1830	58	117
1831	63	139
1832	36	96
1833	11	49

These constitute a portion of the civil servants of the Company, who are provided, at the expence of this body also, with a good mental preparation for their future lives; they "are educated at

the East India College of Haileybury, where each student must enter before he is twenty years of age, and pay 105*l.* per annum towards defraying the expensive and elaborate education which he receives in every essential branch of Oriental and Western literature, philology and science, under the superintendance of a College Council, and the most learned professors in England. The test of examinations for a writership is severe. The nominations during the last five years from the College consisted of sons of noblemen three; of baronets eight; of clergymen fourteen; of East India Directors eight; of Company's civil servants thirty; of ditto, military ditto, twenty-two; of ditto, naval ditto, forty-two; of his Majesty's military and naval officers twenty-seven, and of merchants, bankers, and private gentlemen one hundred and ten. The *net* expenditure of the College at Haileybury, from 1805 to 1830, was 363,427*l.*, of which 96,359*l.* was for the building; 33,553*l.* for books and philosophical instruments, &c.; the salaries paid to professors amount to 220,730*l.*; and the number of students educated was 1,978."

Mr. Martin next proceeds to detail the items of the revenue obtained by taxes. These are divided into direct and indirect taxation; the former consisting of the land revenue, farms, licenses, subsidies, cessions of territory, yielding annually about 15,500,000*l.* sterling; whilst the indirect taxes, such as those on salt, opium, tobacco, stamps, and post-office returns, amount to almost 7,250,000*l.* sterling. The author explains the peculiar systems which are in operation for the collection of the land tax, and then proceeds to describe the mode of collecting the indirect taxes. In Bengal the Government produces from its manufacture and sale of salt the sum of 1,800,000*l.* a year. The people pay in the shape of tax for it at the rate of about one penny a month per head. Opium is another monopoly of the Government. The prepared juice of the poppies is sent to the latter by the cultivators, and is then offered to exporters by auction. The principal articles sent from India to Great Britain are indigo, about 7,500,000 lbs.; cotton wool, about 30,000,000 lbs; raw silk, very nearly 2,000,000 lbs.; saltpetre, 2,000 cwt.; sugar, about 6,200 cwt; pepper, 4,630,475 lbs., and a great number of spices and drugs.

Indigo is made in great quantities in Bengal; about a million of acres are laid out in the cultivation of the plant from which the article is artificially extracted. The usual importation into this country was about 9,000,000 lbs., but now our consumption of indigo is rapidly diminishing. Bengal indigo merchants are making up for this loss by finding increased custom in France, Germany, and Holland. Silk is now an extensive article of cultivation in India. This silk sometimes fetches as good a price as that of Italy. The cultivators send up the locoons to the agents of the East India Company, who have a dozen manufactories for reeling the silk, Cotton is a staple produce of India, but, for some just

cause, is not much consumed in this country. Our chief supply is from the south of the United States; the importation amounting annually to the enormous quantity of 300,000,000 lbs.! From India we import about a twentieth of this quantity for our manufactures.

Opium made in India has this remarkable peculiarity about its commercial history, that an enormous quantity is sent to China, and literally smuggled into the Celestial Empire. There is no parallel to the sale of this article in the whole history of the world, considering it to be a prohibited article in the country where it is consumed. The amount of the opium now sent to China every year may be judged of, when we mention that it yields a return of more than 2,500,000*l.* sterling. The following, as we learn from some Parliamentary documents, is the way in which this grandest of all specimens of contraband practice is carried on:—

"There is no secret in the opium trade; the quantity imported is well known, and the prices are always given in the *Canton Register*, a public newspaper: the opium chests being cumbrous things, are broken up on board the receiving smuggling ships at Lintin, and the opium placed in bags for delivering to the Chinese, who go alongside the ships in smuggling boats in the open face of day, frequently within view of the Chinese men-of-war boats, and the opium is delivered to them upon their presenting what is called an opium order from the agent at Canton. They take it from alongside in smuggling boats that are well manned and armed, and as there are a many rivers, branches, and islands at different places, they put off directly with it, and then set all the government boats at defiance. Four Mandarin boats have been surrounding a ship when there were thirty chests of opium to smuggle, and was prevented from going to sea on account of the opium: the way that they smuggled it was thus—they stripped the chest entirely away, took nothing but the opium, and put it into bags; the lower deck-port was opened, and in one moment they put the opium into the boat, and all hands were off in a second. It was done in a very heavy shower of rain. There was a cry out about three minutes afterwards, but the boat was gone like a shot. Of the Mandarins' boats lying near—one was lying a-head touching the ship, another was lying at the stern, and another was lying upon the opposite side. They were there to prevent smuggling. But these boats may not be strong enough to prevent smuggling, for there are instances of the opium boats overpowering all force where it was a very large quantity, and it was worth their while killing and wounding men. The Hong merchants do not deal in opium, and the persons who carry it from Canton are obliged to conceal it about their baggage to evade the search of the Chinese officers.

"The Chinese authorities have frequently issued the strongest proclamations against the entrance of opium into China; it is denounced as a poison, and an imperial edict is supposed to be indisputable; but practice and profession are very much at variance in China, and the smuggling trade in opium is carried on with the connivance of the lower government authorities, perhaps with that of their superiors—although in some instances, when the opium boats have been seized, the crews have had their heads cut off, and the custom-house officers by whom the opium

is seized light a fire upon the top of a hill, declaring the contraband opium to be burnt, while none of it has been put into the fire—so that, although the interposition of the revenue officers may be connected with the loss of life, it does not lead to the cessation of the trade in opium, for the opium finds its way to all parts of the empire, and within the walls of the imperial palace at Pekin, although the smoking of opium is found to have upon the persons who practise it the most demoralizing effects; to a certain extent it destroys their reason and faculties, and shortens life. A confirmed opium smoker is never fit to conduct business, and is generally unfit for the social intercourse of his friends or family; he may be known by his inflamed eyes and haggard countenance. Formerly the opium trade was carried on at Macoa and Whampoa, but in 1820 the Chinese authorities commenced vigorous measures against the smugglers at Whampoa, and even threatened to search foreign vessels for opium, which was the means of driving the trade outside the port of Lintin, where the opium ships lie at anchor, the commanding officers of those vessels receiving orders from the agents at Canton for every chest of opium that is sold."—Vol. i. pp. 216, 217.

Sugar could be cultivated easily in India to an extent that would conveniently supply the whole race of mankind at a small expence. A great deal of the article is produced; but, like every other article of the country, it is put down by the Government policy in every case where it can start as a rival to the West Indies. The inquiries of a late Committee of the House of Commons have proved on good authority, that the sugar cane of Bengal is as good as any in the West Indies. What can be the reason that we put a prohibitory duty on this article from the manufactories of our own countrymen at Bengal? The nominal duty is 120 per cent. on the gross price: but when the freight and charges are deducted, the import amounts nearly to 200 per cent. whilst next to rice, sugar is the article most consumed in India, it is forbidden to enter into England.

There is a great deal of coffee now cultivated in India, of the the very best quality, grown chiefly on the territory acquired from the Burmese, but again the consumption of this article is almost prohibited in England by the heavy duty. Bengal trades with North America, France, the Persian Gulph, and Arabia; but the East India Company has formed numerous commercial alliances with a great number of sovereigns, whose territories lie north of our possessions in Hindostan. The territory to which we allude is selected between India and the marts of central Asia; it was formerly called the province of Lahorehit, is now well known under the name of Punjaub. The chief whose name is Maha Raja Runjeet Sing, has recently added to his territory the lovely valley of Cashmere, with all its choice productive treasures, including the celebrated shawl manufactory. Of this interesting piece of ladies' costume, we have the following account:

"No soil can be more productive than Cashmere when duly tilled, and

it is believed capable of yielding sustenance for a million of men. All the fruits of Europe and Asia might, and many of them actually do, grow here in great luxuriance. Having the seasons of Persia and Tartary rather than India, this valley is subject in a very slight degree to the periodical rains. The climate is described by all travellers as delightful, and it is still healthy in spite of the misery into which the people have fallen. Two hundred thousand persons are said to have been driven from this country, within the last ten years, by the tyranny of the Seiks.

"The great mart for the wool, of which shawls are made, is at Kilghet, which is said to be a dependency of Ladak, and situated twenty days' journey from the northern boundaries of Cashmere. There are two kinds of it, that which can be readily dyed is white; the other sort is of an ashy colour, which being with difficulty changed, or at least improved by art, is generally woven of its natural hue. About two pounds of either are obtained from a single goat once a year. After the down has been carefully separated from the hairs, it is repeatedly washed with rice starch. This process is reckoned important, and it is to the quality of the water of their valley that the Cashmerians attribute the peculiar and inimitable fineness of the fabrics produced there. At Kilghet the best raw wool is sold for about one rupee a pound. By the preparation and washing referred to, it loses one-half, and the remainder being spun, three rupees' weight of the thread is considered worth one Rupee.

"Shawls are made of various forms, size and borders, which are wrought separately, with the view of adapting them to the different markets. Those sent to Turkey used to be of the softest and most delicate texture. Carpets and counterpanes are fabricated of the hair or coarser part of the wool. From a variety of causes, among which the destruction of the Janissaries, who dressed much in shawls, the loss of royalty in Cabul, and the ruined finances of Lucknow, it is certain that the demand for this elegant commodity has greatly declined of late years. Under the Mogul Emperors, Cashmere found work for 30,000 Shawl looms. In the time of the Afghan Kings the number decreased to 18,000. There are now no more than 6,000 employed. I should attribute little of this diminution to the sale of English imitations among the Asiatic nations. When these counterfeits first appeared, the pretty patterns and brilliancy of the colours took the fancy of some, but their great inferiority in the softness and warmth which marks the genuine shawl soon caused the new articles to be neglected. A camel-load of them was lately put up at outcry in Delhi, when scarcely a native would bid for one!—Vol. i. p. 231.

The author next proceeds to consider the China trade with India, and also the intercourse of the latter with the Eastern Islands, and then presents us with an account of the Press in India. At Bengal, in the year 1814, there existed only the Calcutta Gazette: in 1820, there were five periodicals: in 1830, we find no less than thirty-three periodicals in Calcutta alone. At present there are in that city, the following English daily newspapers:—political, four; commercial, four; three times a week, three; twice a week, one; weekly English papers, political, three; commercial, four; official, one; literary, two; monthly, six; quarterly, four; and annual periodicals, six. Besides these, several English Newspapers are established in

the provinces. There are Journals conducted by natives also; for example, the Moon Intelligencer, the Reformer, and Informer. In Madras and Bombay, the Periodicals are less numerous. No stamps are required, and the censorship is abolished. The conditions on which a new Journal may be set up are, that the name and residence of the proprietor should be registered, and the following conditions complied with:

"The editors of the newspapers or other periodical works in the English language are required to lodge one copy of every newspaper, regular or extra, and of every other periodical work published by them respectively, in the office of the chief secretary of the Government; and the editors of newspapers, or other periodical works in the languages of the country, are in like manner required to lodge one copy of every newspaper or other periodical work published by them, in the office of the Persian secretary to the Government. For these copies they will receive payment at the usual rate paid by regular subscribers for such publications respectively." —Vol. i. p. 255.

In the Bengal regulations of the Press, the government states that no irksome restraint will be placed on the discussion of any matters of general interest, relating to India or Europe, if conducted with proper temper and decorum; and commentaries fairly questioning the means which are adopted for the welfare of the community are allowed. When Lord William Bentinck went out, he at once signalised his liberality, by ordering the following notice to be published:

"The Governor-General invites the communication of all suggestions tending to promote any branch of national industry,—to improve commercial intercourse by land and water,—to amend any defects in existing establishments,—to encourage the diffusion of education and useful knowledge, and to advance the general prosperity and happiness of the British empire in India. This invitation is addressed to all native gentlemen, landholders, merchants, and others; to all Europeans, both in and out of the service, including that useful and respectable body of men, the indigo planters, who from their uninterrupted residence in the Mofusail (interior), have peculiar opportunities of forming an opinion upon some of these subjects."—Vol. i. p. 255.

The means which were put into execution by the East India Company for diffusing education, and indeed for the promotion of science, generally stand as one of the most noble monuments of honorable liberality that ever reflected glory on the name of an individual, or a body. In India, indeed, the schoolmaster may be well said to be abroad, although he does his duty not the less satisfactorily because he performs it without boasting. It would be impossible for us to follow the author through the whole of his details on this subject, which originated in the time of Warren Hastings, who generously laid the foundation of the system, giving,

as a proof of his sincerity and zeal, a large contribution from his own private fortune.

We feel happy in having the authority of Mr. Martin for the important fact, that the East India Company has withdrawn all interference with the worship of Juggernauth. He mentions this in a long account of the religious belief and ceremonies of the Hindoos. Besides Hindoos, the population of India consists of Mahomedans, the proportion of which, is about fifteen millions; Parsees or fire worshippers, and Jews.

The state of crime in India, is considered in great detail by our author, who shows that it is rapidly on the decrease, whilst unfortunately in England, the opposite effect is taking place.

On a general view of the population, Mr. Martin seems to entertain a strong conviction of the speedy establishment of complete civilization in India. His hopes are particularly sanguine with respect to Bengal, where the increase of wealth has been so extremely expeditious of late, and where he says a new class of industrious persons is now springing up.

"Ten years ago a labourer in Calcutta received two rupees per month, now he is not satisfied with less than four or five rupees per month, and there is even a scarcity of workmen; twelve field labourers were formerly to be had for less than one rupee a day, now half that number could not be had at that rate of wages. A cabinet-maker was glad to obtain eight rupees a month, for the exercise of his skill, now he readily obtains sixteen or twenty rupees for the same period; I need not go through the other classes of handicraftsmen or labourers, all have risen in a like proportion; and as to the price of food, it is sufficient to state one article as a criterion; rice, the staff of life in Bengal, was wont to be sold at eight annas (half a rupee) per maund (eighty-two lbs), its price has increased four-fold, being now averaged at two rupees per maund. In fine, a new order of society has sprung into existence that was before unknown, the country being heretofore divided between the few nobles, in whose hands the wealth of the land was concentrated, and the bulk of the people, who were in a state of abject poverty; from the latter have arisen a middle rank which will form the connecting link between the Government and the mass of the nation. The advantages to be derived from this change are incalculable;—whenever such an order of men have been created, freedom and prosperity have followed in their train. Do we need example? Look at England after the Norman conquest, when the people were serfs, and the feudal Barons were the very counterparts of the Indian zemindars; but watch the progress of society up to the eighth Henry, when wealth became more equally diffused; and continue the view to the present day when the power of the middle ranks has become so paramount, by reason of the mass of wealth and intelligence concentrated in their ranks."—Vol. i. pp. 341, 342.

The subject of India is concluded by the author, with a catalogue of some of the public works in India.

The colony which is considered next in succession by Mr. Mar-

tin, is the highly interesting one of Ceylon. There are many objections to this island as a residence for Europeans; the monsoons greatly influence the whole surface, and the dank jungles generate miasmata, which again gives rise to endemic fevers. However, there are some stations in the island, particularly that of Newera Ellia, a plain which is about six thousand feet above the level of the sea; here the summer temperature is scarcely ever tropical, and in winter ice is formed. Its vegetable productions are most numerous and valuable, and its animals are highly curious. There is one feature in the government of this island, which deserves mention; namely, the pains which it has taken to encourage European settlers: since 1810, the governors have vied with each other to see which would do most to induce English families to go out to Ceylon. In 1829, Sir Edward Barnes issued a proclamation, declaring that no claim should be made by Government for twelve years on the different articles growing on assigned lands, and that they may be exported from any port in the island free of all duty.

Caste is strictly preserved in Ceylon. The religion of the island is Buddhism, which differs essentially from that of the Hindoos and Mahomedans. The Buddhas are the priests, who so far from respecting fire, do not ever kindle one, lest they should take away the life of an animal. They cook no food therefore, and live entirely by begging. They are clothed in a large yellow mantle, folded becomingly around them, passing over the left shoulder, and leaving the right shoulder and breast uncovered: they shave their heads and beards and go barefoot. Mr. Martin says that they are well conducted.

A full accaunt is next given of the machinery of Government, the different classes who compose the executive, the judicial establishments, the introduction of the Trial by Jury, the supreme courts of judicature, and the appellant jurisdiction.

Ceylon seems to be the very head quarters of economy, in every thing that relates to the comforts and even the luxuries of life: and it may be useful to quote some of the items of ordinary expences.

"Officers find their own furniture, but that is of little importance where all the articles for comfort and luxury are to be bought on terms that would astonish a London upholsterer. Six arm-chairs, with rattanned seats, cost about 2*l.* 5*s.*; a pair of couches, 2*l.*; tables, varying from 10*s.* upwards, but a good one, to dine four, may be purchased for that price; they are all made of jack wood, which is handsome, and takes a high polish. No European servants are allowed, two natives are sufficient for a bachelor,—a head servant at 1*l.* a month, a boy at 9*s.*; if you keep a horse, a servant to attend him, and accompany his master on foot when he goes out, will cost 15*s.* a month. They support and clothe themselves. Messing is about 2*s.* a day, but 6*d.* more may be added for contingent expenses. The dinners, particularly in Colombo, are good—every variety of poultry, excellent fish, venison, and game, are to be

bought reasonable. Madeira and light French claret are the usual wines, and are drunk at 3*s*. a bottle. Sherry is getting much in vogue, but many of the messes on stranger-days sport champagne, hock, and Carbonnel or Sneyd's best claret, to the great detriment of the finances of the junior members. The duty in Colombo is a subaltern's guard. The captains assist the field-officers in doing the garrison duty. There is a garrison field-day every Monday morning, and regimental parades once a day. The society of Colombo is composed of the families of the military and the gentlemen holding the civil situations under Government. It is sociable and agreeable; there are numerous private parties, and a public ball once a month: the messes frequently invite their friends to evening parties. The style of living is good, and combines more both of comfort and luxury than is usually found in the same class of society in Europe.

"There is a subscription library, supplied with a large assortment of newspapers and every publication of interest, and standard works. Each regiment (Colombo is the head-quarters of two European regiments) has its own billiard-table; it is very rare, indeed, to hear of high play at them: they are a source of amusement in a place where the heat will not admit of exposure during the day, and, as it is unattended with expense, has not been productive of evil consequence."—Vol. i. pp. 379, 380.

The revenue of Ceylon was chiefly derived from the monopoly of cinnamon, and from taxes of different sorts, both in the nature of excise and customs; the general amount is between three and four hundred thousand pounds a year, whilst the expenditure is uniformly about one hundred thousand more.

In 14 years the net revenue amounted to	£2,374,539
Expenditure in the same period	2,986,682
Excess of expenditure. .	612,143

The author dwells at length on the immense advantages to be gained by settlers in this island.

To facilitate the intercourse between Europe and Asia, Mr. Martin proposes a steam-packet post office communication, via the Cape of Good Hope. The motive of his preferring this route instead of that by the Red Sea, is, that by the former we should be able to bring into closer and speedier acquaintance, the whole of the Asiatic and African Colonies, whereas by the Red Sea route, (if it were ever so practicable) only a portion of our Eastern Settlements would be benefited. Mr. Porthius proposed to build a steam-ship of 1000 tons, carrying 800 ton of coal, to make no stop between London and Calcutta, and perform the voyage in 60 days. This would be a brilliant exploit indeed, since the distance is 13,700 miles. Mr. Martin enters into the details of the calculation which an establishment of this description would cost, and seems to be pretty sanguine as to the result.

Penang or Prince of Wales's Island, is a settlement near the

Malayan Peninsular, very healthy, and abounding with valuable productions. This island with Malacca and Singapore, are subordinate to the Bengal government: Penang is remarkable for its advantages as a station: serving as a rendezvous for our naval station in the Indian seas. Malacca is next described: this settlement forms a part of the Malayan Peninsular and abounds with productions of various sorts, which are extremely valuable. These include vegetables, fruits, and minerals, the export of tin being one of the most important of the commercial branches in the station. The mines are worked according to the Chinese fashion. The Maltese people use a chain pump to raise the water out of the mine pit, in the following manner:—

"The apparatus is simple, consisting of a common water-wheel, a circular wooden chain about forty feet circumference, and a long square box or trough, through which it runs in ascending. The wheel and chain, I think, revolve on a common axis, so that the motion of the former necessarily puts the latter into action. The chain consists of square wooden floats, a foot distant from each other, and strung as it were upon a continuous flexible axis, having a moveable joint between each pair. As the float-boards of the chain successively enter the lower part of the box or trough (immersed in water), a portion of water is constantly forced up by each, and discharged at the top. At one of the mines we were much struck with the simple but efficient mode of its application. There were three distinct planes, or terraces, rising above each other. On the middle one was the wheel; the lower one was the pit of the mine: from the higher a stream of water fell and turned the wheel, which putting the whole machine into motion, brought up another stream from the pit; these two streams, from above and below, uniting on the middle plane, run off in a sluice, by which the ore was washed."—Vol. i. p. 424.

Singapore is a British station, on the same Peninsula, and a most thriving place, being all the creation of our government. In 1820, the population consisted of 150 Malays, all pirates and fishermen, now the number is 20,978; there here also, 550 convicts, and the military with their followers make a great many more. The leading merchants, agents, and shopkeepers are English; the most wealthy are Chinese of Chines, nearly five thousand emigrate, nearly on the Malayan coast. The harvest of Singapore is limited to a single sea weed, which is however, very productive. This is the greatest mart of commerce in those seas, and the imports and exports amount yearly to over three millions and a half. The trade which it carries on with Siam, is one of its most important resources; the junks from Siam bring sugar, rice, salt, and oil, the sugar being chiefly cultivated in the latter place by Chinese. All travellers speak in splendid terms of this very remarkable station, and there is no question that it will form the principal port for the trade with China. The Chinese come in great numbers to trade

with the people of Singapore, and are generally able, by taking advantage of the montoons, to sail to the port with great expedition; with Cochin China, Singapore also maintains commercial relations. Our printed cotton goods are sought after very particularly by the Cochin China people. Mr. Martin concludes by a general occount of the fitness of Singapore as a commercial mart.

The author then procecds to make some observations on China, and thc prospects which its commerce affords. But this is a subject in which we have entered so far with Mr. Auber, that we are not at liberty to touch the question here. It is stated, however, by Mr. Martin, that the Chinese are emigrating to an amazing extent at present. He adds very full accounts of Canton and Macao, with their climates, trade, &c.

The work forms one of the most copious, accurate, and varied historical documents which has ever been collected; and if the remaining volumes are executed with the same excellence, in every respect, as this, we can only say that the whole performance will be sufficient to confer immortal honour on the ability, and industry of the author.

NOTICES.

ART. XIII. — *Criminal Trials in England: their Defects and Remedies.* Dedicated with permission to the Right Hon. the Lord Chancellor. By G. W. COOKE, B.A. London: Ridgway. 1834.

THE object of this pamphlet is to point out the defects of the present system of criminal proceedings, both as respects the statutes which relate to crime, and also to the details of the prosecutions. The first of the imperfections, or rather abuses, is constituted by the practice of requiring unanimity in the verdict of a jury. He contends that at the very commencement of the practical operations of this strange regulation, our ancestors found the greatest possible inconvenience arising from it. We find that in Henry the Third's reign, the judges used sometimes to add after the trial, other jurors who would make up the regular complement, and that the minority of the jury who tried the case were removed and actually fined, as having committed a transgression. Various cases have occurred where only one juror has dissented from the rest, and where the judges actually took the verdict of the eleven and fined the single dissentient. But these liberties taken by the judges were too gross in their character to be allowed to go on, so what was to be done? Why to torture the jurors into unanimity. Fleta and Sir Matthew Hale lay it down as law that a jury ought to be locked up without meat or drink, fire or candle, until they agreed, and then, if they failed to do so, they were to be dragged in a cart around the circuit with the judge. In France, there is no such custom, because a majority of the jurors determines the guilt or innocence of the prisoner. The next abuse arises from the habitual employment of inadequate persons as jurymen. But another and more important failure of the present system of our criminal laws is, that many innocent persons are condemned who are too poor to provide the means of their defence, and when injustice is done to a party accused, there is no means of redressing the injury. A reform of these abuses Mr. Cooke shows to be essentially necessary to the good of the State. He further suggests the propriety of furnishing to the prisoners in all cases copies of the indictment, depositions, and names of witnesses, as in cases of high treason; he thinks that some of the rules of evidence on criminal trials might also undergo reformation. As an example he mentions, that if a witness for the prosecution of

a prisoner is asked if he has not been guilty of a felony or of some infamous crime, he may deny that he has, and the party putting the question may be able to prove it nevertheless. But then no proof can be received at the time, and the prisoner finds himself convicted on evidence which, if he were allowed to do so, he could show was not to be relied on. We are unable to follow Mr. Cooke through the whole of his able pamphlet, but the notice which we have been able to give to it will be quite enough to exhibit the interesting nature of its contents.

ART. XIV.—*An Essay on Moral Tuition, and the Influence of a good Example.* BY WILLIAM BRAND, JUNR.: Wightman. 1834.

THE author of this well written little tract is influenced by a very strong feeling of the necessity there is for infusing into our systems of education, a more decided moral tendency than is now to be found in them. He considers that in most seminaries, practical moral improvement is not the greatest end proposed, as he labours to show, ought to be the case. His observations are applicable to teachers of every appellation, and will be found based on solid argument.

ART. XV.—*The American Mines: showing their Importance, in a National point of View: with the Progress and Present Position of the Real Del Monte Company; and Cursory Remarks on other similar Undertakings in South America.* By G. H. London: Wilson. 1834.

THE author is of opinion that sufficient interval has now elapsed since 1825, the year of the great epidemic, the mining insanity, to enable the country to look at the subject of mines with judgment and coolness. He then proceeds to give an account of the produce of the various sources of mineral treasures in South America. He shows that the whole of the mines, including Mexico, Peru, Chili, Buenos Ayres, New Grenada, and Brazil, have produced, up to the year 1810, about fifty-four millions and a half of dollars. The produce of these mines since 1810 form the next subject of the author's inquiry.

The number of authentic facts which he has been able to collect on this branch of the history is exceedingly small, yet brief as they are, they still afford certain grounds for hope. It appears from documents which have been sent by British Consuls in Mexico, that that government has exported between the years 1810 and 1829 no less than one hundred and sixty-three millions of dollars, in gold and silver, being at the rate of more than eight millions of dollars each year. The annual average of dollars exported

from the other mining countries in the same period is stated as follows: From Chili 578,000—Buenos Ayres 1,710,000—Peru and New Grenada 4,000,000—being a total export of Gold and silver from South America of nearly fourteen millions of dollars every year.

The author having established the importance of South America as a mining country, he next proceeds to show that the actual condition of some of those mines is such, that they afford no just grounds for any thing like despondency, and that so far from the mineral riches of that country being exhausted, there is every reason to believe that their future produce will greatly exceed the whole of the past. It is proved that the Real Del Monte Company have lately renewed their operations with great profit, and those and other proceedings in South America are now only beginning to realize the suggestions of Humboldt—that the treasures to be found in the subterranean soils of that country are utterly unknown at present.

ART. XVI.—*Report of the Committee of the Doncaster Agricultural Association, on the advantages of Bones as Manure.* London: Ridgway. 1834.

IN this small pamphlet we have the results of a series of inquiries instituted by the Doncaster Agricultural Association, as to the results which have been experienced in various parts of the country from the use of bones as manure. It is impossible for us to through the whole of the details, but the general principles established may be shortly stated.

It appears that bone dust forms a highly valuable manure for dry lands, limestone, chalk, light loams, and peat in particular: that it is not so good, but is still useful on grass and arable lands, particularly on fallows for turnips. The method of using the bones when broad cast, is to mix them up with earth, dung, or other manures, and let them lie to ferment; when used alone they may be either drilled with the seed or broad cast. The bones after fermentation are better than those without it: the quantity per acre is about 25 bushels of dust, or forty of large bones. Bones will not answer at all on clays and heavy loams. It appears that the use of bones as manure is of very recent origin, and the first time of their employment is traced to the year 1775, when Colonel St. Leger introduced them on his farm at Warmsworth.

ART. XVII.—*A Dessertation on the advantages that may be derived from a more Systematic Attention to the Construction of Fire-places, in Warming and Ventilating Apartments for Domestic Purposes.* By THOMAS J. HADFIELD, Architect. London: Ridgway. 1834.

THIS is a very useful work, as containing suggestions of much

importance on a subject of universal interest. The author gives a description of the common annoyances which proceed from badly planned and badly constructed chimneys; he says that in most cases the air of a room in which a fire is kept, is too much deprived of its oxygen or its preserving power, and that consequently the room becomes unhealthy. Another effect of the absence of oxygen is that the air which is to supply the fire will not effect the object properly, since the due quantity of oxygen is wanting.

He traces to this wrong construction what is well known as the smoky chimney. The author then enters into a full description of the best methods of constructing flues and chimneys, with the view of rendering the heated apartment wholesome, making the chimney permanently capable of passing off the smoke, and what is more saving, a considerable amount of money in the diminution of the quantity of necessary fuel.

ART. XVIII.—*Lord Brougham's Law Reforms, and Courts of Local Jurisdiction, with Practical Reflections on the Justice and Necessity of establishing New Local Courts; and a General Vindication of the Lord Chancellor.* By WM. GLOVER, Esq. M.A. Barrister-at-Law. London: Ridgway, 1834.

THE author of this pamphlet takes a very extensive view of the whole subject of Law Reform, carrying his inquiries retrospectively, for the sake of founding comparisons between the results of experience and the course which should be pursued in modern times. After some pages devoted, we think quite superfluously, to the defence of Lord Brougham, the author proceeds to show the salutary influence which the Local Courts Bill is likely to effect: he then adverts to the report of the Common Law Commissioners, and continues his remarks on the whole of the reforms which have been effected, or which have been proposed, unsuccessfully for the present; and lastly, those which have not been as yet proposed, but are seriously contemplated. The learned author concludes the pamphlet by a high eulogium on the Lord Chancellor, whom he describes as the philanthropic legislator, who unites in his person the merits displayed by Lycurgus in Sparta, by Solon in Athens, by Timoleon in Syracuse, and lastly those of Bacon, of Clarendon, and Lord Somers, adding that his transcendent talents have illumined our hemisphere, and that not only has he attained the highest rank in the legal profession, but that he is also enumerated among the greatest men that the world has ever seen, whether for thought or action!

ART. XIX.—*Great Britain, for the last Forty Years: being an Historical and Analytical Account of its Finances, Economy, and General Condition during that Period.* By THOMAS HOPKINS. London: Simpkin and Marshall. 1834.

THE plan of this work is ingeniously conceived, and is carried into execution with accuracy and care. The object of the compilation is to specify the principal causes which, either directly or remotely, have acted on the social condition of the people; to exhibit the details of that condition; to contemplate them as they were created or modified by the measures of government. The process of illustration is carried on by reference to statistical facts, these being traced in their diversified state, so as to present the results upon them of the policy which the government has pursued.

The first chapter enters into an inquiry as to what are the true principles which should regulate the amount of rent, of tithe, of wages, and of the profits of the owner. He then proceeds to describe the general state of the country from the years 1793 to 1802, comparing the productive power of the people with the amount of their burdens. The author then devotes a chapter to each period of six years up to 1834, enumerating the various measures of government, the varieties of events which influenced our social and political state, the variations in the amount of the exports and imports, the state of the currency, the effect immediately of the imposition of fresh taxes, as also of the repeal of old ones, the price of food, &c. The author in the course of this work, takes freqaent occasion to dispute the principles of Malthus, showing, by striking illustrations, that those principles are not only erroneous, but that if taken for granted and acted on by the legislature, will prove extensively mischievous. It appears to be the opinion of this author, that the principal source of the weakness which is certainly now the character of this country as a moral nation, springs altogether from the millions which, in the shape of taxes of one sort or another, are abstracted from the earnings of labour. To this, as to a curse, are flourishing countries indebted for their degeneracy and final destruction: such was the origin of the downfal of the Eastern monarchies, of the Roman empire, of Italy and of Turkey. The decay of empires, the falling to pieces of cities, and the wasting of the most glorious monuments of architectural perfection,—all are the result of that great moral, social, and political scourge, excessive exaction.

ART. XX.—*Thoughts on the Church Establishment.* By a Layman.—London : Hatchard & Son. 1834.

Here we find, in the very head quarters of the Established Church, a full and complete acknowledgment of the necessity of a reform of the church, a necessity which is admitted, too, to have arisen from some radical defects. The author of this pamphlet sets out with an inquiry into the objects for which the various orders of the clergy were originally instituted, and describes the advantages of the system which prevailed in Catholic times, when the Bishops were required to reside in their dioceses, the vigilant personal inspection of the churches being left to their charge. But in those times the vicious custom of pluralities was acted on, and though the Reformation abolished the the dispensing power in name, yet was that power retained in all its fulness by the Protestant primate. The present writer acknowledges that the mode in which the Canons were evaded ever since has been much more offensive than it was before; for though the actual sale of indulgencies had been discontinued, still the peculiar privileges conceded to the Chaplains of the King and the nobles, and the fiction by which benefices have been allowed to be holden in commendam, have afforded increased facilities to pluralities and non-residence. Having traced the whole series of abuses which now exist in the Church, the author then proceeds to show the necessity of enforcing the residence of the Clergy. With respect to the Bishops, he would insist on this conditition particularly.

The author does not hesitate to propose the total extinction of Deans and Chapters, since the objects for which they were designed have long sunk into oblivion. He would have every benefice actually occupied by a resident minister, and there was no benefice in the country which should not immediately be provided with a house, which the minister should be able, by his adequate income, to keep; and in order that he may be able to do so, an arrangement should be forthwith made, whereby all incomes of ministers below 300*l.* should be raised to that sum, and afterward gradually advanced.

The author is anxious to remove one source of disquietude, namely, the negociations which the clergy are compelled to make with the people for their temporal rights. He says that the property of the Church is sacred, but that it is capable of being so realised for the benefit of the clergy, as to do away with the necessity of their making pecuniary demands on the people.

The pamphlet contains many details of the process by which a thorough reform could be effected on the principles which we have just explained.

MISCELLANEOUS INTELLIGENCE.

Curious Phenomenon.—Some eight or nine years ago, after a heavy gale from the north west, a chrystalline deposit was observed upon the windows of several houses in this neighbourhood, which had a saline taste, and was pronounced by Dr. Dalton to be muriate of soda, or common sea salt, mixed with sand. As similar deposits are not at all unusual near the sea coast, the only solution that could be given of this singular fact was, that a portion of the spray of the ocean had been carried by the force of the wind thus far inland. We are not aware whether the attention of any individual has been drawn to this subject since that period; but after the heavy storm of the 29th of Nov. Mr. Bentley, of St. Mary's Gate, Manchester, thought he perceived on his windows a deposit which had the appearance of a chrystal, and on applying a powerful microscope to it, he found he was correct in his supposition. In order to ascertain with more precision the nature of this deposit, he collected as much of it as he could on a clean sponge, dissolved it in pure water, and on evaporating it, the residuum was a brownish powder, strongly impregnated with saline particles. This residuum has not been submitted to chemical analysis; but there is very little doubt that it has been brought from the sea. The distance from the sea, in the direction from which the wind blew during the storm, cannot be less than than thirty miles.

Pasquinades.—As newspapers in Italy are always examined before they are printed, the true characters of people do not often appear to the public; but when they want to lampoon, it is done by sticking a written paper against the door of the person aimed at, which is called a pasquinade. In 1796, when the King and Queen of Naples were accustomed to absent themselves from court, pursuing their separate pleasures, the cares of the state centred generally in his Excellency M. Acton, an Englishman, though it was known that the Queen sometimes interfered in affairs of state. The Neapolitans disliking a foreigner to be Prime Minister, caused the following to be affixed to the gate of the palace—Hic Regina, Hæc Rex, Hic Hæc. et Hoc Acton.

Omnibuses.—The establishment of these vehicles, which are a copy from the French, furnish, it is calculated, employment to no less than 5740 persous at the present time. Although previous to the 11th October, 1832, taking up and setting down passengers within the stones by a vehicle carrying a stage-coach licénse, was illegal, yet these long-bodied conveyances have since that time increased to such a degree, that there are not less than 287 of of them plying daily in the metropolis and the suburbs. Each one finds employment, partial or entire, for more than 20 persons, in the way of journeymen coachbuilders, wheelwrights, smiths, painters, gilders, harness-makers, driver, conductor, stable-keepers, ostlers, and proprietor, making a total of at least

5740 of the working class who benefit directly or indirectly from the employment of these machines.—These 287 omnibuses make, on an average, six journeys one way and the other, and their passengers, including changes, average seven persons each per journey, presenting the astonishing number of 12,054 persons who are daily lifted off their legs by these misnamed sixpenny nuisances; so that until the alteration in the law which enabled omnibuses to ply within the stones, upwards of 5000 of the working class were denied partial employment, and upwards of 12,000 of the middle class were denied this cheap and convenient conveyance for the benefit of about 1100 hackney coaches and their dependants.

Vegetable Silk.—This name is given to a substance now used plentifully in the manufacture of carpets, and other articles of general use. It is much used in France.

The following is a summary of the meteorlogical observations made at the Paris Observatory during 1833:—The greatest elevation of the barometer was on January 4, when it rose to 113 m. 93 sec., and its lowest point was on the first of April when it went down to 732 min. The thermometer on June 29 was up at 29½ deg. centigrade, and on Jan. 10 was as low as 8½ deg. centigrade. There were 164 days of rain, 163 days of fog, 45 of frost, 11 of snow, 10 of hail and sleet, and 9 of thunder. The wind blew 47 times from the north, 39 times from the north-east, 22 times from the east, 31 times from the south-east, 44 times from the south, 68 times from the south-west, 89 times from the west, and 25 times from the north-west. There fell 580 millimetres, 35 centimetres of rain in the court-yard of the Observatory, and 487 millimetres 10 centimetres on the roof.

Facilities for Studying History.—A measure of great importance to persons engaged in historical researches, and to the public at large, has recently been carried into effect by the exertions of the commissioners of the Public Records of the Realm, and their secretary, Mr. Cooper. The accounts rendered into the Exchequer by the sheriffs, and by other persons, ministers, and bailiffs of the crown, are entered on record in rolls, which, for some reason not at present well understood, are called pipe rolls. There is now in existence a series of these annual rolls, commencing with the second year of King Henry II. (A.D. 1155), and reaching to the present year. It cannot but be regarded as highly creditable to the officers of the Court of Exchequer that this series should have descended unbroken, exeept by the loss of two rolls only. A few months ago thirteen were understood to be lost. The commission issued under the auspices of the present Chancellor were not satisfied with this information; they directed that very strict search should be made in all the depositories of Exchequer records, and the result has been that eleven out of thirteen have been discovered, and are restored to the use of the public; leaving only two still wanting to complete a series of 677 annual rolls. The commissioners have found out a means of opening much of the information to be found in these rolls to the public; and, with the concurrence of the officers, the Chancellors rolls have been removed to the British Museum, where they are regarded as other manuscripts contained in that great repository, and where they may be consulted by every one who chooses, subject only to the same regulations as affect the use of any other books or manuscripts there.

THE

MONTHLY REVIEW.

APRIL, 1834.

ART. I.—*Report from his Majesty's Commissioners for Inquiring into the Administration and the Practical Operation of the Poor Laws.*—Printed by Order of the House of Commons. 1834.

WE have scarcely yet recovered from the overwhelming sensations which have been excited in us by the perusal of the terrible picture in this document. As we read from page to page the tale of enormities that make up its contents, we frequently turned instinctively to the title page, to be satisfied that this history was meant for England, for its character was so foreign to all that we knew, it was so marked with demonstrations of savage life, that we were beguiled occasionally into the illusion that the people of whom we were reading, belonged to some extinct race which had lived beyond the limits of civilization, and had substituted the impulse of their brutal passions for the common forms of national government. But the fatal truth stares us in the face, and the dark catalogue of guilt to be found in this volume lies at the door of this civilized and enlightened nation!

It appears that this is the final report intended to be made by the Commissioners: it contains a general summary of the results to which they have come upon the great question, and also the means by which they propose to redress the evils disclosed to them by the inquiry. The digest which they have here given is arranged in a regular series, so as that each branch of the subject is considered by itself in the order of its importance. In the early part of the Report, after giving an account of the manner in which their proceedings were conducted, the Commissioners present to us a complete history of the progress of the law relating to the poor. The chief features of this history have been frequently laid before the public. Some new illustrations are supplied by the Commissioners, which however are not of sufficient importance to detain us.

The first great division of the subject on which they dwell, is the administration of the Poor Law generally. This head is then subdivided into three others, namely, I. Out of door relief of the able bodied paupers: II. Out of door relief of the impotent: III. In door relief of both.

With respect to the first head, the relief of the able-bodied out of doors, the Commissioners declare that it is the greatest source of abuse. It is usually afforded in kind, and principally consisting of money given to the pauper for the purpose of relieving him either wholly or partially from the expense of house room. It is the practice of parishes to make this allowance to poor persons who are exempted on the ground of poverty from the payment of rates. This system is almost universal, but is particularly prevalent in the parishes of North Wales. In some of these districts nearly the whole of the married labourers have their rents paid out of the poor rates, and at Llanidloes out of 2000*l.* spent yearly on the poor, nearly 800*l.* are devoted to these rents. Indeed, in many cases, the overseers have become guarantees for paupers to landlords, and so certain is the payment of the tenant under such circumstances, that men of property have actually speculated in the building of small houses for the habitation of paupers. In the towns, too, where this system prevails, the owner of a house is now enabled to quadruple the rent he pays his landlord, such are the advantages enjoyed from a system securing to the person letting the premises, the guarantee of the parish. The officers belonging to the latter, it so happens, are very particulary interested in seeing that the paupers' rent is regularly paid, because if a distress is put into the house by the landlord, and the furniture and other property is sold, then the parish must take the pauper and his family into the workhouse. In the parish of Steyning, which contains a population of 1436, nearly 120*l.* was paid last year for paupers' rent; and it is the custom there, always, for the parish to pay a shilling per week for his rent to a man who has two children, and eighteen pence when he has three. This allowance is said to be given in kind, although it actually consists in money, as it is only an allowance and not an actual payment in many instances, but independent of it, the paupers are actually supplied by the parish with different articles, which really come under the denomination of kind, such as fuel, bread, and wearing apparel. Out of door relief in the next place is given to able bodied paupers in money, and that, too, where there is no sort of disposition shown by the parishioners or their representatives, the overseers, to exact any thing like compensation in labour. The consequence is, that the idle and profligate must prefer this revenue, small as it is, because accompanied by an idle life, during which they may carry on the trade of gentlemen thieves, to a life of labour which might bring them in twice as much. The parochial officers in the abundance of their wisdom, either leave the paupers to do as they like, thinking that the latter will the more

speedily procure employment, or these worthies will adopt this ingenious contrivance, they will send the poor pauper into a gravel pit, and make him stay there all day, or they will compel him to answer a roll call several times the same day, and very often they make him sit down and do nothing, and all for the purpose of preventing the unfortunate creature from turning his time to any profit or amusement, and therefore disgusting him with a pauper life. In some parishes it is the custom to supply from the parochial rates a weekly sum that will help a labourer in the service of some farmer who cannot give sufficient wages; in other places, a weekly sum, or the value of it in bread, is given to each of the several members of a family. Thus at Cambridge the allowance is regularly arranged in a table thus :—

A Single Woman	.....	3½	quartern loaves.
Ditto Man	.....	4½	ditto.
A Man and his Wife	.....	8	ditto.
Ditto ditto and one Child	..	9½	ditto.
Ditto ditto and two ditto	..	11	ditto.

That this system is carried to a frightful excess is well illustrated in many parishes. Thus at Old Swinsford we find the following system prevalent:—

"The statement of the vestry clerk of Old Swinford was, that men with families, were in the habit of being relieved, who were known to earn 16s. or 18s. a week, and that unless it were shown that the earnings of the family amounted to 25s. a week, allowance was not refused. This I was hardly able to credit at first, but he stated, that when the trade was good, people were able to earn these wages, and that it had been considered since that time as a standard for allowance. The character of a large portion of these people was described as being reckless and dissolute beyond any others. They were said to be living almost promiscuously, and that large families, legitimate or not, were considered by them as an advantage. Nails are manufactured in their houses, and children, who can be employed early in this trade, become a source of profit to the parents, if the trade is good, and if it should fail, they are maintained by the parish."—p. 16.

Another modification of the plan for assisting the able-bodied pauper is that which is called the roundsman system, and sometimes, the house row, billet, ticket, or stem system. Under this head, the practice is for the parish to pay occupiers of land who employ paupers at a rate of wages fixed by the parish officers, and which rate is not to depend on the value of the services rendered by them but by the wants of the pauper. That is to say, a proprietor will consent to give a pauper 7s. a week, which may be just as the service rendered is worth; but 7s. will not support the man's family, and therefore the employer is empowered to pay such wages as will be commensurate with the pauper's expenses, and for their

superabundant proportion, the parish afterwards indemnify the proprietor. Most commonly, however, the parish pays the addition, and the pauper receives a ticket from the overseer which he carries to the farmer, who signs it to be carried back to the overseer, and hence the name of ticket system. Now, in some parishes a custom has grown up which savours very strongly of the practice of man-selling, even with all the revolting circumstances that attend the African Slave Trade. The custom to which we allude, is that of putting the *paupers up to auction!* At Sulgrave, in Northumberland, the old and infirm are sold at a monthly auction to the highest bidder, at prices, varying according to the time of the year, from 1*s*.6*d*. to 3*s*. a week. At Yardley, near Hastings, all the unemployed men are put to sale every week, and men are *knocked down* at the rate of ten lots for five shillings! At Norington, in Kent, a man out of employ receives 8*s*. a week for himself and his wife, with 1*s*.7*d*. each for children. He is sent by order of the parish to an employer *who pledges himself not to set the pauper to any necessary or essential occupation!!*

The results of this system are become now perfectly horrible, for the labouring man, who finds that he can depend on the parish for his subsistence and the support of his family, has no longer occasion to refrain from marrying, and even becoming idle, for the parish will most assuredly save him from both toil and apprehension. The Commissioners account for the existence of this strangely impolitic system in the following very simple and obvious explanation:—

"In the first place, to afford relief gratuitously is less troublesome to the parochial authorities than to require work in return for it. Wherever work is to be paid for, there must be superintendence; but where paupers are the work-people, much more than the average degree of superintendence is necessary. In ordinary cases, all that the superintendent inquires is, whether the workman has performed an average day's work; and where the work is piece-work, he need not make even that inquiry. The practice of his trade fixes the market price of the work, and he pays it without asking whether the workman has been one hour or one day in performing it, or whether it exceeds or falls below his wants. But the superintendant of pauper labourers has to ascertain, not what is an average day's work, or what is the market price of a given service, but what is a fair day's work for a given individual, his strength and habits considered; at what rate of pay for that work, the number of his family considered, he would be able to earn the sum necessary for his and their subsistence; and lastly, whether he has in fact performed the amount which, after taking all these elements into calculation, it appears that he ought to have performed, It will easily be anticipated that this superintendence is very rarely given; and that in far the greater number of the cases in which work is professedly required from paupers, in fact no work is done. In the second place, collecting the paupers in gangs for the performance of parish work is found to be more immediately injurious to their conduct than even allowance or relief without requiring work. Whatever be the

general character of the parish labourers, all the worst of the inhabitants are sure to be among the number; and it is well known that the effect of such an association is always to degrade the good, not to elevate the bad. It was among these gangs, who had scarcely any other employment or amusement than to collect in groups and talk over their grievances, that the riots of 1830 appear to have originated. And, thirdly, parish employment does not afford direct profit to any individual. Under most of the other systems of relief, the immediate employers of labour can throw on the parish a part of the wages of their labourers. They prefer, therefore, those modes of relief which they can turn to their own account, out of which they can extract profit under the mask of charity."—p. 21.

The state of the relation between the paupers and the independent labourers, is such as to turn the whole of the latter into the former, because the honest and industrious working man sees before him one of his own rank and pretensions, much better paid and having a great deal less work; for the pauper is only obliged to work on the roads from eight to twelve in the morning, and from one till four o'clock in the evening every working day.

The paupers, however, on the roads scarcely do anything whatever, when the master or some superintendant is not present. "No," says one pauper to another, "you need not work, man, you can get 12*s*. or 10*s*. a week, whether you work or not.—I would not be the fool to work; blast work, and damn work, &c." Hence it is, that where many able bodied paupers are employed on the roads, they are sure to be corrupted there, and very few labourers spend two years on the roads without being completely ruined in their morals. To them must be ascribed, the remarkable increase for the time of their presence, of the usual number of thefts, pilferings, poachings, &c.

All the cases which we have now mentioned, belong to the regular class of objects specified by the law, that is, persons who cannot obtain employment, and persons who are unable to obtain a sufficient amount of wages for the subsistence of their families. But there is another set of claimants for parochial relief, whose determined importunity produces all the effects that could be gained by a legal title to assistance. These are the widows, who in many parishes, are in the habit of being treated as persons most proper for the support of parochial funds, without any reference whatever to their age, their physical powers, or their means of procuring subsistence for themselves. If they have children, the allowance is increased, and if the child be illegitimate, an addition is made to that increase also.

It would appear that the real element of the mal-administration of the Poor Laws, is, that those who have to regulate the distribution of the parochial fund, are anxious to render the duty profitable to themselves, and that this is the true cause, becomes perfectly apparent, when we consider the whole of the facts connected with the state of the poor in any given district. Something is also

due to the dispositions of the paupers themselves. Upon this latter part of the subject, we may observe, that a clause of the 43rd of Elizabeth, directed that both the parents and children of an impotent person should be assessed for their support. This clause is now rarely enforced, and the wisdom of such an enactment is much doubted. On this subject, the Commissioners say:—

"The duty of supporting parents and children, in old age or infirmity, is so strongly enforced by our natural feelings, that it is often well performed, even among savages, and almost always so in a nation deserving the name of civilized. We believe that England is the only European country in which it is neglected. To add the sanction of the law in countries where that of nature is found sufficient, to make that compulsory which would otherwise be voluntary, cannot be necessary; and if unnecessary must be mischievous. But if the deficiencies of parental and filial affection are to be supplied by the parish, and the natural motives to the exercise of those virtues are thus to be withdrawn, it may be proper to endeavour to replace them, however imperfectly, by artificial stimulants, and to make fines, distress warrants, or imprisonment, act as substitutes for gratitude and love. The attempt, however, is scarcely ever made."—p. 25.

Such is the nature of what is called the Out-door Relief, and if the extent of this sort of relief is allowed to go on, on the same scale as that which has hitherto prevailed, there is every reason to believe, that the whole of the parochial funds will be swallowed up in Out-door Relief. The grounds on which, it is believed, that this vast extension may take place are, the constantly diminishing reluctance on the part of paupers to claim an apparent benefit, the receipt of which imposes no sacrifice, except a sensation of shame, but which sensation is very rapidly obliterated by habit: next, the difficulty often amounting to an impossibility on the part of those who administer and award relief, of ascertaining whether any and what necessity exists for such relief, together with the frequent existence of positive motives on their parts, to grant relief when it is unnecessary to do so, or to create themselves the necessity. It is utterly impossible to prevent fraud in out-door relief, and the overseer of the parish of St. George, Southwark, puts this impossibility in its true light. He says, "Suppose you go to a man's house as a visitor: you ask, where is Smith (the pauper)? You see his wife or his children, who say they do not know where he is, but they believe he is gone in search of work. How are you to tell, in such a case, whether he is at work or not? It could only be by following him in the morning; and you must do that every day, because he may be in work one day, and not another. Suppose you have a shoemaker who demands relief of you, and you give it him on his declaring that he is out of work. You visit his place, and you find him him in work; you say to him, as I have said to one of our own paupers, "Why, Edwards, I thought you said you had no

work?' and he will answer, 'Neither had I any; and I have only got a little job *for the day*.' He will also say directly, 'I owe for my rent; I have not paid my chandler's shop score; I have been summoned, and I expect an execution out against me, and if you stop my relief, I must come home,' (that is, he must go into the workhouse). The overseer is immediately frightened by this, and says, 'What a family that man has got! it will not do to stop his relief.'"

The same witness adds the following very curious facts respecting the more respectable order of mechanics, who, in former times, would rather have starved than go to the parish to apply for relief. One of these persons, who obtains parochial relief, is sure to bring another, and when one member of a family successfully applies for assistance, the whole of the members are certain to make a demand on the parochial fund. The witness gave the history of two families, in the first of which, the father came to the parish: his name was John Arundel; he had been a sawyer, and was about fifty-five years of age. No sooner was he put on the parish-list, than his son William came too. Ann Harris, aged fifty-eight, who had her husband at Greenwich Hospital, came to St. George's parish and was relieved; then her son John and his wife applied, and were relieved, and the son of this latter pair also applied and was relieved. But it is not alone in families that this sort of sympathy prevails, but amongst neighbours it is likewise very prevalent. The overseer states the following case:—

"Not long since, a very young woman, a widow, named Cope, who is not more than 20 years of age, applied for relief; she had only one child. After she had obtained relief, I had some suspicion that there was something about this young woman not like many others. I spoke to her, and pressed her to tell me the real truth as to how so decent a young woman as herself came to us for relief: she replied that she was 'gored' into it. That was her expression. I asked her what she meant by being gored into it. She stated, that where she was living there were only five cottages, and that the inhabitants of four out of five of these cottages were receiving relief, two from St. Saviour's and two from Newington parish. They had told her that she was not worthy of living in the same place unless she obtained relief too.

"Indeed the malady of pauperism has not only got amongst respectable mechanics, but we find even persons who may be considered of the middle classes, such as petty masters, small master bricklayers, and other such persons, who have never before been seen making application to parish officers, now applying. My opinion is, that they apply in consequence of having witnessed the ease with which others who might have provided for themselves obtain relief. They naturally say, 'Why should we be content with half a loaf when we might have a whole one?' A few days ago a man applied for relief, stating that he was in great distress. On inquiry, it was found that he held a situation as packer, and actually received wages of the amount of 20*s*. per week at the time he made the application, and had been in the receipt of them for some time previous. We found that one woman had received relief from us for two years,

whilst she was receiving from the East India Company a pension of 70*l.* per annum. In one instance, we discovered that a man, named James Peaton, was receiving relief of six different parishes; he belonged to our parish, and he had picked out five other parishes, which gave relief on the five other days. He made it his entire business to live on parish pensions, and he received one week's pension every day.

"Since the inquiry has been made, I have stationed persons at well-known gin-shops to observe the number of paupers who came, and the money they spend, and from all their statements I have drawn the conclusion that 30*l.* out of every 100*l.* of the money given as out-door relief is spent in the gin-shops during the same day."—p. 26.

Another of the evils which attend the practice of out-door relief, is the extra relief which is given to paupers whose conduct is considered to be meritorious. The tables of allowance to the poor in many parishes, make a specific addition to what is adjudged to paupers, when a deserving person is to receive the allowance, and the practice has led to the most enormous frauds. For example, many landlords who had small tenements became guardians of the poor, in the parish of St. Mary, Bethnal Green, and simply for this purpose, that when their tenants came up for relief, they might be able to increase the amount of relief by their recommendations. A witness who served the office of headborough, as also of church-warden and overseer in the above parish, declares that he heard a landlord, who was governor, sitting on the bench, and superintending the distribution of the funds for relieving paupers, recommend that one of his tenants, when it was proposed to give him only 1*s.* 6*d.* should receive 3*s.* observing, "Oh, he is a very good man, give him 3*s.*;" and the three shillings were of course awarded. In truth, experience has shown, that attempts made to administer relief according to the merits of character, even when these attempts are made under the most favourable circumstances, create nothing but dissatisfaction, and that too amongst the very persons who are most benefited by the impolitic system. As a memorable example of the truth of this observation, we shall recite the statement made by a highly respectable clergyman, the Rev. W. Bishop, Rector of Upton, in Berkshire, "When," said this minister, to one of the Commissioners, "when first I came to this parish, I instituted rewards for virtuous conduct amongst my parishioners, but I soon found that I did more mischief than good by the proceeding, and I was compelled to abandon it. I found that my parishioners, from their situation, knew more of the objects whom I selected for reward, than I possibly could. They saw actions of which I could obtain no knowledge. With all my desire to do justice, there were actions which I forgot to take into account; and of those which I did take into account, they probably often made a more correct estimate than I could: under these circumstances, I probably was led to decide unjustly, and excited more ill-feeling by my decisions, than emulations by my rewards."

But this is not quite so bad as the account which the Rev. Mr. Donne, the Vicar of the Parish of St. Paul, in the town of Bedford, gives as to the effect on certain peoples' minds of the charity established there for the purpose of partially relieving the labouring classes, without any return of labour for this relief. This clergyman tells us that the charity has had a most evil effect on the minds of the lower orders, who are discontented, because they think that the funds are capable of affording an ample support for the poor who have no employment. What is the consequence of this moral impression on their minds? It is nothing short of making the working classes of Bedford, the most idle and worthless fellows ever employed. An engineer, of the name of Bailey, was recently employed to light the town with gas. He required some hands, of course, and he employed Bedford people; but he declares solemnly, that he never met so idle a set in his life as these men. Then the class above the labourers think that they shall be provided for in the almshouses of the charity, if they should ever come to poverty, and, as a natural consequence of this impression of security, they become extravagant, and make no preparations by saving for a future day. Few labourers save anything, but the sum which they devote to luxuries, beer and gin, in other words, to entirely superfluous expences, amounts to no very inconsiderable an amount.

In almost every district, the discontent of the labouring classes is proportioned to the amount of the money dispersed in poor's rates or in private charities. One of the Commissioners declares, that he asked some of the rate distributors, what the people meant, when they said they were taught to believe, that they had a right to a "reasonable subsistence," or a "fair subsistence," or an "adequate subsistence." The reply was very various; for some stated, that it meant "a good allowance in meat every day."

Such is the nature of the abuses, which obtain in the administration of out-door relief; and next we have to notice, the maladministration which prevails in the in-door's relief. Under this head is described, the mode of administering relief within the walls of the poor-house, and the history of this administration will excite the astonishment of the reader. In St. Pancras Workhouse, the master himself says, "that the inmates live better then ever they lived before, having all the unwonted comforts of cleanliness, airiness, and roominess, with good beds, and wholesome meals. The number on the average is 1000. Among these, are about 300 children, and it is the custom to have such of the children as are fit, sent out to service. But the master declares, from their own misconduct, or from dislike of the service, the children in most instances return to the workhouse, because they prefer its security, certainty, and independence, to any other life. There is no classification of inmates in St. Pancras Workhouse, and the consequence is, that the younger girls soon acquire all the habits of the older ones. Many prostitutes are taken in, and they never fail to decoy

from the workhouse, young and innocent creatures, who are brought to the same infamous course as themselves.

The workhouse of St. James's, Westminster, contains about 811, besides which, forty refractory paupers, who require to be separated from the rest, depend on the establishment. These latter are sent to what are called farm-houses. The practice at this workhouse is, that the inmates are allowed to leave the workhouse one day in each week, and it scarcely ever fails to happen, that the party returns in a state of drunkenness. Mr. Bugand, the clerk to the overseers of this parish informs us that the inmates are let out.

"They are let out on the weekly days about one o'clock, after dinnner, and on festival days early in the morning: on these latter days it not unfrequently happens that paupers, especially women, are brought into the house by constables or policemen before 12 o'clock in a beastly state of intoxication; they are received as a matter of course, and the care of the governor and matron is applied, not to their punishment, but to keeping them quiet and peaceable: if they can be rendered so, they are put to bed, and no further notice is taken of the case: if they cannot, and they are very violent and riotous, the heads of the house are obliged to have recourse to assistance to hold them or tie them down in their beds.

"We have in the house many women who are known to be prostitutes; we have also notorious thieves. I recollect in particular W. Thomas and J. Selburn, now young men; both of them were brought up from infancy in the workhouse; these men are always supported either by the county or in the parish, except what they get by thieving. I am persuaded that parish poor-houses as at present administered, have the effect of attracting paupers."—p. 30.

The vestry-clerk of St. Margaret's and St. John's, Westminster, states that the great majority of the women in the workhouse of that parish, are prostitutes, who walk the streets, until reduced to the greatest distress, they apply to be taken in. They remain in the workhouse until their strength is recruited, and then they return to their former course.

The witness adds, that they go out very often more corrupt than they went in, in consequence of associating with the infamous characters whom they met with in the house.

With respect to the farm-houses just mentioned, as places of confinement, for the persons whose character is so bad, that they are excluded from the thieves and prostitutes of the workhouse, it appears that these houses are very large establishments, where 500 of those villians are gathered together. There is not the slightest attempt at discipline. The overseer of St. Botolph's Workhouse, states, that they dispose, at his establishment, of the refractory paupers in another way; "We send," he says,

"Our poor to farm-houses, paying 4*s*. 6*d*. per head, per week, for them; but it is the interest of the farm-house-keepers to give them so

much liberty, on account of the consequent saving of provision, that their residence is not one of restraint, nor their life one of hardship. It has been repeatedly said to me by paupers nominally confined in farm-houses, that they got 2*d.* a day from the keepers of those houses to leave them for the day, by which means the keepers saved their food for the day; and I have constantly seen persons, for whom I knew that we were paying to farm-houses, wandering about the streets, sometimes in a state of intoxication, and often I have had them come to my house in such a state, and insist, with much violence, upon getting further relief."—p. 30.

The Commissioners having fully investigated the character of those farm-houses, have come to the conclusion, that in by far the greater number of cases, the farm-house is nothing less than a large alms-house, in which the young are trained up in idleness, ignorance, and vice; the able-bodied maintained in sluggish sensual indulgence; the aged and more respectable exposed to all the misery that is incident to dwelling in such a society, without government or classification, and the whole body of inmates are supported on food far exceeding both in kind and amount, not merely the diet of the independent labourer, but that of the majority of the persons who contribute to their support.

The next branch of this unhappy system is, that which will no doubt be a source of the greatest commiseration, we mean the progressive increase of the burthen of the Poor Laws on the farming interest. The summaries which we see yearly, of the seven and eight millions of poor's rate, levied for and spent on the poor, very faintly represent the true amount of the burthen. A great part of it is incurred, not by direct payment out of the rates, but by the purchase of unprofitable labour. The rate-payers in their own defence, in many districts, are compelled to employ more labourers than they have work for, in order to prevent the superfluous workmen, from being an expence to them in the shape of parish paupers. An example will best describe the nature of this terrible item. We find mention in this document, of a proprietor of an extensive tract of land at Great Shelford, who, on 500 acres, situated in that parish, paid no less than 10*s.* per acre, that is to say, 250*l.* a year. Now this proprietor has work on these acres, for only sixteen regular labourers, but for the reasons already mentioned, he employs five or six more. The wages of these supernumerary labourers, amount to 150*l.* a-year, so that, deducting the value of the exertions of this small body, from 150*l.*, the remainder would be 100*l.* Thus the proprietor nominally, only paying 250*l.* yearly, for poor's-rates, actually contributes to them the full sum of 350*l.* Could he have avoided employing the useless men? Certainly not, and if he refused to do so, the expence would be infinitely increased. Let us only see what would be the consequence of this refusal.—The overseer would quarter the men upon the proprietor, and make them a burthen of the most oppressive kind, as is frequently the case. Thus, a Mr. Nash, a farmer at Royston,

tells us that the overseer of the parish, on the plea that he could not raise the poor's-rates by fair means, determined on apportioning the paupers amongst the farmers. Mr. Nash was requested to take two more men, and as he had a superabundance already, he was under the necessity of sending off from his farm, two trusty and tried men, and to replace them by the strangers. Now it so happened that these two paupers, turned out to be the greatest scoundrels in the world, for one of them killed a brown blood mare of his master's, and the other was prosecuted for stealing corn.

Such is the nature of the abominable system that presses down like an incubus on the agricultural interest of the country. The Commissioners declare, that the loss from these sources alone, taken throughout its whole extent during the year, would amount to upwards of seven millions sterling money!

The state of the case is in this dreadful position, that there is no knowing where it will end, or with what sort of consequences. The Commissioners tells us, that

"The labourer feels that the existing system, though it generally gives him low wages, always gives him easy work. It gives him also, strange as it may appear, what he values more, a sort of independence. He need not bestir himself to seek work; he need not study to please his master; he need not put any restraint upon his temper; he need not ask relief as a favour. He has all a slave's security for subsistence, without his liability to punishment. As a single man, indeed, his income does not exceed a bare subsistence; but he has only to marry, and it increases. Even then it is unequal to the support of a family; but it rises on the birth of every child. If his family is numerous, the parish becomes his principal paymaster: for small as the usual allowance of 2*s*. a head may be, yet when there are more than three children, it generally exceeds the average wages given in a pauperized district. A man with a wife and six children, entitled according to the scale to have his wages made up to 16*s*. a week, in a parish where the wages paid by individuals do not exceed 10*s*. or 12*s*., is almost an irresponsible being. All the other classes of society are exposed to the vicissitudes of hope and fear; he alone has nothing to lose or to gain.

"The following answers are specimens of the feeling and conduct in the southern districts:

"The answer given by the magistrates, when a man's bad conduct is urged by the overseer against his relief is, 'We cannot help that; his wife and family are not to suffer because the man has done wrong.'

"Too frequently petty thieving, drunkenness, or impertinence, to a master, throw able-bodied labourers, perhaps with large families, on the parish funds, when relief is demanded as a right, and, if refused, enforced by a magistrate's order, without reference to the cause which has produced his distress, viz. his own misconduct, which remains as a barrier to his obtaining any fresh situation, and leaves him a dead weight upon the honesty and industry of his parish.

"Mr. Stuart states that, in Suffolk, children deserted by their parents are in general well taken care of, and that the crime of deserting them is largely encouraged by the certainty that the parish must support the family.

"When I was present," he adds, "at the committee of the Bulchamp House of Industry, early in October, a man came with four children, and applied to have them admitted into the house during his absence at the herring fishing. He was a widower. He had earned the high wages of the harvest month, and besides had work afterwards; yet he had made no provision for the support of his family while he went to the fishing, neither would he undertake to reimburse the parish out of his wages for the expense to be incurred during his absence. The committee offered to take charge of two, and that he should provide for the others. This he refused, and next day he left all his children to the parish.

"The whole charge on the parish of Tressingfield, within the year preceding the 26th September, was 77*l.* 3*s.* 6*d.* for deserted families.

"At the sessions of Framlingham, a man was brought up, who had left his wife and family chargeable, to avoid an order for a bastard child. On the intercession of the parish officers, his confinement was limited to a fortnight, but it was impossible not to observe that the lenity of the parish was called forth entirely with a view to save it from additional expense, by keeping him the shortest possible time away from his family.

"Even the inconvenience which might fall on the husband by the punishment of his wife for theft is made the subject of pecuniary compensation at the expense of the injured parish. Under what other system could there be a judicial instrument concluding thus:—

"And whereas it appears to us that the wife of the said Robert Reed is now confined in the house of correction at Cambridge, and that he is put to considerable expense in providing a person to look after his said five children: we do therefore order the churchwardens and overseers of the poor of the said parish, or such of them to whom these presents shall come, to pay unto the said Robert Reed the sum of 11*s.* weekly and every week, for and towards the support and maintenance of himself and family, for one month from the day of the date hereof.

"Given under our hands and seals this twentieth day of February, in the year of our Lord one thousand eight hundred and thirty-three."
—pp. 32, 33, 34.

It is evident that with such feelings on the part of labourers, and such an oppressive influence working for the destruction of the farming community, an explosion alone could afford an adequate remedy for the gigantic evil. Does it not strike the most casual observer, that the pauper has been actually educated in the full conviction, that Government is ready to destroy every obstacle of nature and society, for the purpose of securing his comfort exclusively? Does not the legislature, or do not at least the legislature's administrators, promulgate the doctrine, that the scriptural notion of punishment, shall be altogether reversed, and that they are determined not to allow the children to suffer for the sins of the parent, the wife for those of the husband, or the husband for those of the wife, and that vice and prodigality, and the idleness which prevents a pauper from earning a shilling, will be still indemnified by the benevolent hands of the legislature? Such is the strange system which actuates the councils of the nation. A race of unthinking, idle, demoralized beings, is shielded from the conse-

quences of its own malicious disposition, and the penalty which they so richly deserved, is placed upon the already too well burdened shoulders of the innocent. Where will the destiny of a country lead her, with a community operated on in their weakest parts by an influence of the most corrupting power, a system which recommends marriages to the youth, security to those who in indulging in profligacy, have no anxiety about a provision for their old age, a system, in short, which grants an easy life to those who are indisposed to work, and assures to the profligate, that he shall have plenty of resources, whenever his fortunes are broken.

The Commissioners, in their account of the effects of the present system, on the proprietors of land, mention some instances in which the latter have absolutely given up their possessions, unable to bear up against the iniquitous burden of the Poor Laws. Let us only hear the details of the calamitous fate of one parish, Cholesbury, in the county of Buckingham:—

"It appears," say the Commissioners, "that in this parish, the population of which has been almost stationary since 1801, in which within the memory of persons now living, the rates were only 10*l.* 11*s.* a-year, and only one person received relief, the sum raised for the relief of the poor rose from 99*l.* 4*s.* a-year, in 1816; to 150*l.* 5*s.* in 1831; and in 1832, when it was proceeding at the rate of 367*l.* a year, suddenly ceased in consequence of the impossibility to continue its collection; the landlords having given up their rents, the farmer their tenancies, and the clergyman his glebe and his tithes. The clergyman, Mr. Jeston, states that, in October 1832, the parish officers threw up their books, and the poor assembled in a body before his door, while he was in bed, asking for advice and food. Partly from his own small means, partly from the charity of neighbours, and partly by rates in aid, imposed on the neighbouring parishes, they were for some time supported; and the benevolent rector recommends that the whole of the land should be divided among the able-bodied paupers, and adds, 'that he has reason to think that at the expiration of two years, the parish in the interval receiving the assistance of rates in aid, the whole of the poor would be able and willing to support themselves, the aged and impotent of course excepted.' In Cholesbury, therefore, the expense of maintaining the poor has not merely swallowed up the whole value of the land; it requires even the assistance for two years of rates in aid, from other parishes, to enable the able-bodied, after the land has been given up to them, to support themselves; and the aged and impotent must even then remain a burthen on the neighbouring parishes."—p. 37.

The effects of this state of things upon the general population of the working classes, is terrific in its nature and amount. The Poor Laws have rescued the poor man from the consequences of his imprudence or of his crimes; they have repealed that wholesome principle of compensation, established by nature herself for the wisest purposes, and by virtue of which a man with his family become the victim of that man's improvidence. But then, it will be likewise seen, that whilst on the one hand they are delivered from

the evil effects of his misconduct, so on the other hand, by a just retribution, are they deprived of the benefit of his prudence and virtue; because the income of a labourer is secured according to the number and wants of his family, so that his improvidence and misconduct occasion no loss to himself and family, and this is the very cause why neither diligence nor labour, will afford any gain to the labourer, on the contrary, they may be the source to him of absolute loss. In parishes, for example, where the pauper is better paid for his nominal service, than the hardest working independent labourer, there will be in a little time, no such thing as the latter character, because he sees that to obtain as good if not a better income than he enjoys, it is only necessary for him to take courage and surrendering his employment, surrender himself entirely to the protection of the parish. And this is really what a great many do; and it is now universally the case, that when a parish becomes pauperized, the independent labourers not only rush into a prodigal expenditure of their earnings, but also are sure to spend any little property which they may have enjoyed as a gift or the produce of their industry, in the grossest debauchery, having in the parish a resource always sufficient, and ready to be placed at their disposal. The majority of independent labourers, submit to the mean practice, but, thank God, a spirit has been exhibited by many which show that the old pride of England is not yet completely extinguished. There are still to be found in existence, men who would infinitely rather feed on the produce of their own industry, than draw from the parochial funds, a more considerable revenue. In those cases, where the labourers' property is such as, when its current supply is joined to his wages, gives him an income greater than he expects from the poor's-rate, then it is his best interest to stand aloof from the parish, and continue to maintain his independent position on his own hearth. But, will it be believed? will it be credited by any who have not the opportunity of having the thing demonstrated to their senses? that actually the rate-payers in many places do prohibit such an example as that now specified!! They, with a folly that can only be measured by their cruelty, they conspire to deny the facilities for his profitable exertions to a man who sets himself up in defiance of the general example as one determined to live by industry! The proofs of this barbarian spirit, are numerous and undeniable too.

The following is taken from Sir Harry Vernon's authenticated statement:—

"In the hundred of Buckingham, in which I act as a magistrate, many instances occur, in which labourers are unable to obtain employment, because they have property of their own. For instance, in the parish of Steeple Claydon, John Lines, formerly a soldier, a very good workman, is refused employment, because he receives a pension. The farmers say that they cannot afford to employ those for whom they are not bound by law to provide. In order to prevent John Lines from being out of work, I am frequently obliged myself to give him employment."—p. 45.

Mr. Courthorpe, of Ticehurst, Sussex, thus replies to the question put to him, "can the poor family lay by anything?" Answer!

"If the single man could procure regular work, and could be induced to lay by as he ought to do, I think an industrious man, might, in a few years secure an independence, at the present wages of the country; but if an industrious man was known to have laid by any part of his wages, and thus to have accumulated any considerable sum, there are some parishes in which he would be refused work till his savings were gone; and the knowledge that this would be the case, acts as a preventitive against saving."—p. 45.

The Reverend Mr. Wetherell, rector of Byfield, in Northamptonshire, states, in reply to a similar question, that

"With a family, it is scarcely possible he could lay any thing out of his earnings, and if he could, he dare not let it be known, lest he should be refused employment under the present system of the Poor Laws, though he is industrious and honest."—p. 45.

A Mr. Hickson, a manufacturer at Northampton, and a considerable land-holder at Kent, relates some very curious cases illustrative of this peculiarly absurd abuse, by which frugal habits on the part of industrious persons are so inhumanly prevented. He states as follows:—

"The case of a man who has worked for me, will show the effect of the parish system in preventing frugal habits. This is a hard-working, industrious man, named William Williams. He is married, and had saved some money to the amount of about 70*l*., and had two cows; he had also a sow and ten pigs. He had got a cottage well furnished; he was a member of a benefit club at Meopham, from which he received 8*s*. a week when he was ill. He was beginning to learn to read and write, and sent his children to the Sunday School. He had a legacy of about 46*l*., but he got his other money together by saving from his fair wages as a waggoner. Some circumstances occurred, which obliged me to part with him. The consequence of this labouring man having been frugal and saved money, and got the cows, was, that no one would employ him, although his superior character as a workman was well known in the parish. He told me at the time I was obliged to part with him, 'Whilst I have these things, I shall get no work; I must part with them all; I must be reduced to a state of beggary before any one will employ me.' I was compelled to part with him at Michaelmas; he has not yet got work, and he has no chance of getting any until he has become a pauper; for until then, the paupers will be preferred to him."—p. 45.

But not only does virtuous and heroic industry become an object of dislike and persecution under the present system, but also that other form of heroism which consists in a deliberate determination on the part of a young man, not to marry on account of his fear of the consequences, is visited by a base and brutal spirit of blind hostility. Such persons will scarcely be allowed to work at

all, and even in those places where they have the permission to work, they obtain it only for certain days, their applications being uniformly postponed to those of the married community. The state of the law, so far from giving satisfaction to the labouring classes in general, is viewed by them with hatred and hostility.

The Commissioners are next occupied in tracing the effects of the present system of the administration of the Poor Laws on those labourers who are actually relieved by the funds. This is by far the most interesting portion of the whole investigation, as it exhibits the direct consequences of the unnatural influence, which that system exercises. We have seen what it effects in the case of those who bear the burden, and others collaterally interfered with in their station of life, in consequence of being deprived of the benefits of a fair and impartial market for their labour. But crying and scandalous as these abuses are, they constitute an order of elevated virtues compared with the amount of demoralization which is inflicted by the system on the wretched objects themselves of the poor's rate. How utterly debased, how nearly assimilated is the pauper to the brute that walks on four legs! Degradation has made him callous to all human impulses; he looks upon all his kind, not as his brethren, but as his appointed prey, or the quarry, that for the mere hunting of it, should naturally be the source from which his necessities should be supplied, and though he knows that often times the men who contribute to his subsistence are even parting almost with their life blood, yet the cannibal is dissatisfied with the shortness of his allowance! The wretched pauper has waged eternal hostility against his species; he lives in spite of them, and consequently observes no terms in his treatment with them. But we cannot pursue the details given by the Commissioners on this subject; we leave them to the perusal of those who are under the impression that they have estimated the maximum of human degradation before; they will be surprised at their mistake, when they come to read the history of a modern pauper.

The Commission having concluded their outline of the abuses, peculiar to the mode in which the laws for relieving the poor are administered, proceed next to the deeply important consideration, how far the character of the persons, by whom relief is awarded and distributed, is likely to be favourable or unfavourable to its due administration. The persons thus alluded to, consist of the overseers, vestries, and magistrates, and the main object of the Commissioners is, to ascertain the motives by which the conduct of each class of functionaries is most likely to be affected. The objections against overseers, on grounds which involve no charge against them, are, that they receive no stipend, and no legal pecuniary return whatever for their services, that they generally consist of persons who have heavy duties of their own to perform, and must necessarily and properly give a preference of time and devotion to these latter; the period of their service too is so short, that it is only just

at the moment when they are about to retire from their functions that they become capable of appreciating the nature of those functions. It appears on the whole, that incompetency added to disinclination to fulfil the duties, and further the facility with which they may be intimidated, have caused the present order of overseers to contribute in a very material way to the multiplicity of the abuses in the administration of the Poor Laws. Paid assistant overseers, whose appointment was first directed by the 59th Geo. III. c. 12, have been found, for obvious reasons, very valuable and safe substitutes, for (what we should call, but for the particular antipathies of the real overseers,) the *amateurs*.

The next class of functionaries, whose conduct is examined, is that of the vestries, which is resolved into three sub-classes. 1st. The open vestries. 2nd. The representative vestries, and 3rd. The self-appointed vestries. It appears that the whole of the evidence respecting the first sub-class is decidedly unfavourable to its utility. The second sub-class is a slight change for the better, as compared with the first, and the third self-elected vestries are declared to be nothing short of an intolerable nuisance.

The last of the three classes are the magistrates, and upon the manner in which they have contributed to the general causes of the mal-administration of the Poor Laws, the Commissioners exhibit a most admirable combination of courtesy and indulgence, but at the same time of firmness of purpose, and paramount respect both for the truth and for the public weal. They trace the early condition in which the power of justices of peace was placed. They seem to think that in successive reigns no judicious attempt was made to define the authority of these magistrates, and that consequently a great deal was assumed by them, to which their commission did not, on all occasions, entitle them. The Commissioners further believe, that the formation and publication of scales of relief from the earliest times, were unjustifiable acts, being entirely done at the will of the magistrates: they likewise state that a great deal of signal mischief is committed, and an enormous misapplication of the poor funds is also effected by the blind, but, no doubt, good natured enthusiasm of the magistrates.

Perhaps in no circumstances of life are firmness of character, and a certain insensibility to the common overwhelming emotions of sympathy and compassion, more essential to the normal state of the social system, than in the case of an individual fulfilling the office of a judge, no matter in what grade of that important character he may be found. A judge who allows his stormy feelings to suppress the small voice of conscientious judgment, is a traitor to the throne where morality and religion are enshrined, and the only modification of which his guilt is susceptible, is that which springs alone from his simplicity of character. Hence, many evils, aye, even dreadful in their ultimate result, have been the offspring of a native charity, pure and unadulterated as the original stream of that spring, which,

in the course of its current, becomes the tumultuous torrent, whose violence bears every thing before it.

Ignorance of human nature then, ignorance of human character, ignorance even of the true state and mutual relation of the facts on which a magistrate decides; all these lead, in the cases in which these magistrates preside, to prevent injustice, and to future evils as the result of their example. Their jurisdiction, in short, with respect to the relief of paupers, is wholly objectionable.

Here then, we find, that in attempting to account for the principal causes to which the admitted maladministration of the Poor Laws must be attributed, the Commissioners have discovered as principal elements of these causes: first, the sense of the immediate gain which many have hoped to attain, and which very many have actually obtained from that maladministration; and next, the constitution and character of the authorities by whom relief is distributed and awarded.

We feel, that however we may have trespassed against an "equitable adjustment" of space in this article, we have not been inattentive to the consideration of the superior interest of the subject before us. Its due treatment, we have found, will require a still further article, and we are sure, that if we continue and conclude in our next number, the analysis of this deeply important document, our readers will not be inclined to charge us with a disposition to be monotonous. The whole of the contents of the report are highly curious, and that portion yet to come, may easily bear a comparison with that which has preceeded it.

Art. II.—*The Frolics of Puck.* In 3 vols. London: Bull and Churton. 1834.

The author of this work has fully succeded in realizing the object which he proposed in undertaking it; namely, to write an agreeable absurdity, or rather an amusing piece of nonsense. Many men share the fate now and then of the shrewd old Vicar of Wakefield, who occasionally relaxed from the fatigue of being serious. An alternation of this nature, a bending of the mind that will enable us to indulge the imaginative power in beguiling us for a moment into an entirely new sphere, surely is a sort of compliance, which cannot, in the slightest degree, be inconsistent with the dignity of human nature.

The fairies appear to enjoy at present the fruits of some very marked reform in their fortunes. We never hear of them now as visitors, whereas, formerly, they so mingled in our concerns as to excite a great deal more uneasiness than satisfaction. They are far better at home, aloft in the air, their natural habitation, which perhaps it would have been better for them had they never left. But they were curious to see this scene of mortality, and no doubt

the philosophers amongst them, have been able to gather from the facts collected by fairy voyagers in this world, such conclusions as will be highly useful to the elvish community for time everlasting. In this airy kingdom of the fairies, the curtain rising, displays a group, consisting of the personages of Oberon and Puck; the former a monarch, the latter an humble servant, but favourite companion of Oberon. They appear to be talking on a very grave subject, and one which had been long ago sung by our immortal Shakspeare. At the time when the illustrious bard flourished, Oberon, as we find from one of his plays, had just quarreled with his queen Titania, about a little changeling boy, whom the monarch vainly begged that she would let him have, to act as his henchman. She declined, and a long interval of coldness, and even separation between husband and wife, ensued. In this state were the affairs of the royal family of fairy land at the opening of our tale. A conversation ensues, and Puck is sent on a mission to Titania, which is to effect a reconciliation of Oberon and his spouse. On this occasion, Puck has the bad fortune to displease Titania, and after carrying a complaint against him before Oberon, she insists on his exile from fairy land. Puck shows the greatest compunction for his crime, and in a speech addressed to the monarch, in the presence of Titania, he so flatters the lady, that she repents of the resolution to have Puck punished. However, she has vowed that he is not to return to fairy land, and she must adhere to that vow, but her ingenuity supplies a method of getting out of the knot. "I swore," she says, "and the oath may not be recalled by the moon when she is brightest, that Puck shall never see fairy land again; but let me piece out the unfinished sentence—*he shall never see fairy land again*, till——" Here Titania paused, and Oberon taking his wife's hand, requested that the duration of Puck's absence might be as short as possible. She replied that the length of his exile would depend altogether on his own wit, "for," she continued, "the riddle I shall propound to him may prove no easy matter to even his boasted cunning, and till he has solved it, he comes not to fairy land."

The riddle turns out to be "What is it that most pleases woman?" and Titania is induced to inform the king, that until Puck is able by his experience in the nether world to solve the question, he is not admissible to fairy land. Puck is obliged to undertake the experiment, and setting out without delay on his excursion, he enters upon a series of terrestial operations, which constitute the contents of a chapter entitled "Frolic the First." The time in which these frolics were enacted, is laid in the reign of Charles the First, when a belief in the real existence of fairies was by no means confined to the ignorant orders of the community. Puck therefore may be presumed to have met but with little difficulty in maintaining his influence over common mortals. Assuming the complete costume of a gypsy and the name of Howleglass,

Puck commences operations by getting into the service of an old soldier, who happens to be the proprietor of one fair daughter, admired in her village as the beautiful Jessy. Frank Monkton, a young sailor, is her wooer, but the father when asked for his consent to Frank's marriage with Jesse, refused the request, and informed the sailor that he must first have 400*l*. Puck is a good natured soul, and sympathizes in the disappointment of the young lovers. He determined to avenge their wrongs by persecuting the old soldier, and began his system of hostility, by letting into the favourite garden of the obstinate father a posse of pigs, to the utter destruction of numerous beds of tulips. Away then went Puck in search of poor Jessy, whom he found walking on the banks of Southton water, miserably depressed. The sailor soon joined them, and communicated the melancholy tidings that his plans for raising the sum required by the old soldier, had entirely failed. Their spirits however revive, when Puck assures them, that through the medium of his friend Lord Calshot, he would be able to procure the necessary sum. The story then, after many circumvolutions, happily terminates in the union of Frank and Jessy.

Frolic the Second had its seat in the Isle of Wight. In this place, a young heiress, Miss Jane Clissold lives, who has been betrothed from infancy to her cousin Sir Edward Devon. This young gentleman is one of the favourites of Buckingham, and the terms of the betrothing were, that in case the lady refused to marry her cousin, she was to forfeit a large portion of her fortune. As fate would have it, she did fall in love with another, and was deeply enamoured with her choice, at the period when her betrothed arrived at Cowes. This gentleman appears to have been unacquainted with the localities of the Isle of Wight, and losing his way in Cowes he accidentally stopped at a cottage in the suburbs. What was his surprise, when he found the Duke of Buckingham in the cottage, and in company with a beautiful lady. His Grace soon quits the cottage, and Sir Edward is induced to make love to the lady. Apparently pleased with his attentions, she makes a request of him, which of course he does not hesitate to comply with. The act of courtesy demanded was, that he should ascend one of the trees in the adjoining garden, and pull some fruit for the lady. No sooner does he mount the tree, than a constable with his assistants makes his appearance; Sir Edward is arrested as the robber who had so long infested the premises. It is scarcely necessary to add that all these misfortunes were the result of Puck's mischievous frolics, and not content as yet with the persecution inflicted on Sir Edward, he places him on his getting out of one scrape, into the depths of another. Finally, however, Sir Edward obtained the hand of his betrothed, and only laughed at the deeds of Puck.

The hero of the Third Frolic, is a young gentleman of good family, but of very bad habits, who became so attached to drinking as to provoke his father to the necessity of an eternal disinheritance. He

contrives however to excite an attachment for him in the breast of a daughter of the village doctor: but the father of the young lady refuses his consent to their union, unless a very decided amendment was made by the suitor in his habits. This was a case in which Puck's valuable assistance was required, and that malicious elf did not hesitate to afford it. Before going to particulars however, we must afford room for a very vivid description of the scene of this frolic.

"There are few spots more truly beautiful than the coast-line forming the southern part of the Isle of Wight, and extending from Shanklin to Black-Gang Chine, a distance of about twelve or fourteen miles, known under the general name of Undercliff. In the neighbourhood of Bonchurch the landscape is a singular mixture of the barren and the fertile, Nature, like some lovely woman, trying to frown, and smiling in her own despite. To the left is the Solent, the broad channel that divides the island from the opposite coast of Hampshire; even in calm weather the pent-up waters are generally to be seen heaving with a tremendous swell, but, when the wind is at all high, the rising tide comes in six feet abreast and breaks upon the rocks with the noise of thunder, the whole being one mass of white foam, as if it were some devil's cauldron. On the right shines the moon,—for it should be seen by moon-light,—upon broad downs that are covered with a short sweet grass, but so steep that they can hardly be ascended by any thing except the goat. Farther on, the hills are not less lofty but more easy of access, and dotted over with sheep, whose diminished forms show the height at which they are feeding. Yet farther, the scene again changes, and more decidedly; from the margin of the sea upwards rises a triple line of cliffs, one piled as it were upon the other, with a narrow platform between each, rendered still more wild and romantic, by the detached fragments of rock that are profusely scattered around, of all forms, and some of extraordinary dimensions. Many of these have been covered by time with a variety of shrubs and moss, and thus bear witness to the remote date of the convulsion, which has hurled them from their basis; others again remain rough and naked, and mock the eye with all manner of fantastic shapes, as they lie in the broad moonlight, or sleep, partially hidden, in the shadow of the hills. Thus wavering between light and darkness, it requires no very great stretch of the imagination to convert them into the ruins of some mighty city, or, as the night deepens, the fancy, yet more excited, may see in their indistinct masses the monuments of some primeval race, whose very existence is forgotten."—Vol. II. pp. 260, 261.

From the contemplation of this scene, we pass to the residence of the disinherited and profligate youth Alfred, already mentioned as the hero of this frolic, and here we find him at his old practice, and very much affected by it. Whilst just on the verge of intoxication, Puck makes his appearance in the room, and commences forthwith a course of teasing, and puzzling, which nearly exhaust the half intoxicated Alfred. Nothing would serve Puck, but to entice his host into the green sward, where he summoned a myriad of sprites, who mawled poor Alfred so unmercifully that he was obliged

to keep his bed. After many strange occurrences in which Puck was the manager, and unhappy Alfred the sufferer, the latter became a reclaimed man, and having been rewarded for his reforms by the hand of Marian, the doctor's daughter, he thought of Puck ever afterwards as his greatest benefactor.

We come now to the fourth and concluding frolic, in which an heiress, instead of an heir, constitutes the chief interest of the piece. Emily Monkton, the heroine, is pestered with the addresses of three professed lovers at once, but to none does she afford the slightest encouragement save to the Lord of the Fens, of whose probable success with the young lady, her guardian used to speak with perfect freedom to the two other rivals. "By my faith, Sirs," he would say "you are two in a hopeful way: just borrow my spectacles for a few minutes, and you will see that the Lord of the Fens has won my girl's heart, and will win her hand too, before the leaves are green again, or fair face, or smooth tongue, hold not their usual price with woman."

A hunting day was pitched on, at which the whole of the three lovers and the precious object of their rivalship formed a part. Emily's horse failed completely by his exertions, and what with the necessity of waiting behind the hunters, and sending for a fresh horse, it accidentally chanced that the Lord of the Fens and family were left together in a solitary field. Now it is only fair to the reader, to inform him, that this Lord of the Fens is no other than our old mischief-maker Puck in a false garb. He makes love to Emily, and the only objection she seems to entertain against him is, that it is her money alone he seeks. "But," rejoins Puck, "if I can prove that I care not for wealth, and woo only the kind heart and fair creatures?" Emily replied "You may as easily make this oak put on its summer foliage, now that winter has just stript the leaf from it." Puck instantly drew from his bosom a small blood red cross.

"From his bosom he drew a small blood-red cross, shaped like those of the Maltese Knights, but gleaming at one end, when held forth, with a phosphoric spark, blue and cold as the light of the glow-worm. As it felt the air the little flame shot forth with a tongue of fire, lengthening and lengthening till it reached the opposite oak and played about its trunk and branches, though without scorching them. Upon this every bough was gently agitated, and sent forth a humming sound like the murmurs of the Æolian harp when the breeze has lightly touched it. As the vibration deepened, the branches put out buds, the buds unfolded into leaves, and the birds, deceived by this show of summer, flocked from all quarters singing and chirping to nestle amongst the foliage."—Vol. III. p. 77.

The scene fascinated Emily, and she forthwith consented to be the bride, as she thought, of the Lord of the Fens. Puck told her that in obedience to the laws of his order, he must leave her for a twelvemonth: but that at the end of that period he would come to

claim her as his bride beneath the very oak where they then stood. The hunters, meantime returned, and Emily with her friends, joined the retiring party. On the way, the conversation turned on the reported proceedings of Friar Puck, who was said to employ at an ancient building at St. Leonards, about that time, a parcel of goblins in threshing corn. Emily suggested that an opportunity was now given to all young gallants to win the golden spurs by their valour, and she added, that for two young adventurers such as her two suitors, it would be by no means a bad beginning in the career of glory were they to spend seven nights at St. Leonards amidst the ghostly company. The proposition was warmly accepted by the lovers, and they both expressed their determination to make the experiment. A farmer who had joined the party, however, made a wager of fifty gold carolusses that neither of the gentles would sleep seven nights at St. Leonards.

The elder of the rivals, Cornelius, repaired the same night to the appointed rendezvous of the goblins, and laid down within its precincts in his boat cloak. The night was a terrible one for Cornelius, for the goblins got around him and belaboured him. However, one result followed: the goblins left him a bag of gold carolusses to the amount of one hundred and fifty. He resolved to continue the experiment, for he was really a lover of money. On the seventh morning, he proceeded to the house of the uncle of Emily to relate his triumph, but found the whole of the family in great confusion, in consequence of its being found that six bags of gold carolusses had been robbed from the house. Cornelius, whose thirst for gain knew no bounds, saw at once that this was the actual money which had come to his possession: he retired to his home, buried the bags which he had received each night beneath an elm tree. The moment the gold was put down, it took to making a violent groaning: a crowd soon collected, the tree was dug up, the treasure found, and Cornelius was compelled to fly the country. The elm is called to this day, the groaning elm of Bardsley. The second rival who ventured on a similar proceeding amongst the goblins, was just as unsuccessful, finding it necessary also to leave the country.

Emily looked forward with anxiety to the return of the day when she was to meet her lord beneath the oak. On her approach to the spot, the tree is found withered, but forthwith it resumes all its luxurious blossoms; Puck the sprite appears, claims her as his wife, carries her to an enchanted island, where most unluckily she drinks the waters of immortality. They prove fatal to her, and on her death, Puck flies back to his native fairy land, and furnishes as the grand conclusion of his terrestrial investigations, that "What best pleases a woman, is to have her sovereign will."

ART. III.—*Chemistry, Meteorology, and the Function of Digestion, considered with reference to Natural Theology.* By William Prout, M.D., F.R.S., Fellow of the College of Physicians. 1 vol. 8vo. London: Pickering, 1834.

DR. Prout has had the most difficult of the tasks assigned to the writers of the Bridgewater Treatises; for, in the first place, whilst almost all his colleagues had merely to gather materials already employed in the same sort of structures which they had meditated, the present author had no guide whatever to direct him. In the next place, many branches of the subject which belongs especially to his department, have been entered upon at such length by some of the other authors of those Treatises, that Dr. Prout must occasionally be in some perplexity in his efforts to be original.

The object which this author had to accomplish in undertaking the present work, was to contribute an additional illustration from the inorganic or dead kingdom of nature, of providential design, and to show that in the whole of the circumstances peculiar to that kingdom there were to be found those adaptations of means to an end, which demonstrated, that the means were expressly destined to produce the end. On a survey of the whole question as to the capability of the visible creation, to offer proofs that its arrangements have been conducted upon a deliberate and wise plan, in other words, by design, it is found that these proofs are susceptceptible of being divided into three classes. The first class consists of such objects as those respecting which reasoning man coincides with the reasoning evinced by the Creator in his works; as for example, in those in which man is able to trace to a certain extent, the end intended by the Creator by some given object. In the second class, we have a series of objects, in which we see only the preliminaries and the results, the means being altogether hidden from us, as in the phenomena of chemistry. The third series of objects are those in which both design and the means of attaining an end are mysteries beyond our reach, but our reasoning must convince us that the objects themselves are the effect of design. The planets and stars are fair specimens of this last class: we are acquainted exactly with their size, with their motions, and how long they take each other to move, like ourselves, round the sun. But there our certain knowledge ceases. We cannot tell for what purpose these planets exist, or whether they have inhabitants or not; but we can very well see that they are all regulated in perfect harmony with the laws which are so familiar to ourselves, and that, therefore, they must be productions coming from the same origin, and controled by the same influence as we are.

It will be seen from these explanations that the task which Dr. Prout has undertaken, belongs to that class in which the power of investigation is limited, but still though we may not see every part of the machinery by which those results are caused by those preli-

minaries, both of which we can see and appreciate, yet so far as we examine that part exposed to our view, we can perceive quite enough to satisfy our minds that all the consequences of all these causes are just as much the effect of design, as those other consequences which we are able more minutely to trace to their causes. The features of the phenomena of chemistry, meteorology, and of the function of digestion, which are capable of supplying the indications alluded to, are admirably developed in the present able volume, to which we now invite the attention of the reader.

After a preliminary exposition of some general principles relating to the subject, the author commences with a reference to the elemental state of matter. Matter, he says, is capable of infinite division, and in fact, the molecules of which it is the aggregate, are so inconceivably small, that no expression can be found to describe their minuteness. Indeed, we are not aware at all of the extent, to which matter may be divided; all we know is, that the molecules cannot exceed a certain magnitude. Matter then being made up of aggregates of molecules, it presents itself to our view, under three different forms; namely, in a solid state, in a liquid state, and in a gaseous or aeriform state. The solid form of matter is the crystallized state, and this is produced by an aggregation or a clinging together of molecules. By what power then is this cohesion produced, for it could not possibly be merely the effect of the attraction of the molecules? Dr. Prout, proceeds to show the nature of this combining power. It consists partly in mutual attraction, the molecules adhering, by particular parts of their surfaces from the natural endowment of those parts; and the attraction is effected by two forces, which act on a very broad scale throughout nature. They are called Electricity and Magnetism. These properties are successively described by Dr. Prout, whose extensive experiments, have enabled him to throw an important light on many of the most highly interesting principles connected with man's residence on the globe.

The author then proceeds to consider matter as it is presented in a liquid state. This modification is the effect of heat, the principles of which are dwelt on by Dr. Prout, who treats them with profound knowledge, and a degree of order the most lucid. He then commences the investigation of matter in the gaseous form, and enters at much length, and with the same powerful aids as before, the inquiry into the properties of the gases, and into those peculiar properties of heat which are immediately connected with those of the gases. Here we have a very full and elaborate account of the mode in which heat is propagated, and Dr. Prout takes an opportunity of adding to the number of these modes so as to contribute a very material improvement to our Meteorological Nomenclature. Light is the subject of the next section, and in a brief but remarkably clear and intelligible manner, the author expounds even the most abstruse and complicated portions of this difficult science.

In speaking of the sources of light and heat, Dr. Prout has the following passage in which a degree of comprehension is given to the definition, which we believe to be entirely new.

"The principal and obvious sources of heat and light are the sun, electricity, mechanical action, change of physical condition, change of chemical condition, and organic action.

"The sun is the most obvious and unvarying source from which both heat and light are communicated to our earth. The nature of the sun, however, and the mode in which that wonderful supply of heat and light is maintained are quite unknown to us, and will probably always remain so. Electricity is another source of heat and light which are developed at the moment of the equilibrium of the two energies; and some of the most intense degrees of heat and light that have been produced, have sprung from a galvanic apparatus. The sudden condensation of air is likewise a source from which heat and light are often both extricated, on principles that it will not perhaps be difficult to understand from what has been stated. The extrication of heat by percussion and condensation appear to be limited, but its extrication by friction seems to be boundless; that is to say, so long as friction is kept up, will heat continue to be extricated, but whence the heat is derived does not appear to be capable of satisfactory explanation, unless we suppose a perpetual decomposition and recomposition to take place, which is not improbable. Another fertile source from which heat is derived, is the physical change of condition which bodies are constantly undergoing in nature, as for example, the conversion of gases into liquids, of liquids into solids, &c. by taking advantage of which conversions we can accumulate heat at will, as for instance by the condensation of steam. When there physical changes, however, are associated with chemical changes, as is very often the case, the most striking effects are produced. Of this kind are all the phenomena of combustion, the most common source of artificial heat; and which consists of nothing more than the rapid chemical union of certain bodies with others, and generally with the principle termed *oxygen*. Nearly allied to chemical action, and perhaps identical with it, is the extrication of heat by organic changes, or what is termed *animal* heat; a subject we shall have to consider in a future part of this volume."—pp. 80, 81.

Such is a summary view of the phenomena and laws which the great Author of nature has laid down for his own guidance in the construction of the world, and to such rules after the lapse of a period, which cannot be expressed, because it is greater than the mind can conceive, does He strictly adhere, and thus we find in the distribution of heat, and the dispersion of light, in regulating on the one hand, a climate of the extent of Europe, and on the other, the clothing of the humblest bud, the same beautiful adaptation of means to end. Nothing, we must say, can be more untimely and more inconsistent with the reader's thoughts in the perusal of these pages, than the occasional reference which Dr. Prout makes to the "dryness," as he calls it, of his subject. Even at the moment when intensely curious for each succeeding word, as we peruse one of his

sentences, we find ourselves, we had almost said, intruded upon by an apology from the writer. We own that we have felt the inconvenience of these interruptions, more particularly whilst the Doctor was explaining the phenomena of light, and it was not without some little resentment, that as we were amongst the body, whom he calls, "General Readers," we found him, in one of his sections, making up a short recapitulation of what he had stated in the former ones, under the conviction that these former ones were too dull to be perused by his "general readers." This is entirely a misapprehension on the part of the respectable author, and, as far as we are concerned, we can assure him, that we perused the very portion which he anticipated we should despise, with double the pleasure we felt in reading his summary. He may depend upon it, that his language is by no means mysterious to most of us of the uninitiated herd, and that we know how to appreciate the value of those philosopers of the present day, who happily for the public, in imitating the intellectual victories of the Newtons and the Bacons, also like them, announce their discoveries in language that is on a level with ordinary capacities. We go further and say, that we can as completely make out his drift in these descriptions, and be filled with as much admiration as himself, of the proofs which he with so much penetration and address, has deduced from facts so apparently simple. Unwilling as we are to our names being called on the list of "incurious and superficial readers," we think we could comprehend all the value of Dr. Prout's elaborate reasoning, and without much further assistance than the book, perceive in the minutest fragment of matter, and in the commonest and simplest operations which take place in nature the most striking and wonderful arrangements, arrangements, as he truly says, which, duly considered, are calculated as fully, if not more so, than the most dazzling and engrossing phenomena, to call forth our admiration of the wisdom of the Almighty. Dr. Prout speaks more at length on the arguments in favour of this wisdom, which arise from the consideration of the molecular structure, as being the only one that we now find, could have been able to keep up the physical condition of the earth. Hence he concludes, that matter, as we now see it in molecular division, has not always existed in the present form, nor could it have existed by *chance*, but that it shows characters which establish, beyond all possibility of doubt, that it was the work of a voluntary and *intelligent* Being. In sustaining these assertions, Dr. Prout has recourse to arguments which, as a model of induction, were never surpassed by any writer since the days of Bacon.

"In the first place, the divisibility and molecular constitution of matter seem to prove beyond a doubt that it cannot have *eternally* existed in its present state.

"Although we can form no idea of what matter would be without its molecular properties, there is yet nothing in these properties which can

induce us to believe that they are *necessary* to the mere *existence* of matter. On the contrary, we have seen that matter possesses qualities (those of gravitation) of a more primordial kind, to which its molecular properties are apparently secondary or subordinate. But if these subordinate properties be not necessary to the existence of matter, matter might *possibly* at some time have existed without them. Now this very possibility is incompatible with eternal existence; for eternal (passive) existence necessarily involves incapability of change. Hence the molecular constitution of matter, even in this point of view, must be supposed to have had a beginning; and when we consider the leading and characteristic property of matter in the molecular state, viz. *the endless repetition of exactly similar parts*, the difficulty of arriving at any other conclusion is exceedingly increased. It is to be observed also that the above remarks apply to the supposition of only *one* form of matter; but we shall see hereafter that chemists recognize upwards of *fifty* forms of matter, all of an elementary character; at least we cannot at present say that one of these forms is more elementary than another. Again, the number of molecules in each of these elementary principles, great as it is, is *limited;* the properties of the molecules also are fixed and definite, all which circumstances throw further insurmountable difficulties in the way of the supposition, that the whole have existed, as they now exist, from eternity. For how has it happened, it may be asked, that the numbers and properties of the elements, and the molecules of which they consist, are just what the economy of nature requires, and neither greater, nor less, nor different? How has it happened, that what is supposed to be infinite in some respects, should be finite and limited in those respects in which we are actually able to trace them; and what is more, most luckily finite and limited just where they appear to be required to be so? He who can satisfactorily answer these questions may contend with some prospect of success for the eternity of matter and its properties in their present form. In the mean time we assert, without fear of contradiction, that the molecular constitution of matter is decidedly artificial; or to use the words of a celebrated writer, that the molecules of matter have all 'the essential characters of a manufactured article,' and consequently are not eternal.

"Secondly, if the present molecular constitution of matter has not always existed, it must have been produced at some time, by some cause superior to itself. Now this cause must have operated either accidentally and by *chance;* or voluntarily and under the influence of a *will*.

"With respect to the first of these alternatives, viz. chance; the *endless repetition of similar parts* presented by the molecular constitution of matter seems absolutely to preclude this supposition. Do we not consider it a subject of wonder to see even two or three things by chance alike, as for example two or three human faces? Should we not consider the man absolutely mad, who would attribute the uniform and manœuvres of a regiment of soldiers to chance? and can we then resist the argument in the infinitely stronger shape in which it is here presented to us? Thus, as the idea of chance seems too monstrous to be entertained for a moment by any rational being, we are driven irresistibly to the other conclusion, viz. that the cause or agent who formed the molecular constitution of matter was a *voluntary* agent or *Being*; and moreover that this Being possessed a *power* commensurate with his will."—pp. 88, 89.

We have not space enough at our command, or we should continue our extract to the conclusion of this argument, for the last passage, in which the interposition of an intelligent being is vindicated, is a perfect master-piece, in the same elevated style of close, cautious, and irresistible logic.

Dr. Prout proceeds to consider the elementary principles which form the great basis of chemical science; he enumerates these principles, and afterwards describes them in succession with a brevity of expression, but still with a copiousness of information, which it is the characteristic attribute of those pure springs, the minds of genius filtered in nature's own laboratory, and freshly emanating from the heavens, alone to produce. He takes a survey next, of their mutual combinations, and dwells on the extraordinary and beautiful laws on which these combinations wholly depend.

In speaking afterwards of the general inferences which are deducible from the facts related in the various descriptions of the modifications of matter in their union, and the interesting conditions on which this union is completed, Dr. Prout warmly exults in the consideration, that the whole of the phenomena give to the nicest and most skilfully conducted inquiries into physical science, a result which exactly conforms with the history of the creation as related in the Scriptures. "Let there be light," said the Lord, just after the period that matter had been, not merely created, but endowed with motion; and it is remarkable also, that light was created immediately, as it were, on the birth of the globe, because nothing that was afterwards added to the creation, could have existed without light.

Dr. Prout having thus disposed of the chemical portion of his theme, enters upon the very curious and interesting branch of Meteorology. His view of the condition of the world in reference to its present constitution, that is, as to the manner and degree in which it is lighted, heated, supplied with atmosphere, water, &c. is this, that a general tendency seems to prevail in it towards a state of repose or equilibrium. We may be said to be now in a state of quiet, not experiencing any of those convulsions and sudden changes which, there is strong reason to believe, have before visited the earth. Geological inquiries have shown that the earth, in its progress, has experienced vicissitudes, sometimes enjoying tranquillity, at other times suffering convulsion and extensive derangements. To geologists, however, such questions must be exclusively left, it being the duty of the meteorologist to contemplate the earth only in its quiescent state, and mark the arrangements which are in practical operation, to maintain it in its state of equilibrium. Dr. Prout then proceeds to descant on the general structure of the earth, particularly in reference to the general distribution of sea and land.

The sea, rivers, lakes, &c. occupy nearly three fourths of the surface of the globe. Of the land, small as it is comparatively, the

greater portion belongs to the northern hemisphere. It is calculated, indeed, that the northern hemisphere has three times more land than the southern. The ocean contains waters which, so far from being pure, are impregnated with a variety of saline matters. Its most abundant principle, however, is common salt. The saline ingredients of the sea are of immense importance in the economy of nature, besides which, it is believed by philosophers, that fresh water would never have been a proper material for the saline waters in consequence of a liability, which the latter have not, to undergo changes that might prove fatal to life. Wayward and irregular as the present distribution of water may seem, yet there is every reason to believe, that it is the distribution exactly suited to the necessities of the earth. "What would be the result," asks Dr. Prout,

"for instance, if the Pacific or the Atlantic oceans were to be converted into continents? Would not the climate of the existing continents, as formerly observed, be completely changed by such an addition to the land, and the whole of their fertile regions be reduced to arid deserts? Now, this distribution of sea and of land, so wonderfully adapted as it appears to be to the present state of things, depends of course in a great measure upon the *absolute quantity* of water in the world, while on the other hand, *relative gravity* of water as compared with that of the earth, keeps the ocean within its destined limits, notwithstanding its incessant motion. Thus Laplace has shewn that the world would have been constantly liable to have been deluged from the slightest causes, had the mean density of the ocean *exceeded* that of the earth! Hence the adjustment of the quantity of water and of its destiny, as compared with that of the earth, afford some of the most marked and beautiful instances of design."—pp. 186, 187.

Next we have very lucid accounts of heat and light, so far as their agency in producing an influence on the weather is concerned, together with the modes of estimating that influence. The author seems to fall in with the theory that a source of heat exists in the centre of the earth, and that its heat is not exclusively derived from the sun; he then proceeds to consider the relative temperatures of different parts of the earth, the constituents of climate, and the whole of those circumstances which are capable of influencing climate. In proceeding with this subject, Dr. Prout describes, in the most interesting manner, the vast facilities which modern discoveries concerning electricity and magnetism, have given for expounding many facts of every day occurrence relating to the earth. Upon the distribution of light in what Dr. Prout calls the decomposed form over the globe, we have the following beautiful passage:—

"Every one is familiar with the general fact, that the most splendid exhibitions of colours of every description are displayed in the warmer climates; and that the tints of natural objects, generally speaking, become more sad and faded as we approach the colder regions, till they merge into the white of the polar snows. Most persons, also, are aware of the well known circumstances attending the total abstraction of light from

plants and animals, and that they thus become more or less white or *etiolated*. Hence, we need scarcely do more than remind the reader, of what must be already familiar to him, viz., that the decided colours of tropical productions of every kind, whether we consider the gaudy plumage of the birds, or the variegated adornment of the fishes and insects, &c., are so striking, as to be quite characteristic of these productions. In the higher latitudes also, where the contrast between the summer and winter seasons is very great, the colours of some animals vary with the seasons; being in the summer generally of some dark hue, but in the winter nearly white; while still further, in the polar regions all is more or less white, and the natural covering of the earth, the snow, is the whitest body in nature. Putting out of sight the great importance of the colours of objects, which will fall more naturally to be spoken of hereafter; it may be remarked here, that colours have usually been considered as offering to us one of the most striking instances of the benevolence of the Deity. Colours are universally agreeable to mankind; and the most incurious and ignorant are attracted by, and delighted with, showy exhibitions of them. Now, all this pleasure is the gratuitous gift of the Creator, and places his benevolence in the strongest possible point of view. There was no reason why man should have distinguished colours at all, much less have been delighted with them: but what is the fact? not only are we gifted with organs exquisitely sensible to the beauty of colours; but, as if solely to gratify this feeling, the whole of nature, from the highest to the lowest of her productions, forms one gorgeously coloured picture, in which every possible tint is contrasted or associated in every possible manner. Is there a human being who can witness the splendid colouring of the atmosphere above him by the setting sun; who can witness the beauty and endless variety of tint displayed by every object of the landscape around him, down to the minutest insect or flower, or pebble at his feet; who is conscious of the pleasure he derives from these objects, and who reflects that this pleasure was not necessary to his existence, and might have been withheld? Is there, we ask, a human being who duly considers all these things, and who will dare to assert that the Being who made them all is not benevolent."—pp. 234—236.

The difference of temperature, as depending on the fact of the surface, being either land or water, forms the subject of a highly interesting section of the work. In the middle of oceans, at great distances from land, the daily change of temperature of the atmosphere is much less than on land. Thus, in the tropical regions, there is only a very trifling difference between the temperature of the day and the night at sea, whilst this difference is twice as much on land. Dr. Prout then successively examines the distribution and temperature on the surface of the earth, and at such parts beneath it as are within our reach, after which he proceeds to consider the distribution of temperature, which is connected with the atmosphere, an inquiry which embraces the subjects of winds, clouds, dew, frost, snow, &c., all of which are traced to principles and laws of an immutable nature, and highly admirable in their adaptations and harmonies.

In a very interesting chapter, in which Dr. Prout describes the

principal foreign bodies occasionally diffused in the atmosphere, such as those which mingle with the latter in a state of mixture, and those which pervade it in a state of solution; and in respect of the latter class, we cannot omit inserting a very remarkable anecdote related by the learned author.

"As an instance of the presence of such bodies in the atmosphere, we may mention a very remarkable observation which occurred to the writer of this treatise during the late prevalence of epidemic cholera. He had for some years been occupied in investigations regarding the atmosphere; and for more than six weeks previously to the appearance of cholera in London, had almost every day been engaged in endeavouring to determine, with the utmost possible accuracy, the weight of a given quantity of air, under precisely the same circumstances of temperature and of pressure. On a particular day, the 9th of February, 1832, the weight of the air suddenly appeared to rise above the usual standard. As the rise was at the time supposed to be the result of some accidental error, or of some derangement in the apparatus employed; in order to discover its cause, the succeeding observations were made with the most rigid scrutiny. But no error or derangement whatever could be detected. On the days immediately following, the weight of the air still continued above the standard; though not quite so high as on the 9th of February, when the change was first noticed. The air retained its augmented weight during the whole time these experiments were carried on, namely, about six weeks longer. The increase of the weight of the air observed in these experiments was small; but still decided and real. The method of conducting the experiments was such as not to allow of an error, at least to an amount so great as the additional weight, without the cause of that error having become apparent. There seems, therefore, to be only one mode of rationally explaining this increased weight of the air at London in February, 1832; which is, by admitting the diffusion of some gaseous body through the air of this city, considerably heavier than the air it displaced. About the 9th of February, the wind in London, which had previously been west, veered round to the east, and remained pretty steadily in that quarter till the end of the month. Now, precisely on the change of the wind the first cases of epidemic cholera were reported in London; and from that time the disease continued to spread. That the epidemic cholera was the effect of the peculiar condition of the atmosphere, is more perhaps than can be safely maintained; but reasons, which have been advanced elsewhere, lead the writer of this treatise to believe that the virulent disease, termed cholera, was owing to the same matter that produced the additional weight of the air. The statement of these reasons here would be quite out of place: it is enough to say, that they are principally founded on remarkable changes in certain secretions of the human body, which, during the prevalence of the epidemic, were observed to be almost universal; and that analogous changes have been observed in the same secretions of those, who have been much exposed to what has been termed *Malaria*. The foreign body, therefore, that was diffused through the atmosphere of London, in February, 1832, was probably a variety of malaria."—pp. 351—353.

Combining the whole of the inferences which are to be deduced

from the facts contained in the account of the arrangements of heat, light, &c. of the globe, Dr. Prout recommends them as objects peculiarly deserving, from the perfection of their adjustment, to be studied as manifestations of divine power and wisdom. Selecting from the mass of materials described, even the single one of water, to what wonderful uses is that simple fluid directed. How can we account otherwise than by referring to design, for all those marvellous properties on which depend evaporation, diffusion in that evaporated state through the atmosphere, then its condensation, first into the almost dubious form of clouds, and then in progressive order, into clouds, ice, &c. Contemplating these astonishing facts, the author expresses his surprise that there should be persons still in the world who, from some perversity, are so warped as to deny the existence of design. To such he would represent that the Author of Nature has chosen to act agreeably to certain established laws, and that he is invariably guided by them: some of these laws are more or less capable of being comprehended by man, but there are others which are altogether beyond the grasp of his powers. We can ascertain, for instance, that it is by currents in the ocean and atmosphere, that the equilibrium of the globe's temperature is kept up, we know that such currents are to be explained by hydrostatic and pneumatical principles. With respect to laws which we do not understand, may we not ascribe them to the results of some general principle, for the whole of the extensive system of the world, and which comes in a detached form, as it were, to us, remotely situated from the great centre of operations? May not those appearances which we think defective, in reality be only the signs or portions of some great series which is too vast for our understanding. "Thus," concludes Dr. Prout,

> "The original constitution of the atmosphere, and the preservation of its purity against all these contaminating influences, may be viewed as the strongest arguments we possess, in demonstration of the benevolence, the wisdom, and the omnipotence of the Deity: benevolence in having willed such a positive good; wisdom in having contrived it; and omnipotence in having created it, and in still upholding its existence."—p. 362.

Having thus shown the motives for believing that the world was constructed on a plan conceived by an all powerful and all wise Creator, Dr. Prout proceeds from the examination of the proofs to be found in the inorganic kingdom, to those which are so abundant in that of the organic. He begins with a survey of the distribution of plants over the globe, and finds that an infinite variety of forms and growths takes place in localities varying in the nature of their soil and climate. We know of no principles on which such an arrangement could be accounted for, save only that it is the effect of the Almighty's will, who has been pleased to provide infinite diversity, where all might have been uniform but still mono-

tonous, and in this preference has given a proof of his benevolence and wisdom, as well as of his power. The great Author of Nature has thus adapted particular plants to particular soils, by such an arrangement of the properties of each, as to exhibit a reach of power and knowledge, such as is calculated to call forth all our wonder. The distribution of animals over the globe, is the next subject of consideration. After noticing a few of the more striking facts, with respect to the distribution of animals in the climates and localities of the earth, the author then examines the influence on this distribution of diversity of climate. He labours to prove the adaptations of the several classes of animals, to the circumstances in which they are placed, and how, for example, the number among the weak is balanced by magnitude in the strong, how exuberance in one species is made to contribute to the existence of another: how, in the icy regions of the North, animals are provided with suitable clothing against their inclemency. Dr. Prout is of opinion, that the works of nature, as they have now been viewed, might all have existed, and in precisely the same state, and under the same circumstances as we see them at present, although man had never been called into existence. Supposing then, that man, who had nothing to do with the arrangements, was not called into existence, who shall be able to tell us the object of all this elaborate preparation of our planet? Our author says, we may suppose very easily, that the Creator formed it as a subject for his own contemplation, but all our experience, all our knowledge of the nature of the designs of the Almighty, tell us that the earth was appointed as the temporary abode of such a being as man, with whom the Almighty might well be supposed desirous of sharing the pleasure of such a spectacle, and in point of fact, if the relation of man to the earth, and the Creator, be philosophically examined, it will be seen that man is precisely the sort of being which all these conclusions tend to make him. We are thus led to the final, and by far the most important stage of the vast inquiry, the present condition and final destiny of man: and what a deeply interesting, what an intensely anxious question at once arises in our minds, at the idea suggested by the interrogatories, "*What is to become of Man?*" "Is the being," asks the animated writer before us, "who surveying

"Nature, recognises to a certain extent, the great scheme of the universe; but who sees infinitely more which he does *not* comprehend, and which he ardently desires to know;—is he to perish like a mere brute—all his knowledge useless; all his most earnest wishes ungratified? How are we to reconcile such a fate with the wisdom—the goodness,—the impartial justice—so strikingly displayed throughout the world by its Creator? Is it consistent with any one of these attributes, thus to raise hopes in a dependent being, which are never to be realized? thus to lift, as it were, a corner of the veil—to show this being a glimpse of the splendour beyond—and after all, to annihilate him? With the character and attributes of the benevolent Author of the universe, as deduced from His

works such conceptions are absolutely incompatible. The question then recurs—What is to become of man? That he is mortal, like his fellow creatures, sad experience teaches him; but does he, like them, die *entirely!* Is there no part of him, that, surviving the general wreck, is reserved for a higher destiny? Can that, within man, which reasons like his immortal Creator—which sees and acknowledges His wisdom, and approves of His designs, be mortal like the rest? Is it probable, nay, is it possible, that what can thus comprehend the operations of an immortal Agent, *is not itself immortal?*

"Thus has reasoned man in all ages; and his desires and his feelings, his hopes and his fears, have all conspired with his reason, to strengthen the conviction, that there is something within him which *cannot die*. That he is destined, in short for a future state of existence, where his nature will be exalted, and his knowledge perfected; and where the GREAT DESIGN of his Creator, commenced and left imperfect here below, WILL BE COMPLETED."—pp. 411, 412.

The whole of the third and last book of the work is devoted to the illustration of that extraordinary and momentous phenomenon, the chemistry of organization. It appears from the introductory observations of the author on this subject, that between organic bodies, that is to say, animals and vegetables, there is a very striking difference in the structure of those which are strongly marked in each division, and yet these separate kingdoms so completely contrasted with each other on one occasion, on another, approach so closely to each other in every sort of quality and property, that philosophers failed to establish a defined boundary that can separate them from each other. Animal substances contain an element of a peculiar nature in addition to those elements which plants possess, namely, Azote, the others common to both, being Oxygen, Hydrogen, and Carbon. Still this difference is only true as a general rule, for plants are found composed to a great extent of Azote, so that the presence or absence of that element, is not a decisive criterion of either.

It would not be possible even to extend this paper to the length that would enable us to give a summary of the conclusions drawn by the author from the examination of this great subject. Some points however, of immediate interest, may be selected for notice. It is scarcely necessary to remind our readers, that all organized beings, animals as well as vegetables, derive their subsistence from without, or from sources external to them. Dr. Prout dwells on the processes in plants and animals by which they avail themselves of those sources of aliment, and after describing the mode in which plants are sustained, he proceeds to consider the analogous organs in animals. The digestive canal, which is exceedingly various in all the species, is generally found in the higher classes, to be a tube of very different dimensions. In this canal, is the receptacle for the food, where it has to undergo that change which is universal in all, the conversion into a fluid state of the elements of nutrition. We

cannot follow Dr. Prout through the specification which he has given of the anatomical differences between the digestive organs of the various species of animals. We prefer considering the entirely new and curious views which the author himself indulges in, respecting the elementary composition of organic structures. One of the most striking of the inferences to which he arrived is, that organized matters, however apparently dissimilar, yet in their chemical relations are very nearly allied. He has shown that in an extensive class of vegetable substances, the Saccharine Group, all of which, notwithstanding the varieties of their appearances, as for example, sugar and vinegar, are a compound merely of water and carbon. There is another class called the oily or oleaginous bodies common to animals and plants, which differ so much as to be easily distinguished from each other, and yet the composition of the whole is essentially the same. Three great staminal principles, the author lays down as being the foundation, by their assuming an infinite diversity of shapes and forms, of all organized bodies, and he says, that observation shows the necessity for the food of organized bodies being supplied by a mixture varied in the proportion of the ingredients, from those staminal principles. The view of Dr. Prout as to the nature of aliments is thus beautifully illustrated by the well known fluid, *Milk*.

"This view of the nature of aliments is singularly illustrated and maintained by the familiar instance of the composition of *Milk*. All other matters appropriated by animals as food, exist for themselves; or for the use of the vegetable or animal of which they form a constituent part. But milk is designed and prepared by nature expressly as food; and it is the *only material* throughout the range of organization that is so prepared. In milk, therefore, we should expect to find a model of what an alimentary substance ought to be—a kind of prototype, as it were, of nutritious materials in general. Now, every sort of milk that is known, is a mixture of the three staminal principles we have described; that is to say, milk always contains a *saccharine* principle, a *butyraceous* or *oily* principle, and a *caseous* or strictly speaking, an *albuminous principle*. Though, in the milk of different animals, these three staminal principles exist in endlessly modified forms, and in very different proportions; yet neither of the three is at present known to be entirely wanting in the milk of any animal.

"Of all the evidences of design in the whole order of nature, milk affords one of the most unequivocal. No one can for a moment doubt the object for which this valuable fluid is prepared. No one can doubt that the apparatus by which milk is secreted has been formed specially for its secretion. No one will maintain that the apparatus for the secretion of milk arose from the wishes or the wants of the animal possessing it, or from any fancied plastic energy. On the contrary, the rudiments of the apparatus for the secretion of milk must have actually existed in the body of the animal, ready for development, before it could have felt either wants or desires. In short, it is manifest that the apparatus and its uses, were designed, and made what they are, by the great Creator of the universe; and on no other supposition, can their existence be explained." pp. 477—479.

One of the most curious of the points afterwards discussed by our author is that which relates to water in its capacity as an agent for modifying the intimate nature of alimentary substances. Water enters into the composition of organized bodies in two forms, one is as an essential constituent as in the case of sugar in the dry state; for if we take away all the water which we can obtain from sugar, there is a complete destruction of the composition. When sugar is moist, the superfluous water, which is the cause of the moisture, may be removed, for it is only an accidental ingredient. Now this is the case in many bodies, and the grand problem is, to find out in such examples, at what point the accidental water terminates, and the essential water begins; for if we abstract the latter, it will be at the general expence of the compound substance. Proceeding with his arguments, Dr. Prout comes at length to the illustration of the chemical operations of the human stomach. The food being masticated, and mixed with saliva is sent down into the stomach, there to be changed into a semi-fluid state; this is done by the reducing powers of the organ, by its chemical power, and by an organizing and vitalizing power which is not chemical, but of that peculiar nature termed *vital*. The food being now in the stomach, is placed in contact with the peculiar fluid secreted by that organ, and the effect on the food is to add to it water, so that it becomes itself more or less a fluid. It is ascertained that a part of the juice secreted by the stomach consists of chlorine, which, in the healthy state of the stomach, contributes greatly to the effecting of the union between the food and water. The chlorine is often deranged, and sometimes, instead of it, there will be secreted muriatic acid in considerable quantity. The chlorine and muriatic acid are produced from the blood, it is supposed, by means of galvanic action, and as it has been by decomposition from muriate of soda, that the chlorine has been obtained, the soda remains in the blood, and is afterwards elicited in the bile. Dr. Prout thinks that there is strong reason to believe that the digestive power, or that solvent influence which has hitherto been exclusively attributed to the stomach is common to the absorbent vessels, and that which is taken away by them is dissolved and changed precisely in the way that food is by the stomach. Another point of curious interest mentioned by the author is the following: if an animal be fed with its natural food, digestion is performed, or rather the series of changes of the aliment are regularly effected until the matter is converted into chyle. But the animal so fed is, like all other organic beings, capable of accommodating himself to variations within certain limits, and he may be able to change his habits within these limits. Now it happens, when these changes take place, there is a corresponding change in the operations of the organs, and the assimilating organs which, under ordinary circumstances, act in a manner, the most simple, are, in cases of emergency, able to perform changes such as defy all calculation. Thus these organs absolutely decom-

pose sometimes, elements which are only considered as elements, because they do not admit of further analysis; nay, it is stated, that they form even azote and carbon.

In the comparison of the phenomena which are produced in animals and plants, many very curious dependencies may be traced. For example, it is well known that carbonic acid gas is the great staple food of plants: it is known likewise, that the whole of the superfluous carbon produced in the animal body, is thrown off by the lungs in the form of carbonic acid, so that whilst plants supply the chief food of animals, they again receive their supply from animals, and that, too, because the carbonic acid, if it remained in the animal bodies, would be a source of certain destruction.

We are unable to follow the author through the series of observations which follow, on the details of the phenomena, connected with organization, but it is quite consoling to know, that the decay, as well as the renovation of organized beings, is only a part of the great round of changes which we witness in all created things, and the author thus describes the nature and end of that decay.

"The world itself, as we have seen, appears to have been, at intervals, subjected to changes involving even the fundamental laws by which it is governed. Nothing, therefore, belonging to the world, can reasonably be expected to be permanent. Had there been even an approach to such permanence, the beautiful adaptations of organized beings to the pre-established laws of inanimate matter, and all the other wonderful arrangements we have described, could not have been manifested as they now are. Besides, to the changes, we ourselves undergo, we are indebted for the greater part of the enjoyments of our life, If none died, none could be born; and the present arrangements of human society could have no existence. There would be none of the pleasing relations of parent and offspring; none of the agreeable variety of childhood, of youth, of maturity, and of age, experienced by every individual; which, with all the other numerous relations of society, incidental to the persons of different individuals, contribute so largely to human happiness. Were man exempt from change; whether the rest of the world were supposed to be progressive, as it is; or whether it were stationary, as regards him; the same uniform and dull monotony would prevail, the same want of motive. In short, with our present constitution and feelings, perpetuity and uniformity would be physically and morally impossible.

"But why, it has a thousand times been asked, why has the world been so constituted? Why this unceasing round of change? Whence its origin? What its object?—Such questions, the Great Author of the universe alone can answer. But as within those narrow limits by which our observations are bounded, wherever we can trace His designs, we see that His works are never without an object; we cannot doubt that in determining their perpetual change, there is no less an object; though it be above our comprehension. By placing immaterial and intelligent beings, for a time, in personal connection with matter, He has indeed communicated to them a knowledge of those properties of matter which so strikingly display His wisdom and power; and this may have been one of His

objects: but to speculate further on points so utterly beyond our capacity, would be presumptuous: for who can 'know the mind of God, or who hath been His counsellor?' "—pp. 541—543.

In taking leave of the author of this highly important and altogether most powerful and impressive work, we shall not attempt to degrade him or his noble performance by contemplating the possibility of instituting a comparison between that performance and the things called "Bridgewater Treatises," which have recently come before the public. The difference between the Treatise of Prout and the whole of the others put together, is of a nature to separate the former quite into another and superior order of production, which perhaps may be fairly likened into the beautiful and symmetrical organization of man, prepared as it is for the influence of an emanation from the divine essence, whilst the herd of the Treatises may be described as equivalent to the most inferior of inorganic specimens. For a proof of the truth of our judgment, we would only ask of any sober observer to read over the descriptions of the adaptations of atmosphere as given by Kidd and Whewell, on the one hand, and by Prout on the other. None of the authors of these Treatises have at all discharged the duty, nor indeed, did they seem to comprehend its nature, save the individual whose brilliant contribution is now before us, and we will be permitted to add, that as a remarkable accompaniment of the failure of the whole of the writers, Prout singly excepted, we signalized in each case the peculiarity which attended it in respect of the evasion of the professed subject which each had to treat. We charged them with being afraid to meet the subject openly and manfully, and in point of fact none of them have done so. But what a shining contrast does the present production before us present. Dr. Prout does not depart an iota from his text: he grapples with it in the confidence of a man armed *cap-a-pie* for the onset, and in consequence, how different is the result. What splendid views of human nature and its privileged state of organization are delivered in this work! What an insight into the mysteries of nature does he afford us! What strange feelings influence us as we pass with him through the new world which he has chosen for his observations, exposing to our view the food in the process of digestion in the stomach, seizing from the aggregate of the fluid generated in the mysterious cavity of the stomach, the most important and curious of its ingredients, and holding them up to our view, detecting with a master's power, not only the changes of form and of size, but even of colour, which take place in that remarkable laboratory of nature's own specific patronage. In addition to these, are numerous suggestions, hints, and speculations, all, we are well assured, containing the elements of some future discoveries, by which man, in his most exalted capacity, will be benefited.

ART. IV.—*The History of the Twelve Great Liveries of London, principally collected from their Grants and Records; with Notes and Illustrations, an Historical Introduction, and copious Accounts of each Company, and of their Estates and Charities; with attested Copies and Translations of all the Companies' Charters, from their foundation to the present time.* By WILLIAM HERBERT, Librarian to the Corporation of London. 1 vol. 8vo. London: Published by the Author. 1834.

WE congratulate the country most cordially on the event of such a valuable addition as the present important work to our antiquarian literature, and particularly as it has come forth under the auspicious superintendance of a gentleman, whose official character, talents, and direction of mind, so admirably combine the qualifications indispensably required to the due performance of such an undertaking.

The Livery Companies of the City of London, constitute one of the most venerable institutions of the country. Dating their origin from a remote antiquity, they have participated in that high character which is granted to all those results of the wisdom of our ancestors, which the succeeding generations have handed down to their posterity, and which continue to be held sacred not less for their own intrinsic value, than because they have all the claims to our affection, which the most noble hereditary bequests are calculated to create. The influence, the high character, arising not merely from the wealth, but from the conduct of the Livery Companies, are universally recognized; and when we remember that the earliest foundations of our national commerce were laid by these confederacies of talent and enterprise, and that in them all, trade was originally concentrated, we shall be able duly to appreciate the value of a history which will describe their rise, progress, and transactions. It is for such an object, that Mr. Herbert has undertaken the work before us, to which we now beg the reader's attention.

In the early periods of British history, we find that Guilds and similar forms of associations for commerce and local governments were in existence, and we further trace the progress and increase of those in the course of time, together with occasional modifications of their forms, such as a growing spirit of enterprise would be likely to introduce. It was this spirit which created such great numbers of these fraternities, and the number itself must have been the source of no inconsiderable rivalship, a fact which explains the reason why different associations assumed a distinct costume, whereby the members should be known of any given body. Hence the term "Livery," applied to these commercial confederacies. The monarchs, contemplating the great advantages which they saw flowing to the country generally and to themselves, did all in their power to encourage the members, and it is recorded of Edward III. the monarch who granted most of the charters,

that he first enrolled his name amongst the Linen-armourers, as one of the brothers. This company is now that of the Merchant Tailors. A long and very interesting account of the refounding of the various societies and of the new regulations for their government, is given by Mr. Herbert, who mentions that the word *mystery* was uniformly used in speaking of any of the arts, trades, or callings. In almost every indenture of apprenticeship in modern times, the same word is still employed, and it may not be useless to say a few words on its meaning. It it usual to suppose, that the word was intended to express some secret art or practice; and hence the world was surprised, that it should be introduced on occasions when the thing to be taught was by no means a mystery to any. This being the case, searches were made, and it was found by most of the old European states, the word *mestiere* or *misteri*, were used as synonymous with "trades, crafts," &c. Notwithstanding this explanation, it is quite certain that the companies of the different trades, did really make it a special point to lay a strong injunction on the members, against discovering the secrets of the craft, and the sixteenth article of the Merchant Tailors' Ordinances, dated 1613, expressly ordains:—

"As to the same subject, that 'no person of the fraternity shall discover or disclose any of the lawfull secrecies concerning the feates of merchandizing in their owne occupation, or any secrett counsell of the said fraternitie, which ought of reason and conscience to be secretlie kept, without anie utterance thereof to anie other person of another misterie.'"—p. 46.

It appears that the different companies were subject to the control of the mayor, who could fine, and imprison too, the wardens of companies at his pleasure. On one occasion, twelve of the Brewers' Company were summoned before him for *selling ale too dear*, and the person who supported the accusation, was no other than Whittington himself, who declared that the brewers had gone into the country expressly to forestal the malt in order to raise its price. The brewers were convicted in the penalty of 20*l*. They objected to pay the sum, and they were ordered to be taken into custody. The mayor and Whittington retired, and the masters of the Brewers' Company asked the Chamberlain what was to be done. The latter significantly told them that no harm would come of the twelve, and that the conviction was obtained, and the penalty inflicted altogether to please Richard Whittington. In the accounts of several of the companies there are items entered of bribes being given to the Lord Mayor, either by himself or his servants. Sometimes money was given, but oftener pipes of wine, and sometimes a boar or even an ox.

It appears that the earliest mention of liveries being worn by companies, is traced to the reign of Edward I. and also, that the origin of the custom was owing to the circumstance of these com-

panies being in their infancy half ecclesiastical bodies. Hence religious ceremonies strictly formed a part of the secular proceedings of each company, such as the elections; and it was their custom to have separate churches, and to make processions to them. They also attended funerals of deceased brothers, which were solemnized with great ceremony. Election feasts took place from the earliest times, as may be seen in the accounts of the Grocers' Company, who possess the most ancient records on this point; the feasts in those simple days were exceedingly economical, and were held at any temporary place which the fraternity might select. But a change soon came over the spirit of the companies, and the excess of luxury belongs to the period when the throne was occupied by Henry IV. At that era

"When the companies had erected halls, and when, besides the mayor, aldermen, and other city dignitaries, the first nobility, and even princes, sought to partake of their hospitalities. Then the mighty '*baron*' made the table groan, towering over the lighter viands; 'frumentie with venyson,' brawn, fat swan, boar, congor, 'sea-hog,' and such other delicacies as were stored above '*the salt*,' whilst 'sotilties' of the company's trade or patron saint, 'marvelouslie cunnyngywrought,' recalled the origin of the fraternity: and, amidst the election ceremonies that succeeded, the 'bretheren and susterne' were cheered with 'voyds of spice brede ypocras and comfits,' to the renewed 'noise,' (music) of the minstrels, or 'waits,' or the higher merriment of the London clerks 'playing some holy play.'"—p. 76.

The companies, in consequence of their abundance of wealth, set no bounds to their luxuries, and were consequently much courted by those who loved the good things of the world. Some account of the peculiar dishes called luxuries may be very properly brought to the attention of the reader.

"In regard to poultry, it is proved, by instances in the Archæologia, that our ancestors absolutely ate carrion; even 'fat swan,' that ancient civic dainty, for which the citizens had their annual 'swan hopyings;' or cygnet, another article of request formerly, would not now be thought any thing of; though the former, it is said, may be fed in a certain way, to make it very tolerable. Porpoise, from the French *porc-poisson*, sea-hog (the animal uniting the warm blood of the hog with the cold flesh of the fish,) has been discarded from the table for centuries. It is, however, mentioned, together with 'congers, porpusses, and seals,' amongst the dinner fish on fish-days, in the ordinances for the royal household at Eltham palace, in 1526; and in another account, in the Archæologia, relative to the same subject, it is ordered, respecting the size of the porpoise, that when it is too big for a horse-load, a further allowance shall be made to the purveyor for carriage: lampreys are now esteemed unwholesome. In return for these repulsive articles, the 'made dishes' at these dinners were several of them absolutely epicurean, and afford no contemptible specimens of ancient cookery. We may instance their 'Leche-Lombard,' mortrewes, doucettes with little parneux, fritters, payn puff,

and others: a slight account of which will be sufficient to give us an idea of these old-fashioned dainties.

"Leche Lombard, the principal dish in the first course of the brewers' feast in 1442, we are told by Randle Holme, was 'a kind of jelly, made of cream, isinglas, sugar and almonds, with other compounds;' but in the recipe for this article in the *Form of Cury*, p. 36, No. 65, it is composed of 'pork pounded in a mortar with eggs, raisins, dates, sugar, salt, pepper, spices, milk of almonds, and red wine; the whole boiled in a bladder.' The addition to the name of this leche, of Lumbard, identifies it as a native of Lombardy, in contradistinction to the sorts named damask, Florentine, comfort, baked, partrich, &c. all of which were differently prepared. 'Mottrews' (white) was a rich stew or soup, commonly made of pork and poultry, pounded in a mortar and strained; whence the word is written, by Skynner and Tyrrwhit, mortress or mortreuse, as expressive of that preparation. The mortrews, white or black, is ordered in the Form of Cury, p. 29, No. 46, to be compounded with blanched almonds and the milk and white flour of rice. Doucettes with little parneux, fritters, and payne-puff, formed side-dishes and garnish to these larger articles. The first were little sweetmeats and confections, and small rich preparations of bread, like pastry, for garnish; as were likewise *fritters*, still in general use, and derived from the French *friture*, a frying. The 'frytours of pasternake,' or pastry, are, in the Form of Cury, those made of apples; besides which, there were 'frytours of meylke, and frytours of erbes (herbs.)' Pawn puff is explained by Phillips to be 'a certain mess' proper for side-dishes,' so called as being made of bread stuffed with several sorts of forces and ragouts. In the Form of Cury, p. 89, No. 196, it is directed to be made of marrow, yolkes of eggs, dates minced, raisins, and salt, in a delicate paste, moulded of an orbicular form.—pp. 81, 82.

In those days butter was unknown; and, as a substitute, melted fat or lard was employed. It was sold in a liquid state at sixpence a gallon. Neither was sugar capable of being enumerated amongst the articles of value at the period, but honey must be allowed to have constituted a very satisfactory resource. We find, also, from the list of articles provided for these feasts, the precious Indian wood called *sanders*.

The subjects of the building of halls, of triumphs, and pageants, the early inaugurations of the mayors, and state pageants, are successively treated with his usual learning by Mr. Herbert, and after fully describing all that relates to these various heads, he proceeds with the history of two "customs" as they are called. The first was the "coal custom," which was established for the avowed purpose of securing to the poor a constant supply of the article to the poor in times of scarcity; and the other was the "Corn Custom," for a similar object in respect of corn. This custom ceased in consequence of the great fire of London, in which the mills and granaries of the companies fell victims. The companies, whilst they were thus devoting their wealth to charitable purposes, were the objects of a very disgraceful system of importunity for loans. Queen Elizabeth was mean enough to send her commands to bor-

row a hundred pounds now, and sixty pounds at another time; and, in fact, in this way she drew a total sum from these industrious bodies of 140,000*l.*

But this extent of compliance did not satisfy her majesty, and after exercising her ingenuity to the utmost pitch to find out a fresh resource for increasing her revenue, she received a timely hint from one of the continental governments, which renewed her best hopes. This was nothing short of the plan of a lottery, which the maiden queen, as she is called, had the very great honour of first introducing into this country. As the invention of puffing had been wholly unknown in those days, will it be believed that this illustrious queen condescended to exercise her influence in getting off the tickets by personal applications, and in the records of the Grocers' Company is found an entry to the effect that the lord mayor had sent a precept to the wardens to acquaint them that he had received from the lords of the queen's privy council, in *her grace's name*, a letter in commendation of the lottery lately published by her highness, which, for the furtherance of the same, required that the wardens should call all the company together, and exhort the same to adventure some reasonable sum towards the preferment of the same lottery. But it does not appear that her majesty behaved altogether so honourably in this matter, for the payments of the prizes were excessively tardy, and in various cases, it is doubtful if they were paid at all. This doubt, however, is converted into almost certainty by subsequent events; for when, in a short time afterwards, Elizabeth set up another lottery, we find the lord chancellor and others of the privy council, writing to the lord mayor and proposing to make reparation for the manner in which the former lottery was conducted, and which excited "a hard opinion and distrust of the last lotteries."

When the queen found that she had pushed her lotterics and her forced loans too far, she then projected a system quite as iniquitous as those; we allude to her patents of monopoly. These she sold for ready money, and thus committed immense injury on the whole of the commercial classes, but more especially the companies. Finding this source of extortion by no means as productive as she expected, the indefatigable queen now got up an infernal charge against the chief companies, which was, that they had wilfully and fraudulently omitted to include in their returns, made in the reign of Edward VI. the charity estates belonging to them. The queen gave away by patents the property which she considered as being forfeited by not being returned; Sir Edward Stafford was the head patentee, and under him was a set of "prying fellows, who hoped thereby to make some gain to themselves." These parties are well known in history by the infamous title of *concealers*, for they used the most disgusting contrivances to find out such property of the companies as was not described in the returns of Edward's time. In the prosecution of this plan, *concealers* were supported vigorously by

the government, and very important losses to the whole of the twelve companies were the consequence of this profligate act of oppression.

It is well known that in the reigns both of Elizabeth and of her immediate successor James I. several sumptuary laws were enacted; laws for limiting the expenses of dress. Elizabeth attached to regulations respecting articles of dress, a degree of importance nearly equal to that of the monarchy itself. She issued numerous proclamations on the subject, and caused precepts to be sent to the Companies for the purpose of having her orders carried into effect. Thus, by her orders, in 1579, two members of the Ironmongers' Company were chosen to attend, with two men free of the grocers', at Bishopsgate, from seven o'clock in the morning till six in the afternoon. They were to examine the habits *of all persons passing through the gate!* But to do her majesty justice, she was not by any means quite so outrageous as his majesty king James, her successor. Some of his feats, in putting down extravagance are thus described :—

"James exceeded Elizabeth in his love for these minutiæ. 'The abuse growing by excesse and strange fashions of apparell, used by manye apprentises, and by the inordinate pryde of mayde servauntes and woman servauntes, in their excesse of apparell and follye in varietie of newe fashions,' caused that decorous monarch such uneasiness, about the year 1611, that the mayor, by his orders, sent precepts to the wardens of companies, enjoining them to convene, and to harangue their several fraternities on this heinous sin. 'Mr. Warden Burrell,' on reading the precept to the Grocers' Company, 'made sundrye godly and charitable exhortacions to each to see reformacion made in his owne familye accordinge to the meaninge of the same;' and the Common Council afterwards embodied certain regulations into an act, in which every item of apparel to be worn both by apprentices and maid servants, with the kind of material composing it, or 'the stuffe, fashion, and goodnesse,' are detailed with the minuteness of a tailor or dress-maker. *Apprentices* were to wear 'no hat' the facing whereof should exceed three inches in breadth in the head; or which, with the band and trimming, should cost above 5*s.*; the band was to be destitute of lace, made of linen not exceeding 5*s.* the ell, and to have no other work or ornament than a plain hem and one stich; and, if the apprentice should wear a *ruff-band*, it was not to exceed three inches in height before it was gathered and set into the stock, nor more than two inches in depth before the setting into the same stock. The collar of the doublet was to have neither 'poynt, well (whale) bone, or plaits,' but to be made close and comely, and, as well as the breeches, was to be made only of 'cloth, kersey, fustian, sackcloth, canvasse, English leather, or English stuffe,' and of not more than 2*s.* 6*d.* the yard; his stockings were to be of woollen, yarn, or kersey; he was not to wear 'Spanish shoes with polonia heels,' or to have his hair with any 'tufte or lock, but cut short in decent and comely manner.' The London *servant girl* was, if possible, more restricted. She was to wear no 'lawn, kambrick, tiffany, velvet lawns, or white wires' on the head, or about 'the kerchief, koyfe, crest cloth, or

shadow,' but only linen, and that not to exceed 5*s*. the ell. Her ruff was on no account to be of more than four yards in length before the gathering or setting of it in, or of greater depth than three inches; nor was she to 'wear any *fardingal* at all, great or little; nor any body or sleeves of wire, whalebone, or other stiffing (stiffening) saving canvass or buckram only.' "—pp. 166, 167.

Mr. Herbert attributes to Elizabeth also, the first daring attempt to interfere with the authority of the companies; and he gives a curious account of the negociations which were carried on for that purpose, and the tact and address of the companies. Her majesty, however, sometimes rendered the companies assistance in kind; she made laws for prohibiting persons from practising in any art or trade, belonging to certain companies, without an apprenticeship, and very readily yielded, on different occasions, to companies, who petitioned for incorporation. The Stuart's carried on the same practice and Charles I. was particularly oppressive. During the civil wars and the interregnum, the exactions and extortions were carried to a still further extent.

After the Restoration, the bye laws and general regulations of the companies underwent an entirely new modification, and ordonnances more in detail, and more severe were enacted. The style of the pageants was also considerably altered. It was in Elizabeth's reign, that the ancient economical simplicity of the companies began to be superseded; the changes increased in expense and in splendour up to the period of the great fire, at which, and for a few years afterwards, these pageants attained their very acmé. It appears that, in 1501, the aldermen were first required to accompany the lord mayor on horse-back to the water side to the barge for Westminster. The only pageant employed in the procession at this time, was what is called the "Pageant of Triumph." In 1566, a decided improvement in these pageants took place, by means of spectacles on the water, chiefly in the nature of sham fights, with a few allegorical characters on land, who sang or recited complimentary verses. But, in 1613, Sir Thomas Middleton, grocer and mayor, for the first time

"Attempted an emblematical and scenic representation of his company, in a water spectacle, consisting (in imitation of the pageant mentioned to have been exhibited by Sir John Wells to Henry VI.) of 'five islands, artfully garnished with all manner of Indian fruit trees, drugges, spiceries, and the like; the middle island having a faire castle especially beautified;' the latter probably allusive to the newly-established East India Company's forts, and whose adventures had contributed so much to enlarge the sphere of the grocers' trade."

But these extravagant pageantries terminated in 1708, and the whole of the splendour of the succeeding lord mayor's days was derived from the appearance of the livery companies. The style

assumed by them was quite dramatic. Mr. Herbert describes them as follows :—

"Poets were engaged to compose what were called 'projects,' that is, arrangements of scenes, with characters, song, and dialogue, descriptive of the company of the lord mayor elect. These compositions after receiving the aid of the painter, mechanist, and dress-makers, were exhibited on moveable stages, (former exhibitions having been stationary,) and the printed accounts of them now form that rare species of tract denominated 'Lord Mayors' Pageants.' The company to which the new lord mayor belonged, always furnished at its own cost the whole of the scenic representations, with the actors, and which were what might be termed 'the lions of the show.' The music to the procession consisted of the king's trumpeters and the City Waits; on the water it was chiefly 'drumes and pfiffes.' The companies' almsmen 'in gownes, coats, and cappes,' bore the banners and streamers, accompanied by their own beadles, and 'the beadles of the four hospitals,' who wore 'long cappes with ribbons;' whifflers, in velvet coats and gold chains, marched with white staves; marshalmen, porters to carry or move the pageants, javelinmen, 'auneyent bearers,' and 'trishers with long swordes,' or combatants for the foiste, constituted the bulk of the menials in the processions; the batchelors, liverymen, new and old lord mayors, aldermen, the sheriffs, and members of the corporation of London, with the city officers, and visitors of rank, composed the more splendid part of the cavalcade."—p. 201.

Amongst the most curious novelties afterwards introduced, were "monstrous and terrible wild men."

"These were fellows habited like savages in hairy dresses, partly covered with green leaves, who marched before the procession, flourishing large clubs to keep off the mob, and who were assisted by others, whimsically attired, and disguised with droll masks, having large staves or clubs, headed with cases of crackers."—p. 203.

The following are selected out of a considerable number: By the ironmongers

"Lemnion's Forge, with Vulcan, the smith of Lemnos, at work, surrounded by his servants, in black hair, waistcoats, and *leather aprons*. A fire blazed in the furnace, lightnings flashed, thunders rolled; and at intervals harsh music and songs sounded praises to iron, the anvil, and the hammer."—p. 204.

"Mount Etna, with Vulcan and the Cyclops at work, within a cavern at the base; some at the forge, and others digging metals and minerals. Apollo descended with Cupids, and entertained them with music: Vulcan also made his speech to the lord mayor." This latter triumph was particularly grand throughout, on account of the king and queen honouring the city with their presence on the occasion, and cost 473*l.* 0*s.* 4*d.*"—p. 205.

By the skinners,

"A wilderness, consisting of variety of trees, bushes, shrubs, brambles,

thickets, inhabited and haunted by divers wild beasts, and birds of various kinds and colours. In the front of this scene were two *negro boys*, properly habited, and mounted upon two panthers, bearing the banners of the lord mayor and the company's arms. In the rear of these, and in the same pageant, was erected a stately structure, formed in the figure of a pyramid, with four triumphal arches. In the front arch, Orpheus, habited in a silk robe, striped, stood playing on his lyre; on each side of whom was a satyr properly habited, and which, together with the wild beasts, were continually moving, dancing, curvetting, and tumbling, to the music of another satyr, who was playing on a hautboy. Amongst these objects, an active bear took hold of a rope (which was pendant from another very high rope extended across the street,) with his teeth and paws, and shewed off sundry tricks.' Sir Thomas Pilkington, of the same company, mayor in 1689, varied this scene of a *wilderness*, called 'The Company's Pageant,' by introducing, in addition to the wild beasts of the former show, 'wolves, bears, panthers, leopards, sables, and beavers, together with *dogs*, *cats*, *foxes*, and *rabbits*, and which latter, the account says, tost up now and then into a balcony, full oft upon the company's heads, and being by them tost again into the crowd, *afforded great diversion*.' "—p. 205.

We might continue these very amusing extracts for several pages, but our space will not allow us to indulge in our wishes.

Mr. Herbert next calls attention to the famous usurpation, so well known in history under the title of *Quo Warranto*. This was a warrant by Charles II. requiring the City of London to prove the validity of its charter. The history of this transaction is too well known to require further notice. The author concludes his general historical essay with a few pages on the Irish estates of the companies.

Having thus considered the annals of the aggregate body from the earliest times down to the Revolution, when the affairs of the companies being placed on a permanent basis, nothing of sufficient importance occurred to require any further prolongation of the historical essay, Mr. Herbert commences a particular account of each of the twelve companies. There appears to be only room for the accounts of two of these companies in the present, the rest being reserved for a succeeding volume. The companies thus put forward in the place of precedency are the mercers and the grocers.

The mercers, it appears, in the most remote times to which they can be traced, were not venders of silks as now, but of small wares. The word *merceries*, which were sold by these persons comprehended all things which were sold by retail or by the small system of weights. According to a statute of Henry VI. it would appear that the silk trade was carried on in that era by the silk-women and throwsters of London. The antiquity of the mercers, as a metropolitan company, first called a gild, is as remote as the twelfth century, 1172. But there is no account of their having sold silk goods until the year 1561. There is an entry in the grocers's minutes, from which it appears that the mercers are spoken of as

dealers in silk. A detail of their history follows, together with full accounts of their constitution and government, lists of lord mayor's eminent honorary members, nobility sprung from mercers, charitable and honourable acts of mercers, their dress and observances, hall and buildings, trust estates and charities, including hospitals, and schools, pensions, gifts, loans, &c. It is stated as a very curious peculiarity, that in the mercers' company, there is at this day scarcely a single mercer. The brothers certainly keep up the mercantile character, but almost all are eminent merchants, not silk venders, The income under various heads and items of the mercers' company, is about five thousand three hundred a year.

The grocers' company is next in seniority, having been incorporated in the reign of Edward III. under the title of "grocers." Up to that period they were called *pepperers*. They received the former name with the view of their being distinguished from inferior traders, inasmuch as they, (the pepperers) usually sold articles in *gross* quantities or weights, that is to say, wholesale merchants. One of the most important and useful of their privileges, was the office of garbeller, or superintendant of the spices, by which, their trade and influence were enormously increased. The grocers' company, in common with the other companies, were frequently the objects of royal fleecing: but, at the same time, it must be mentioned, that one of the most brilliant events in their annals, was the enrolment of William III., who accepted from them the office of sovereign master, after his majesty's acceptance of the offer of enrolment as one of their members. The proceedings on this memorable occasion, are detailed in the records of the company, and as they are written in the Latin language, we presume that the grocers venerated that tongue with becoming admiration.

"Grocers' hall was once the mansion-house of the Lord Fitzwalter, a peer of this realm, of whom the company purchased the same in the reign of King Henry VI. being situate in the centre of the city of London, and having a fair open garden behind for air and diversion! and before it, within the gate, a large court-yard for the reception of coaches, as the aldermen and sheriffs attend the lord mayor on public affairs, especially from Guildhall, and the sessions at the Old Bailey; or, as the nobility and other persons of quality, shall either pay their visits, or be thither invited by his lordship. For these reasons, the company of grocers, after the late dreadful fire, rebuilt and enlarged it with all offices and accommodations, far beyond any other place that ever was, or now is, for the most commodious seat of the chief magistrate, as he is, for the time being, his Majesty's representative in this famous city, at the expense of many thousand pounds, as designing it for encouragement of their members, and conveniency of the citizens resorting thither, as to the fountain of justice, from all parts of the City; as it may also redound to the honour of the kingdom, being conspicuous (in their transient view) to ambassadors and foreigners, as well as natives of his Majesty's dominions, passing and repassing through this city.

"And as this society may boast of its antiquity, deriving its original from merchants in Rome, trading in spices to the eastern parts, who from Rome transplanted themselves to this City, with the conquest of this island, and first gave wings to navigation here, from whence this island hath been able to give law by sea to all the world; so that it, above all other companies in London, abounded in wealthy members, trading both at home and abroad; from whence have sprung many honourable families, being incorporated by the name of Four Wardens, as superintendants, without a master, and so most capable of adoption by a crowned head, as King Charles II., of blessed memory, having been their last sovereign master; and, as other companies have done, in memory of the king from whom they have received the like honour, so this company hath set up his late Majesty's statue in the Royal Exchange, and recorded his sacred name here in their register, that so the generations to come may know how far they are debtors to his memory for the foundation he laid, whereon his royal successors might build, to carry on and complete their happiness, in restoring and settling so pious a nursery of charities, and fruitful seminary of eminent merchants and good citizens.—God save the King and Queen."—pp. 319, 320,

We here close our account of a work which will, no doubt rank with those classes of productions which are destined for future generations, as it is a faithful and elaborate history of those societies which may be said to have built up the commercial greatness of our country, and also a highly interesting illustration of the manners, habits, and economy of our ancestors. The study of such examples, whether in the development of their integrity or their depravity, is obviously calculated deeply to influence for the better, the existing commercial interests.

Art. V.—*Sketches in Spain during the years* 1829, 30, 31, *and* 32; *containing Notices of some Districts very little known, of the Manners of the People, Government, Recent Changes, Commerce, Fine Arts and Natural History.* By Captain S. S. Cook, R.N., K.T.S., F.G.S. In 2 Vols. 8vo, London: Boone. 1834.

Few can doubt that the general impression which prevails in England respecting the existing character, manners, customs, and social condition of the people of Spain, is altogether erroneous, and Spain may easily forgive the sins of prejudice in a nation which sends out such impartial and judicious agents as the traveller before us, to return with the information that will tend to dissipate her prepossessions. As a model of the plan which might be adopted by the more serious and instructed class of tourists, in detailing the results of their observations we may recommend the contents of these volumes. Captain Cook presents to us in the first place, an analysis of the peculiar machinery which distinguishes the government of Spain, next the military, civil, and ecclesiastical establishments, the manners of her people, her re-

venue and expenditure, and some of the chief interruptions to the security of her subjects. A considerable portion of the second volume is appropriated to the description of the natural history of Spain.

It augurs very auspiciously of the good sense of Captain Cook, that he can prevail on himself to abstain from all indulgence of his pen until he arrives in the heart of Spain, at Cordova. He found this celebrated city in a wretched plight indeed, there being neither café nor place of amusement within its precincts, and the only inn, wretched in the extreme. But in the midst of desolation the cathedral still stands, the greatest architectural curiosity in Europe. Around Cordova, plantations of olives are daily making, a circumstance which is due to the wise policy of appropriating as his own to every person the land which he plants. The value of the produce of olives is immense, but the mode of preparing the oil is so bad, that the abundance ceases to be a good. He proceeded from Cordova to Granada, and gives a highly finished description of its appearance in relation to the scenery by which it is set off. Speaking of the population in its neighbourhood, he mentions that, amongst the farmers and yeomanry whom he observed at the markets, were some noble specimens of the Moorish race; he states—

"Their forms are broad, but light; a peculiar upright gait without stiffness; the arms are set back and carried with peculiar grace, and the right hand is constantly used in speaking, with dignity and ease. The eyes are rather sunk, and the sockets extremely large, with the eyebrows proportionate; an aquiline nose, with a bold and regular curve, and the mouth rather wide, with full but extremely flexible lips, uncovering the finest teeth in the world; these are the characteristics of the cast. The complexion is dark, and sometimes slightly tinged with a coppery hue, and they are without the profusion of hair which marks some of the other races of African descent."—pp. 11, 12.

Alicante was the next place where the traveller found objects for interesting description; he examined its geology, and found much to occupy his time satisfactorily in examining the neighbouring coast, where Torre Vieja stood, the town having been destroyed by an earthquake. Some of the survivors still remained and gave the author a melancholy account of the catastrophe. The whole place, the captain observes, was the picture of unaffected, cheerful resignation. At a town called Almeira, in the portion of Spain formerly occupied by the Moors, our traveller was struck with the completely Moorish character of the lower class of inhabitants; "some of their houses," he says, "which have

"Flat roofs and only one story, have two or three rooms without windows, opening into each other and merely separated by curtains, the inside, or sleeping apartments, looking into a small inclosed yard, where are the cooking untensils and stoves, as in Barbary. The women may be seen,

in some of the smaller houses, in loose robes covering them entirely from head to foot; and a light tinge of yellow completes this Moorish character. In the cottages, where I frequently accosted them, making different excuses for doing so, I found them invariably civil, but shy and retiring. Some of their voices are the sweetest in the world. The Moorish character, which this part of the country preserves with perhaps as great purity as any other part of Andalusia, is owing, in all probability, as well to the climate, which has permitted the African usages to be retained, as to the little violence which accompanied the capture of this important place." pp. 45, 46.

The next visit of the author was to Sierra de Séguro, a lofty range of mountains which contains the principal forests of the south of Spain, and thence he wound his way along the north coast from Bilbao to Gijon and Oviedo, Leon, Valladolid, and Burgos. He describes in detail the aspect and character of the country as he passes, giving the peculiarities of the culture, and the capabilities of the soil. The chief port of Old Castile is Santandar, and a new and important branch of trade has lately been opened from that port, namely, the exportation of Castile wheat to Cuba.

In the mountains near Santandar, enclosed in a valley, in a wintry region, resides a clan, the descendants of ancestors of ancient times; from time immemorial the clan has enjoyed the privilege of furnishing a small body, somewhat in the style of the 100 Swiss guards, formerly at Paris The clan of the Spanish mountain, however, only allows its emissaries to fill civil situations, and those are very confidential ones, immediately about the royal person. Many improvements in the interior of Spain seem now to be going on: canals are forming and roads are constructed to and from the great cities. Captain Cook lauds highly the country which he passed between Bilbao and Gijon. He says that the inhabitants from their very fine features, aquiline nose, eyes of the finest blue, and yellow hair must be the remains of the Visigoths. Here also he recognised the distinctive characters of the common people, merely from the admirable description of Maritornes, in Don Quixote. Still it is a very poor country though the land is fertile, and the people industrious. Their sense of honesty is so exemplary that we cannot forbear giving Captain Cook's account of the people:—

"This country differs from most parts of Spain; the people living in hamlets and detached houses, which are thickly planted and covered with trees, in the manner of those in Devon. This circumstance, and the easy defence, and annoyance of an enemy, made the holding of it by the French nearly impossible, and they only remained a few months. We passed by a place where a fair was holding, and in a narrow way a number of peasants were assembled with long and light poles. As we approached, they drew up in a double line, with their poles shouldered, as in the act of preventing our passage, but without speaking or making any gesticulation. I passed

on, when they all lowered their implements as if to knock down the guide, who was behind, recovering their arms just as they reached him. This was meant as a friendly greeting to an old acquaintance, and an amicable parley immediately ensued. Indian corn seems to be the only grain cultivated in any quantity; the wheat and barley are brought from Castile. No wine is made in the country, and the common drink of the people is a bad cider. Attached to each house is a magazine, or small building of wood, exactly a miniature of the common Swiss cottages, the size bearing a perfect proportion to the parent building, and mounted on pyramidal stones, in the same manner as stacks are placed in some parts of England to prevent vermin climbing up. In these are kept their stores and provisions. I observed many of them by the road-side unlocked, bearing silent testimony to the honesty of this rude people."—pp. 80, 81.

Oviedo, the capital of Asturias, is a stirring, business-like town; fresh butter in skins forms the chief commodity of its markets. In the church of St. Francis, our author found a curious specimen of fantastic taste. The noble family of Valdecarriana have their burying place in the church, and stipulate on giving the monks so much wheat on a certain day every year, for permission to introduce a bullock on the occasion, which was to remain during the service. The contract is written in large letters on the wall of the church. Leon, which once gave its name to a crown, is represented by Captain Cook to be a miserable place, and now, merely supported by the convents. The road on the south side of Burgos is said to be magnificent. The author paid a visit to Navarre, where he had the opportunity of seeing a bull fight, but not at all on the scale of such an exhibition at Madrid. Of late the public attention in this country has been directed to those parts of Spain where the insurgents appear to be strongest, namely the provinces of Alava, Guipuiscoa and Biscay. "These," the author tells us:—

"form a government nominally subject to the crown of Spain; but by their laws and internal regulations, are as free and independent as any canton in Switzerland. They pay no direct taxes, but furnish a certain sum annually, which is raised by themselves. Their contingent of troops, when required, is supplied independently, in the manner of the Hungarian levies. Every office is elective by the people. The general executive power is vested in an officer chosen by the respective deputies of districts, and is called *deputado*, corresponding with the *landamman* of some of the Swiss cantons. There are no custom-houses, and no *derecho de puertas*, or *octrio*, and no restriction on trade, save the articles which are prohibited to the whole monarchy, which can be seized at sea or on the coasts. The Ebro, which during part of its course is the boundary to Old Castile, separates the seat of the purest obedience of high monarchy, from a territory of republicans, where fifty thousand men are armed ready to turn out in an instant to fight the troops of their sovereign, should any attempt be made by the Castilians on their *fueros*, or privileges. The government have only the troops necessary to guard the forts and frontiers, which, as far as the country is concerned, are on exactly the same footing as in England, and

have only the pure military duty to perform. The law cases are decided by the *alcaldes* of towns, who are named by the people out of the aristocracy, with an appeal to the *deputado*, and a final recurrence to the chancery of Valladolid."—pp. 120, 121.

The peculiar influence of these laws are described as being manifested in the character and habits of the people. The country is cultivated; the people cheerful; the upper ranks resemble in manners the old English character; the lower orders are trustworthy and honest. The principal parts of these provinces are Bilboa and St. Sebastian, the foreign trade of the former is altogether in English hands. Seville is the next portion visited by the author. This city, he says, presents on the whole, the nearest specimen to the reality of a Moorish series of structures of any in Spain. Here is a very neat peculiarity to be found in the domestic arrangements of the upper order of families. The houses of this class are divided into upper and lower parts: the higher is the winter occupation, the lower that of summer. The sleeping rooms are in courts which are situated before the mansion, and they are covered with an awning, so that the whole object of the arrangements are to maintain an equability of temperature. The period of changing the residence is about the summer solstice, and after Michaelmas the families return to the upper story. Captain Cook adds descriptions of the cathedral, some churches, and some other interesting objects. With respect to Cadiz, he states that it is in a condition of rapid decay, and this is not surprising, when we find that there are no sources of commerce within. Cadiz was always celebrated for the beautiful feet of its women. The foot is short and round in the ancle, with a high instep. At Valencia, the author found that much of the injuries sustained by this place were still unrepaired, so extensive and material were they. The women of Valencia are celebrated for their beauty, and even vie with those of Andalusia: the lower orders are as notorious for their disposition to assassination. The silk manufactures of Valencia, once so famous as to form the great source of supply to South America, have now fallen. But the agricultural condition of the district around is said to be most flourishing. Captain Cook found there a noble establishment of central schools, called Escuelas Pias, on a very large scale; it contained three thousand boys in one department, and the same number of girls in another. The pure Moorish costume is kept up by the peasantry, and their dress is thus described by the author:—

"frequently a red scull-cap, like that of the opposite coast of Barbary, a tight vest on the body, white petticoat trowsers, or kilt, the knees bare, and the legs covered with a loose linen, descending to the ancles, with sandals. A red or red and yellow striped plaid is worn over the shoulders, like a toga. The women now wear universally cotton, generally with a

handkerchief tied over the head. The linen, which composes the greater part of the dress of the men, is invariably clean, and beautifully white."—p. 152.

At Barcelona, which is stated to be now the most active and thriving part of Spain, the author found the means of education ample, and probably equal to the means in proportion to population, of any other country in Europe. There are no less than eight hundred and thirty-nine schools in the province, at which forty thousand scholars are educated, and at seventy of these schools the Latin language is taught. Madrid, to which city, Captain Cook next directs our attention, offers materials for much reflection on the relations of ranks and their effects, and on the peculiar character of the people of that metropolis, together with the causes of this peculiarity. He then proceeds to the examination of the principal sights of Madrid, the Museum of Paintings, the Gallery of Sculpture, &c. He notices with great commendation the liberality with which every institution is opened to the stranger. We pass over many remarks of the author on the sights and curiosities of Madrid, to arrive at his account of the bull-fights which has been taken up by him, not so much as a specimen of national taste, but as a subject of philosophical speculation.

In spite of denunciations of every kind, spiritual as well as temporal, the national sport of bull-fighting in Spain is carried on with a zeal and energy rather increased than diminished. There would be, no doubt, bull-fights in every hamlet of Spain were it not that the very great expense of those entertainments forbids even large cities to indulge in them. Hence it is that the amusement is cultivated only at Madrid, Pamplona, and some of the large towns in Andalusia. The latter country breeds bulls of an extremely varied nature, but the best of the kind are certainly Andalusian, although they are not so well liked as those of Castile. The reason of this is that the amateurs have found out that the Andalusian bulls will not stand the pike or face the horsemen, which performances form the finest part of the sport, and which are effected invariably by the bull of Castile. The truth is, that it is the education of the former that has made all the differences because the rancheros (herdsmen) being mounted, and constantly urging the lance, they easily, by wheeling, take the bull in the flank, and soon throw him over. Hence the Andalusian bulls, become fearful of the lance or pike, and will not, foolishly, like the Castilians, rush into what they had already found to be danger. The author's more particular observations on those bulls are curious:—

"These animals seldom follow up a successful onset, but frequently appear surprised at the result of their prowess, and turn in another direction. To this circumstance, and that the rider generally falls on the opposite side of the bull, are owing many of their escapes. I have seen a

bull transfix the horse behind the saddle girths, producing instant death, and then bear him out on the horn, with the *picador* firmly and coolly seated, into the middle of the arena, a considerable distance; and shaking him off, leave them both. Few bulls are acquainted with the real use of their horns, and of the necessity of turning the head on one side in order to avail themselves of them. The greater part of the escapes of the *picadores* and others are owing to this cause. In most instances, when the man and horse are thrown, the bull merely uses his nose, turning them over, instead of goring them with the points. Some, however, use them with fearful precision. I have seen a bull enter the breast of a horse with the point of his horn, run him backwards against the barrier, and never cease until he fell dead. They ascertain by smelling, or applying the nose, whether a horse be dead, and seldom touch him afterwards. The profession of bull fighting must be considered a perilous one, yet it is doubtful whether the mortality be greater than other hazardous modes of life. The number killed annually is very small. In a great number of fights I witnessed, in one instance only was a man killed. The safety of the other fighters depends in great part on the chief or leader, and the commanding the bull, or power of drawing his attention to another quarter, is one of the essential and most difficult parts of the profession. This is called *Llamar*, or calling the bull, and by some is exercised in a manner very extraordinary, the wild and furious animal obeying his voice as if instinctively. Their voices seem particularly suited to this purpose. I have often noticed the mode of calling, which is similar to that of addressing the mules, by their name, which has an equally powerful effect on these animals. The voice is condensed or concentrated in a peculiar manner, and seems to proceed from the chest, not being audible at a distance; but, as it were, pitched directly to the animal to which it is addressed. It was said to be next to impossible that any one should be killed whilst Romero was in the ring; from his talent in this respect. The instance mentioned as having happened at Pamplona, where Montes, the matador, gave the bull a violent blow, was a departure from regular custom, only justified by the imminent danger the picador was in, who owed his life to the extraordinary quickness and presence of mind of his leader.

"So far from being discouraged, the art is apparently rising in favour, for the late government, who were not over favourably disposed to universities or seminaries, allowed the establishment, for the first time, of a regular college, where the art of tauromachia is taught by rule. It is at Seville, whence most of the corps are produced, and the chief professor is Romero, a man now said to be eighty years of age, and to have killed six thousand bulls, without ever receiving a wound. He is a slight made man, still quite active, with the face of a thorough Gitano, or gypsy, of which race he is, being a native of the Triana. It is evident that the suddenly suspending these amusements would be productive of great inconvenience and loss to numbers of individuals in all parts of Spain. In the metropolis they answer a double purpose. The money received is paid to the funds of the hospitals, whilst the hospitals receive a large portion of patients from disorders caught at these same representations. Thus a double circulation of money is caused, to the emolument of the possessors of lands in various provinces: the *ganaderos* or attendants on them; the contractors or farmers of the plaza; the bull fighters and numerous assistants, of all ranks, down to the sweepers and waterers of the arena; the sellers of

infirm and worn out horses, which have a different end in London and Paris. Finally it helps to maintain various vendors of drugs, of sellers of wax tapers and other funereal apparatus: of grave diggers and chaunters of masses for the departed."—pp. 187—189.

One of the most curious passages in the portion of the work on the civil condition of Spain, is that relating to Medical Science. The whole of the institutions, customs, and laws, seemed to be opposed to any possible improvement in this science. The system in country places, is for the commune to pay the medical attendant a certain salary, partly in money, partly in corn, pulse, or other articles. In speaking of the clergy, Capt. Cook adopts a tone, for which, we confess, we were wholly unprepared. He states that he is aware of the various accounts which have been given of the private lives of the Spanish clergy; but, whilst he does not hesitate to admit, that there are irregularities amongst the variety of characters composing the ecclesiastical body, yet they are far from being general. There may, he says, be many amongst the ranks of the Spanish clergy of intolerant principles; but there are others of very different tenets; and the truth of this testimony he proves by the following anecdote:—

"A protestant was at the point of death, where no religious succour could be had. Application was made to the priest of a parish in the city where it happened, by a friend, himself a Spaniard and a Catholic, who requested him to assist the person in question, expressly stating that it must be understood he would accept his aid on no other condition than that of pure christianity between persons of the same religion, who differed only in forms, and that no question must be raised as to change discussion of any kind on the subject. The request was instantly complied with, and it need not be added, faithfully performed."—p. 227.

In his account of the manners of the people of Spain, the author almost uniformly employs the language of eulogy. He says, that in all the social relations of life, in discharge of the duties imposed on men, as Christians and members of civilized society, they are excelled by no people on earth. In all their tastes and habits, no nation is more thoroughly domestic. The author praises their hospitality, their delicate attention to guests. With respect to the state of morals in Spain, the author complains, that hitherto the custom of travellers from different countries has been to misrepresent, and grossly libel the Spanish character. It is not to be denied that infidelity in the married state is found in Spain. But which is the country where it cannot be found? No women in the world, he contends, deserve an imputation against their honour less than those of Spain; and no where are better examples of domestic and connubial happiness. The author then proceeds:

"The young women are brought up, in the better families, entirely with a view to their becoming mistresses of houses, and they possess all

the talents natural to their sex, in a degree excelled by no other. In the provinces they are accustomed from childhood to trot after their mothers to the bazaars; and in the Moorish cities, may be still seen in mantilla, perfect miniatures of the stately matron whom they follow. As soon as they are able, they are intrusted with the management of business on their own account, and may be seen, while very young, bargaining and reasoning and wheedling the dealers. Their education is almost entirely managed at home. Strong prejudices exist against seminaries, and there are scarcely any religious societies for the purpose, as in other Catholic countries. So great is the dislike to these places that, even in these disastrous times, few families allow their daughters to be placed in them. The younger girls are taught by the elder, and they may be constantly seen, after dancing all night, working indefatigably all day, without langour or ennui, at household work or embroidery, which is their constant occupation. They are consummate mistresses of economy and management, at least the better class of them. In the interior their houses are in general admirably conducted with perfect skill and regularity. So well is every thing managed, in which they are concerned, that some zealots have asserted that if the reins of government were in their hands, it would be much better. In many respects there is the most complete contrast in the character and manners of these people from the Italians, who might be supposed the most to resemble them. In Tuscany, which is one of the best parts of Italy, a patriotic and most laudable society of ladies was formed, to instruct the young women in the arts of housekeeping and domestic management as practised in the north of Europe, with the idea of improving their social and moral condition. In Spain this would have been a complete work of supererogation. Every house, especially in the south, could have furnished individuals capable of instructing or directing any who might require it. I believe the metropolis, in the upper classes of society, must be exempted from this rule. I was at an inn in a large town in the south of France, where, on asking for a needle, they were obliged to send out to purchase one, not a female in the house possessing such a thing. In Spain it would have been impossible to find such a case. In the south especially, women of the highest rank may be seen sitting in the interior of their houses, in the plainest attire, with their maidens arranged around them, engaged in household work in the ancient style."—pp. 278, 279.

In reply to a great deal that has been written about the fanaticism and bigotry of the Spaniards, Capt. Cook declares, that during the time of his residence in Spain, and whilst he enjoyed ample opportunities of seeing the people; yet he never met with an instance, either in laity or clergy, of any description of fanaticism or bigotry. He dwells for several pages on this point; and is so firm and specific in his advocacy, that it is impossible not to be convinced that he takes a right view of the subject. An interesting and novel peculiarity of Spain, however, awaits in the description given by the author of the systematized highway robberies of Spain. These form two classes. The first are the *Rateros*, mean and petty thieves, who haunt particular districts, and generally lurk about the outskirts of towns, attacking the unwary travellers. The others, called *Salteadores*, are

bands, sometimes mounted, but oftener on foot; who either remain abroad on permanent duty, or only occasionally go out on preconcerted excursions, and return then to their occupations. These are by far the most numerous class. The third is the royal or noble race of robbers, who are professed plunderers; and being regularly equipped and headed, utterly defy the laws, These bodies were once numerous, but now they are limited to lower Andalusia. The latter is the classic ground, as our author says, of the robber tribe; here every rank and grade is to be seen of that tribe. So closely do they adhere to this their habitation, that the moment the traveller passes the Guadalquivir, and finds himself in the Sierra Morena, then he may consider himself in safety. These Andalusians have all the gallantry of the old gentleman robber of this country; and in their treatment of the fair sex, behave kindly and generously. But this is far from being always the case, as is shown in the following instance. A Spanish officer of the name of Castro, travelling with his wife, met a party who robbed him; and added to the guilt of plunder the crime of committing the last outrages on the lady. Castro vowed revenge; and on going direct to the king, he asked him to grant this request: to give him a cavalry party, which was to be selected and managed by himself, and that he was to command them solely without the interposition of any of the authorities; and also to punish them without the tribunals. With this body, he pledged himself to extirpate the robbers. His request was granted; he formed his little batallion, put himself at the head of it, and waged a desperate war against the robbers. There is no record of his achievements; but it is certain that his victims were numerous. But he gained enemies, and he lost his command; and as soon as he became useless, the robbers sprang up in all directions, and lorded it once more. The government offered to reinstate him, but he declined their offer. Amongst the new robber adventurers to which the abolition of Castro's corps gave rise, was one whose name was Jose Maria, a bold, impetuous, but cautious man, who having been outlawed for murder, took up the occupation of robber. Our author was in Spain when this brigand was carrying on his operations, and gives the following particulars:—

"In the spring of 1832, one of the chief followers of Jose Maria came to Seville and surrendered himself with some others. He was immediately taken into pay and sent in pursuit of his former leader, whom he engaged to take dead or alive. In a short time he disagreed with his companions, who assassinated him and dispersed, part of them returning to their former commander, and again offering their services. He inquired for their leader, when they confessed what had happened. He said nothing, but desired them to fall into their places in the troop. Soon afterwards he called some of his most trusty followers and desired them to take a station behind the strangers, and when he should give the signal, to dispatch them. This was soon done, and the hand of justice anticipated

in the fate which awaited them, whenever they might after this complication of crimes have been taken.

"The principal salteadores in Andalusia were a family who resided in the towns between Granada and the Guadalquivir, in many of which they had connexions and were regularly organised. This were said to be rich and seldom sallied forth but for some certain object. Their last exploit was unusually bold and enterprising. The Captain general of Granada, was travelling in state from Madrid, to take command of his province. He was provided with an escort; but apprehending no danger, he rode no with it. The robbers fell on his rear, and captured the whole of his baggage, with his chest, containing a large sum in specie, which it is the absurd custom of the country to convey in this manner."—Vol. ii. pp. 12, 13.

From this subject our author carries us to the consideration of the commerce and revenue of Spain. With some little of her goods taken by France, most of the productions of Spain are sent to England. Our trade with Spain has, indeed, greatly increased during the peace; but as to her internal state, or to her trade and manufactures, her spirit of enterprise, and the various qualities which determine the character of a people, our author presents a picture, melancholy indeed, of that state. Spain is at this moment, he says, precisely in those circumstances in which England was placed at the beginning of the reign of the Tudors; when vast territorial possessions were in the hands of a very few individuals.

"Of illustrious names but in a state of beggary and unable to divide their estates burdened to ruin by taxes and other charges, rather tied to their properties than deriving any benefit from them, the roads hardly passable, no canals or scarcely internal or external navigation or commerce, an enormous and unfathomable public debt (unknown in those times), whilst all the rest of Europe was in the same situation as at present. We should have little idea of the judgment of ministers who should propose to raise their country to a par with others by the establishment of a few manufactories at Glasgow, if that portion of the kingdom belonged to them, whilst they left the whole of England, where the consumers of these manufactures were to be sought, in the same state of depression as before, and so far from relieving the proprietors of lands, were daily subjecting them to additional, unjust and illegal exactions."—Vol. ii. pp. 22, 23.

The balance of trade with England which is so high against Spain is unfortunately made up by smuggling from the latter, precisely as is the case with France and England. Some interesting information is given on the trade of Spain, so far as that trade is related to this country: it is of more importance, as being derived from experience. On the finances and mode of collection of the revenue the author has some remarks, which throw a light, but still a very obscure one, on the amount of the one, and the true

nature of the other; and then he brings the agriculture of Spain under our consideration. He says that it is in the rudest state imaginable, and that the nature of the relationship between those who should cultivate the land, and those on the other hand who should encourage its cultivation, forbids at present any hope of improvement. The collectors of the revenue are persons every way interested in oppressing the people, and embezzling the money of the State.

Capt. Cook proceeds now to take, in succession, the chief commercial resources of Spain; and he commences with an account of the marbles to be found in that country. His first announcement is highly satisfactory; for it tells us that these marbles of Spain are in great variety and abundance; that they are most acceptable, and what is also important, the situations of them are mostly within convenient distances of the sea. The horses are the next objects of his attention; but much is not to be expected from them for a long time, in consequence of the recent destruction of some of the best breeds in Spain. Captain Cook gives an ample description of the mining resources of this country; and from his account it would appear, that in quicksilver, lead, iron, and tin, she is exceedingly abundant: he then proceeds to dwell on the architecture of Spain, next on its sculpture, the latter comprehending the biographies of numerous Spanish artists, and then on its painting. The number of Spanish painters whose lives are sketched by our author is very considerable.

The chapters on the Natural History of Spain are highly interesting. The series of notices begin with the forests, of which now there remain only small portions. They appear to have been, in ancient times, on a magnificent scale; and owe their destruction chiefly to the unceasing barbarous war waged against them by the peasantry. This hostility was, in a great measure, owing to the foolish prejudice, that by laying out the ground in tillage, it would become more profitable; and also to the still as ridiculous belief, that the trees attracted birds, and birds are the devourers of corn. The devastating spirit was carried to such a pitch in the reign of Philip II., that this monarch was under the necessity of enacting a code of forest laws for their preservation. After stating the distribution of forest trees which takes place in Spain, he proceeds to give an account of the ornithology of that country. Speaking of common sparrow the author gives us the following account of it:

"Common sparrow. There are said to be three species in Europe. The common species of the north of Europe, called the domestica; the Cisalpina or Italian sparrow, which I have seen in upper Dauphiny; and the other to which the name of Hispaniolensis was given, from its having been killed near Algesiras, by M. Natterer. These species were made known to the public by M. Temminck, and my attention was drawn, amongst others, to the curious fact of the existence of three varieties of the same bird, apparently modified by zones of climate. I studied the two first

species in a former visit to Italy. In Piedmont, both exist, and at Turin the domestica is abundant. Both are found at Florence, but the Cisalpina is the most common. South of that city I never saw it, and at Rome there is no other species than the Cisalpina. With these data I examined the greater part of Spain. I particularly looked at the species in the south, at Cordova, Ecija, which is the hottest place in Spain, Seville, Cadiz, Malaga, Velez Malaga, Granada, Valencia, and other places, and never saw an individual in any of them, excepting of f. domestica. I shot the darkest individual out of a flock, within a league of Algesiras, whence the species was said to have been brought, which was equally of the common sort. It is probable that the individual, which caused this mistake, had been blown over from Africa. At Gibraltar also, the birds I saw, were all of the common species. There are some individuals with the chesnut over the ears, carried over the region of the occiput, so as to narrow the vinous colour very considerably, but these are merely varieties, and are of comparatively rare occurrence, and I am forced to the conviction, that no other species than the domestica, or common house sparrow, of the north of Europe, exists in the varied climate of Spain. If the Cisalpina exist, it is in Catalonia, which I did not examine in detail, but I have not the slightest reason to believe it is."—pp. 271—273.

He then speaks of the mammalia of Spain, and of its reptiles. The account of the geological structure of the country concludes the work.

ART. VI.—*Bubbles from the Brunnens of Nassau.* By an OLD MAN. 8vo London: Murray. 1834.

IF we were to estimate the effect of the drinking of the Brunnens, or bubbling springs of Nassau, as apparently produced in this book on the unhealthy system of its author, we should certainly hold their virtues in the profoundest admiration; for, judging by this standard alone, we should say that instead of an Old Man, we were commencing with a gay spirit of buoyant youth. The writer modestly says that he wrote this work simply, because he had nothing else to do, and intended it only for those who stood exactly in the same predicament. "In the cold evening of life," says he, "I was sentenced to drink the mineral waters of Nassau;" he deemed that his constitution was not worth the trouble of repair, but he was outvoted, and so bowed and departed. Having accomplished his voyage across the waters, he soon reached the district of Nassau, with which he seemed, from the earliest moment of his arrival to have been pleased. He tells us that the whole Duchy of Nassau contributes more than its average share to the luxuries and comforts of mankind; its vegetation, trees, crops, wines, fruits, are all of the most excellent and useful kind; its minerals are practically serviceable, and its mineral waters a blessing; for in Nassau are found waters for every complaint:—if for example, a man be consumptive,

"Or, what is much more probable, be dyspeptic, let him hurry to Ems; if he wishes to instil iron into his system, and to brace up his muscles, let him go to Langen-Schwalbach; if his brain should require calming, his nerves soothing, and his skin softening, let him glide onwards to Schlangenbad—the serpent's bath; but if he should be rheumatic in his limbs, or if mercury should be running riot in his system, let him hasten, 'body and bones,' to Wiesbaden, where, they say, by being parboiled in the Kochbrunnen (boiling spring), all his troubles will evaporate."—pp. 25, 26.

To all these waters, crowds from various parts of the world, England, Russia, Poland, Denmark, &c., accumulate, and sometimes the waters are transmitted to these countries in stone bottles. It is curious that very seldom English visitors are seen at these places. The chief places where parties reside for the purpose of drinking the waters are numerous; that which the author selected was called Langen-Schwalbach, and it contained three springs. On consulting the most eminent physician of the place, he commenced taking his draught at the spring, whose name was Pauline, being so called from the then Duchess of Nassau: the course of taking the waters was at 6, A.M., six glasses—at 10, A.M., a bath; on coming out of the bath two glasses more—at 5, P.M., three glasses. He continued this systematic course for a considerable time.

The author in seeking employment for his leisure hours, appears to have paid particular attention to the study of horses, and he enters very particularly into the details of their treatment, and the nature and effects of the harness employed for them, in Germany, France, and England.

The bath taken at 10 o'clock, it seems, is situated in a different part of the village: it is described as

"An oblong, slated building, which contains the famous waters of Langen-Schwalbach, is plain and unassuming in its elevation, and very sensibly adapted to its purpose. The outside walls are plastered, and coloured a very light red. There are five-and-twenty windows in front, with an arcade or covered walk beneath them, supported by an equal number of pilasters, connected together by Saxon arches. On entering the main door, which is in the centre, the great staircase is immediately in front, and close to it, on the left, there sits a man, from whom the person about to bathe purchases his ticket, for which he pays forty-eight kreuzers, about sixteen pence."—pp. 56, 57.

The baths of the three springs are on different floors in this building, and that of the Pauline, is the uppermost. This was the one chosen by our invalid, who described the bath water as being of the thickness of that of a horse-pond, and of the colour of mulligatawny soup! The fluid was so deeply coloured with red oxide of iron, that it was no longer transparent. Here the patient spent half-an-hour each day and then proceeded to the spring to have his draught. He distinctly states that he felt the bracingpower of the bath. Amongst other of the daily customs noticed by him is the dinner,

which seems to have been entirely of a public nature. During the fashionable season, this important meal takes place at one o'clock, and the moment when the bell announces the hour, the town exhibits the following picture:—

"From all the Hofs and lodging-houses, a set of demure, quiet-looking, well-dressed people are suddenly disgorged, who, at a sort of funeral pace, slowly advance towards the Alle Saal, the Goldene Kette, the Kaiser Saal, and one or two other houses, *ou l'on dine*. The ladies are not dressed in bonnets, but in caps, most of which are quiet; the rest being of those indescribable shapes which are to be seen in London or Paris. Whether the stiff-stand-up frippery of bright-red ribands was meant to represent a house on fire, or purgatory itself—whether those immense white ornaments were intended for reefs of coral or not—it is out of my department even to guess; ladies' caps being riddles only to be explained by themselves.

At the dinner our author remarks, that with no one to affront them, with no fine-powdered footman to attend them, with nothing but their appetites to direct them, and with their own quiet conduct to protect them, old ladies, young ladies, elderly gentlemen, and young ones, were seen. He further assures us that there was no greediness in their looks, and when he contemplated their manner and demeanour, he declares that he must admit that these Germans had more self-possession, and could better muzzle their feelings than many of the best behaved people in the universe. The author on one occasion, to which he more particularly refers, counted one hundred and eighty persons at dinner in one room. With respect to the materials of the dinner, he has much to complain of, as will be seen in the following extract:—

"To my simple taste, the cooking is most horrid: still there were now and then some dishes, particularly sweet ones, which I thought excellent. With respect to the made-dishes, of which there was a great variety, I beg to offer to the reader a formula I invented, which will teach him (should he ever come to Germany) what to expect. The simple rule is this:—Let him taste the dish, and if it be not sour, he may be quite certain that it is greasy;—again, if it be not greasy, let him not eat thereof, for then it is sure to be sour. With regard to the order of the dishes, that, too, is unlike anything which Mrs. Glasse ever thought of. After soup, which all over the world is the alpha of the gourmand's alphabet, the barren meat from which the said soup has been extracted is produced. Of course it is dry, tasteless, withered-looking stuff, which a Grosvenor-square cat would not touch with its whisker; but this dish is always attended by a couple of satellites—the one a quantity of cucumbers dressed in vinegar, the other a black, greasy, sauce; and if you dare to accept a piece of this flaccid beef, you are instantly thrown between Sylla and Charybdis; for so sure as you decline the indigestible cucumber, souse comes into your plate a deluge of the greasy sauce! After the company have eaten heavily of messes which it would be impossible to describe, in comes some nice salmon—then fowls—then puddings—then meat again—then stewed fruit; and

after the English stranger has fallen back in his chair quite beaten, a leg of mutton majestically makes its appearance!

"I dined just two days at the Saals, and then bade adieu to them for ever. Nothing which this world affords could induce me to feed in this gross manner. The pig, who lives in his stye, would have some excuse; but it is really quite shocking to see any other animal overpowering himself at mid-day with such a mixture and superabundance of food. Yet only think what a compliment all this is to the mineral waters of Langen-Schwalbach; for if people who come here and live in this way, morning, noon, and night, can, as I really believe they do, return to their homes in better health than they departed, how much more benefit ought any one to derive, who, maintaining a life of simplicity and temperance, would resolve to give them a fair trial!"—p.69—71.

This subject gives rise to some reflections, which bring about a comparison between German social manners and those of English society, in which certainly the latter comes off worst. Whilst the laws, he says, which regulate our small island manners are odd, unmeaning, imaginary, and often fictitious, those of the Continent are, on the contrary, at once legible to all the inhabitants of the globe. Every child on the Continent before he learns his alphabet, before he can crack a whip, is taught civility; and as a proof of the truth of this statement he mentions, that on ascending a hill one morning, he came up to a little boy who was flying his kite. The author had scarcely looked at him when the little village clod, as he calls the child, actually was near losing his string, kite and all, in an irresistible effort to pull off his hat for the stranger. He saw three labouring boys about the same place laughing most heartily together, but the moment they separated, they took off their caps to each other with the politest possible bow. Such is the general well-founded system which binds altogether all classes of society. A very sensible series of remarks is made by the author on the great differences and its effects, of the treatment of a certain class of servants in Germany and England. The ladies, who form a good portion of the promenaders at the watering places, when they have children are generally accompanied by "nice, steady, healthy-looking women, whose dress at once denotes their humble rank. The conduct of this servant he praises for its correctness and reserve, and the consequent approach to familiarity which the mistress allows is never abused. How different the case would be if such terms were permitted in England! Supposing that these young people were placed," says our author, "on high wages

"Of course, if these young people were placed on high wages—tricked out with all the cast-off finery of their mistresses—and if laden with these elements of corruption, and hopelessly banished from the presence of their superiors, they were, day after day, and night after night, to be stewed up together with stewards, butlers, &c., in the devil's frying pan—I mean, that den of narrow-minded iniquity, a housekeeper's room—

of course, these strong, bony, useful servants would very soon dress as finely, and give themselves all those airs for which an English lady's-maid is so celebrated even in her own country; but, in Germany, good sense and poverty have as yet firmly and rigidly prescribed, not only the dress which is to distinguish servants from their masters, but that, with every rational indulgence, with every liberal opportunity of raising themselves in their own estimation, they shall be fed and treated in a manner and according to a scale, which, though superior, still bears a due relation to the humble station and habits in which they were born and bred."—pp. 84, 85.

One cannot help looking at a very peculiar advantage of the German system of treatment, inasmuch as in the humble hovel, to which, when married those menials must retire, they may be able to retain the improved manners, and graceful behaviour which they saw practised during the pleasant period of their servitude.

A strange custom is observed in the village which appears to be only a specimen of what prevails all over Germany. Every morning at half-past five, the sound of an immense wooden horn is heard throughout the village. It proceeds from the Schwein-general, or pig-herdsman, who thus collects the whole of the pigs, and leads them to a declivity outside the village. The ascent led to a part on which are strewed hot stones and dust, and here the pigs are allowed to employ themselves in lifting up the dust and stones with their snouts to search for roots. They are kept at this work for four hours, and then with a speed, of which hunger is alone the cause, they rush back to the village where the dinner trough is prepared for them. The same process is repeated in the evening, and in every town throughout Germany every day in the year. The number of pigs at the village of Langen-Schwalbach, was about one hundred and fifty. The Schwein-general received forty kreutzers (13d.) for each, every six months, so that his income amounted to 20*l.* a-year, out of which he had to pay for the board, lodging, and clothing of two aide-de-camps.

The Lutheran church, and the new school of the village come in for a particular description from the author. The former we need not notice, but of the latter he states. "That the scholars consisted of Protestants, Catholics, and Jews blended together. Of the children whom he visited in the school-room, he gives the following pleasing account:—

"Among these white-haired laddies, most of whom were from four to eight years of age, it was quite unnecessary to inquire which were the Jew boys, for there each stood, as distinctly marked as their race is all over the globe; yet I must acknowledge they were by far the handsomest children in the room, looking much more like Spaniards than Germans. The chamber full of little girls would have pleased anybody, so nicely were they dressed, and apparently so well-behaved. Several were exceedingly pretty children, and the garlands they held in their hands, the wreathes of roses which bloomed on their heads, and the

smiles that beamed in their faces, formed as pretty a mixture of the animal and vegetable creation as could well be imagined."—pp. 17, 18.

The day happened to be a festival kept by the school, and a very pleasing account is given of the friendly feeling which appears to exist between the clergy of all persuasions. The children were feasted with a slice of white bread and a glass of Rhenish wine, and the Protestant and Catholic priests addressed the children in the presence of the civil authorities of the place. The author next describes the old Protestant church, as also the Jewish synagogue, and is led to recapitulate his reminiscences of the different forms of worship which he has witnessed. He speaks, however, of the difficulty of describing them, and exemplifies the difficulty, referring to the High Mass at St. Peter's, at Rome: he says—

"One might, indeed, fully describe any part of it, but the silence of one moment, the burst of music at another, the immensity of the building, and the assembled congregation, produce altogether sensations on the eye and ear which the goosequill has not power to impart. Again, to the simple homage which a Peruvian Indian pays to the sun no man could do justice; one might describe his attitude as he prostrates himself before what he conceives to be the burning ruler of the universe, but the fleeting expressions of his supplicating countenance, as it trembles—hopes—flushes—and then, with eyes dazzled to dimness, trembles again,—may be witnessed, but cannot be described. One of the wildest forms of worship I ever beheld was, perhaps, the dance of the Dervishes, at Athens; for there is a sort of enthusiasm in the convulsions into which these twelve men throw themselves, which has a most indescribable effect on those who witness it: it is madness,—yet it is a tempest of the mind within the range of which no man's senses can live unruffled;—the strongest judgment bends before the gale, and insensibly are the feelings led astray by conduct, actions, words, grimaces, and contortions, which, taken altogether, are indescribable."—p. 137.

The next description, is that of the harvest. In Nassau, the women chiefly are the reapers, and the sickle is very small and light. They begin work very early, and continue till eleven, when the bell of the village rings: then the interesting sight presents itself of groups of peasants, brothers and sisters, wending their way over an undulating surface of country. The mode of putting up the corn is described by the author, who tells us that:—

"As soon as each field of corn is cut, it is bound into sheafs, about the size they are in England: seven of these are then made to lean towards each other, and upon them all is placed a large sheaf reversed, the ears of which hanging downwards form a sort of thatch, which keeps this little stack dry until its owner has time to carry it to his home. It generally remains many days in this state, and after the harvest has been all cut, the country covered with these stacks resembles a vast encampment."—p. 141.

The carts used are very light, and are drawn principally by cows.

The crops are heavy, owing not so much to the industry or skill of the farmers as the excellence of the soil and climate. By seeing, accidentally one day, amongst the Brunnen-drinkers an elderly gentleman, with the cross of the order of St. John of Jerusalem hanging from his neck, he is induced to enter into a historical account of that body, better known, perhaps, as the Knights of Malta. But we must pass over this as well as the history of the Renegade, which is sufficiently pathetic.

About this period, the author was reminded of his pledge to himself that he would visit some of the other springs in Nassau, immediately prepared for a trip to Schlangenbad, or the serpent's bath. He found two large buildings which were connected with the spring, the one had its mills turned by the stream, the other had baths which were supplied by it. The rooms are furnished elegantly, and the price of the hire is marked on each, being from 10*d*. to 2*s*. a day. This spring is the subject of a pretty little history in Nassau, which runs thus :—

"Once upon a time there was a heifer, with which everything in nature seemed to disagree. The more she ate, the thinner she grew—the more her mother licked her hide, the rougher and the more staring was her coat, Not a fly in the forest would bite her—never was she seen to chew her cud, but hide-bound, and melancholy, her hips seemed actually to be protruding from her skin. What was the matter with her no one knew—what could cure her no one could divine;—in short, deserted by her master and her species, she was, as the faculty would term it, 'given over.'

"In a few weeks, however, she suddenly re-appeared among the herd, with ribs covered with flesh—eyes like a deer—skin sleek as a mole's—breath sweetly smelling of milk—saliva hanging in ringlets from her jaw! Every day seemed to re-establish her health, and the phenomenon was so striking, that the herdsman, having watched her, discovered that regularly every evening she wormed her way, in secret, into the forest, until she reached an unknown spring of water, from which, having refreshed herself, she quietly returned to the valley.

"The circumstance, scarcely known, was almost forgotten by the peasant, when a young Nassau lady began decidedly to show exactly the same incomprehensible symptoms as the heifer. Mother, sisters, friends, father, all tried to cure her, but in vain; and the physician had actually

'Taken his leave with sighs and sorrow,
Despairing of his fee to-morrow,'

when the herdsman, happening to hear of her case, prevailed upon her, at last, to try the heifer's secret remedy—she did so; and, in a very short time, to the utter astonishment of her friends, she became one of the stoutest young women in the duchy."—pp. 199, 200.

Even to this day the horses and pigs are brought by the peasants to be bathed. The village was a completely sequestered, silent spot where, however, were living at the time, the following personages :—

"The Princess Romanow, first wife of the late Grand Duke Constantine

of Russia—the Duke of Saxe-Coburg—the Prince of Hesse Homburg (whose brother, the late Landgrave, married the Princess Elizabeth of England)—a Prussian Minister from Berlin, and occasionally the Princess Royal of Prussia, married to the son of King Frederic William. No part of the building was exclusively occupied by these royal guests, but paying for their rooms no more than the prices marked upon the doors, they ascended the same staircase, and walked along the same passages with the humblest inmates of the place. Yet within the narrow dominion of their own chamber, visitors were received with every attention due to form and etiquette."—pp. 202, 203.

It does not appear that this water is taken internally; it is used only as a bath, and when we find that the place is frequented by visitors from Russia, and that the waters are exported in large quantities from this place to St. Petersburgh, where it is employed as a cosmetic, we shall have some notion of its reputation. The effect on the skin is stated to be singular. A Frenchman once expressed it by saying that in them "on devient absolument amoureux de soi-meme;"—"one would absolutely fall in love with one's self:" it produced a polished and firm, and even a phosphorescent surface on the body.

From the neighbouring heights which rose on either side above the valley, extensive prospects of picturesque scenery were displayed, and the author seems to have availed himself amply of the opportunity afforded by his temperous residence of enjoying the rich feast of the soul. As he contemplated, however, the beauties which nature had so abundantly scattered over the face of the country, they reminded him of the sad contrast, which in comparison with them, the human inhabitants presented. These inhabitants were but scanty, yet were they the victims of a tyrannical act; surrounded with a boundless forest of timber, quantities of which were in a state of decay, deeply distressed for fuel, these poor beings were prohibited by the lordly proprietor from collecting fuel, or even, with their fingers to tear up a little wild grass from beneath the trees for their cows. The prohibition indeed is enforced by penalties which are on the following scale:—

FOREST PENALTIES.

		Fine.
For a load of sear wood	a child	34 kreuzers.
	grown-up person	54 do.
If it be green wood, the fine is doubled.		
For a load of dead leaves	a child	26 to 28 kreuzers.
	grown-up person	46 to 48 do.
For a load of green grass torn up by the hand	a child	30 do.
	grown-up person	50 do.

Should a sickle or scythe be used, the fine then becomes doubled; likewise for a second trespass: for a third, imprisonment ensues.

It is against the Duke's laws to take bird's nests; even those of birds of prey cannot be taken without the permission of the keeper of the forests.

For a nest taken of common singing-birds, 5 florins.
For nightingales . . . . . 15 do.
Should the nest be taken out of a pleasure-ground, the fine then becomes doubled.—p. 247.

And yet the Duke of Nassau is greatly beloved in this province. From Schlangenbad, the author proceeded on an excursion to the far famed spring of seltzer-water, which is found at a place called Neider-Selters. The establishment is a large enclosure where the spring lies in the middle. The water is taken up by machinery and is well bottled in stone materials, and sent to various parts of the world, including the East and West Indies, St. Petersburgh, England, and every town of Germany. The author having entered the sanctuary was particularly struck with the sight of a sort of empire of stone bottles, which filled up the whole of the prospect on every side. At last, after proceeding some way into the interior, he met with an object which immediately fixed his attention:—

"On approaching a large circular shed, covered with a slated roof supported by posts, but open on all sides, I found the single brunnen or well from which this highly celebrated water is forwarded to almost every quarter of the globe—to India, the West Indies, the Mediterranean, Paris, London, and to almost every city in Germany. The hole, which was about five feet square, was bounded by a framework of four strong beams mortised together; and the bottom of the shed being boarded, it very much resembled, both in shape and dimensions, one of the hatches in the deck of a ship. A small crane, with three arms, to each of which there was suspended a square iron crate or basket, a little smaller than the brunnen, stood about ten feet off; and while peasant girls, with a stone bottle (holding three pints) dangling on every finger of each hand, were rapidly filling two of these crates which contained seventy bottles, a man turned the third by a winch, until it hung immediately over the brunnen, into which it then rapidly descended. The air in these seventy bottles being immediately displaced by the water, a great bubbling of course ensued; but, in about twenty seconds, this having subsided, the crate was raised; and, while seventy more bottles descended from another arm of the crane, a fresh set of girls curiously carried off these full bottles, one on each finger of each hand, ranging them in several long rows upon a large table or dresser,—also beneath the shed. No sooner were they there, than two men, with surprising activity, put a cork into each; while two drummers, with a long stick in each of their hands hammering them down, appeared as if they were playing upon musical glasses.

"Another set of young women now instantly carried them off, four or five in each hand, to men who, with sharp knives, sliced off the projecting part of the cork; and this operation being over, the poor jaded bottles were delivered over to women, each of whom actually covered 3000 of them a day with white leather, which they firmly bound with packthread round the corks; and then, without placing the bottles on the ground, they delivered them over to a man seated beside them, who, without any apology, dipped each of their noses into boiling hot rosin; and, before they had recovered from this operation, the Duke of Nassau's seal was

stamped upon them by another man, when off they were hurried, sixteen and twenty at a time, by girls to magazines, where they peacefully remained ready for exportation."—pp. 260—262.

Our author had the curiosity to inspect the accounts of the concern, and he was able to calculate the quantity of bottles which were exported in 1832, for each month. The amount was as follows :—

	Large.	Small.
January, 1832 . . .	301	25
February	9,235	2,100
March	304,529	95,714
April	207,887	49,562
May	167,706	61,589
June	155,688	14,063
July	76,086	16,388
August	58,848	9,159
September	27,216	9,555
October	23,512	3,297
November	2,523	25
December	151	44
	1,033,662	261,521

The revenue to the Duke is about 30,000 florins a year, after paying all the expenses.

The author next paid a visit to the monastery at Eberbach. It appears that this fabric, many ages ago, erected by St. Bernhard, was, in modern times, converted into a prison and lunatic asylum. The account of the visit contains nothing of sufficient importance to occupy us for a moment. We have to make the same remark on the account of the excursion to Niederwald. The author proceeded to the last of the springs originally forming the places in the Duchy of Nassau to which he had been destined. As in his way the country place of the Duke of Nassau might be seen, the author crossed the country on a visit to the place; he met with numerous new plantations of fir trees, so close, and the branches so intermingled, as to form a thick jungle impervious even to wild boars. But at several intervals, openings were made for the deer, which were thus allowed to traverse the whole of the country. These openings were in some cases forty or fifty feet broad, and at some points the boughs and foliage were artificially entwined in a very ingenious manner, leaving small loop holes through which the Duke or any of his hunting party might shoot at the game. The Duke's hunting seat called "Die Platte," was a plain building of white stone; it was destitute of any external artificial embellishments, such as flower beds; it was built on a prominent edge of one of the hills of Taurus, which commanded a splendid view of the country beneath, including an immense flat occupied by Wiesbaden, Mainz and

Frankfort. Before the entrance door are two immense bronze statues of stags, and almost every article of furniture and of ornament observed in the interior of the building was composed of buck horn; the hall and stair case were also hung with huge antlers.

Having gained the town of Wiesbaden, the author took lodgings there. He found that the spring was what is called a thermal or hot one, and that its temperature was of such an elevation as to break the glasses into which it was given out from the well. The water seems to be celebrated for its virtues in every part of the world; but for consumptive patients it is said to be highly injurious. Horses have a bath appropriated to them in this place, and it was one of our traveller's amusement to see them at their recreation. His account of the scene is thus given:—

"Three or four times a-day horses, lame or chest-foundered, were brought to this spot. As the water was hot, the animals, on first being led into it, seemed much frightened, splashing, and violently pawing with their fore feet as if to cool it, but being at last more accustomed to the strange sensation, they very quickly seemed exceedingly to enjoy it. Their bodies being entirely covered, the halter was then tied to a post, and they were thus left to soak for half or three quarters of an hour. The heat seemed to heighten the circulation of their blood, and nothing could look more animated than their heads, as, peeping out of the hot fluid, they shook their dripping manes and snorted at every carriage and horse, which they heard passing.

"The price paid for each bathing of each horse is eighteen kreuzers, and this trifling fact always appeared to me to be the most satisfactory proof I could meet with, of the curative properties of the Weisbaden baths: for though it is, of course, the interest of the inhabitants to insist on their efficacy, yet the poor peasant would never, I think, continue for a fortnight to pay sixpence a-day, unless he knew, by experience of some sort or other, that the animal would really derive benefit.

"One must not, however carry the moral too far, for even if it be admitted, that these baths cure in horses strains and other effects of *over-work*, it does not follow that they are to be equally beneficial in gout, and other human complaints which we all know are the effects of *under-work*, or want of exercise."—pp. 363, 364.

One day, whilst engaged in contemplation of the bathing spectacle, who should pay him a visit but a Russian prince. His royal highness had heard that an Englishman was at the inn, and he came to consult him as to the best road to select in a journey which he meditated to England. The map was appealed to, and when the invalid directed his finger on the map to Paris, as a particular point in the way, the prince looked at him with surprise, and told him, that much as he wished to visit Paris, yet, that not even one of his rank could enter that capital without a written permission from the Emperor.

We must here part with our very amusing companion, who, stricken with age as he either is or pretends to be, yet has so far re-

covered his buoyancy as to present himself in all the hey-day of youth. Rarely has it been our lot to spend a couple of hours of more rational and genuine recreation than in perusing this very spirited and varied collection of curious facts, interesting observations, and highly instructive reflections.

ART. VII.—*Journal of a West India Proprietor kept during a residence in the Island of Jamaica.* By the late M. G. Lewis, Esq., M. P.; Author of "The Monk," "Castle Spectre," &c. London: Murray. 1834.

THIS book has no great claims to attention, beyond its simple character of having been written by a man, some years ago recommended to public consideration by his literary powers. It is a record of two periods, 1815, 1816 and 1817, during which Mr. Lewis resided in the island of Jamaica as a planter. The book is written in a very happy vein, and as it is a sort of novelty, we are induced to give an account of it to our readers, not pledging ourselves however for the consequences.

In November 1815, Mr. Lewis sailed from Gravesend in the *Sir Godfrey Webster* for the West Indies; and after many varieties of fortune, and of adverse winds, arrived safely at Jamaica. He seems to have been quite delighted with the aspect which the island presented, and he speaks warmly of the beauty of the atmosphere, the dark purple mountains, the shores covered with mangroves of the liveliest green down to the very edge of the water. Nor were the anticipations which he indulged in at this first sight disappointed: for it appears that he acted with great kindness to his slaves influenced to a considerable extent by the climate. Mr. Lewis arrived just at the commencement of the year 1816, when, he remarks, his property was presented to him in the most favourable point of view: the crop was then occupying the negroes, who were all, of course, merry and healthy. He passed the whole of the day after his arrival in driving round the estate: he says his house was frightful to look at, but that still it was very clean and comfortable inside. The scenery around was very picturesque from the lively green of the trees and shrubs, and the hermitage-like appearance of the negro buildings, all situated in little gardens, and embosomed in sweet smelling shrubberies. Every thing he confesses was much superior to what he expected; and he seems at one time to have made up his mind to spend the remainder of his life on the estate. A few days after he had taken possession of his house, he gave a festival to the negroes on his estate. He gives a full description of the scene of festivity, and he speaks highly of the temperance shown by the negroes on the occasion. It appears that the ancestors of Mr. Lewis held this plantation before him, and he seems to have been greatly beloved by the senior negroes, many of whom were born on the estate. He gives some historical anecdotes, from which we

select the following account of a run-away negro, named Plato. This was a bold adventurous fellow, who, some years before, had his keep in the mountains, and headed a troop of bandits: he had an establishment, which literally contained a harem, as well furnished, says Mr. Lewis, as that of Constantinople. There was not a handsome negress anywhere in the neighbourhood, who had cause to complain of her master, but took an early opportunity of flying to Plato, with whom she found perfect freedom and unbounded generosity, together with protection. One of the principal occupations of his marauding life was to seize bandboxes, and articles of luxurious apparel, to bring them home as presents to his sultanas; and Mr. Lewis adds, that when he met a maid with a bandbox, she was sure to be carried off, with the bandbox, if she were handsome. A price was put on his head by the authorities, but he defied all hostility. He was indebted for his security not only to a reverence universally entertained for his personal strength and bravery, but also, because he was a professor of the god Obi, and was empowered to perform *Obeah*, whereby he consigned a person whom he hated, to inevitable destruction within any period he pleased. The subsequent account is in Lewis's best style.

"Unluckily for Plato, rum was an article with him of the first necessity; the look-out, which was kept for him, was too vigilant to admit of his purchasing spirituous liquors for himself; and once, when for that purpose he had ventured into the neighbourhood of Montego Bay, he was recognised by a slave, who immediately gave the alarm. Unfortunately for this poor fellow, whose name was Taffy, at that moment all his companions happened to be out of hearing; and, after the first moment's alarm, finding that no one approached, the exasperated robber rushed upon him, and lifted the bill-hook, with which he was armed, for the purpose of cleaving his skull. Taffy fled for it; but Plato was the younger, the stronger, and the swifter of the two, and gained upon him every moment. Taffy, however, on the other hand, possessed that one quality by which, according to the fable, the cat was enabled to save herself from the hounds, when the fox, with his thousand tricks, was caught by them. He was an admirable climber, an art in which Plato possessed no skill; and a bread-nut tree, which is remarkably difficult of ascent, presenting itself before him, in a few moments Taffy was bawling for help from the very top of it. To reach him was impossible for his enemy; but still his destruction was hard at hand; for Plato began to hack the tree with his bill, and it was evident that a very short space of time would be sufficient to level it with the ground. In this dilemma, Taffy had nothing for it but to break off the branches near him; and he contrived to pelt these so dexterously at the head of his assailant, that he fairly kept him at bay till his cries at length reached the ears of his companions, and their approach compelled the banditti-captain once more to seek safety among the mountains."

Plato, in those circumstances, was under the necessity of seeking out some other method of procuring the rum, for now he was farther

than ever from being able to obtain it himself. On the outskirts of an estate, near Montego Bay, was an old watchman, with whom Plato was acquainted, and who, merely to conciliate the bold brigand, professed the greatest veneration for him. Plato resolved to trust him, so giving the watchman some money to get the spirits, he appointed a day when he would return for them. The watchman knew the amount of the reward offered for Plato, and he could not stand proof against its attractions, so he told two of his friends how they might earn the reward. Mr. Lewis continues the narrative:—

"The two negroes posted themselves in proper time near the watchman's hut. Most unwisely, instead of sending down some of his gang, they saw Plato, in his full confidence in the friendship of his confidant, arrive himself and enter the cabin; but so great was their alarm at seeing this dreadful personage, that they remained in their concealment, nor dared to make an attempt at seizing him. The spirits were delivered to the robber: he might have retired with them unmolested; but in his rashness and his eagerness to taste the liquor, of which he had so long been deprived, he opened the flagon, and swallowed draught after draught, till he sunk upon the ground in a state of complete insensibility. The watchman then summoned the two negroes from their concealment, who bound his arms, and conveyed him to Montego Bay, where he was immediately sentenced to execution. He died most heroically; kept up the terrors of his imposture to the last moment; told the magistrates, who condemned him, that his death should be revenged by a storm, which would lay waste the whole island, that year; and, when his negro gaoler was binding him to the stake at which he was destined to suffer, he assured him that he should not live long to triumph in his death, for that he had taken good care to Obeah him before his quitting the prison. It certainly did happen, strangely enough, that, before the year was over, the most violent storm took place ever known in Jamaica; and as to the gaoler, his imagination was so forcibly struck by the threats of the dying man, that, although every care was taken of him, the power of medicine exhausted, and even a voyage to America undertaken, in hopes that a change of scene might change the course of his ideas, still, from the moment of Plato's death, he gradually pined and withered away, and finally expired before the completion of the twelvemonth.

"The belief in Obeah is now greatly weakened, but still exists in some degree. Not above ten months ago, my agent was informed that a negro of very suspicious manners and appearance was harboured by some of my people on the mountain lands. He found means to have him surprised, and on examination there was found upon him a bag containing a great variety of strange materials for incantations; such as thunder-stones, cat's ears, the feet of various animals, human hair, fish bones, the teeth of alligators, &c.: he was conveyed to Montego Bay; and no sooner was it understood that this old African was in prison, than depositions were poured in from all quarters from negroes who deposed to having seen him exercise his magical arts, and, in particular, to his having sold such and such slaves medicines and charms to deliver them from their enemies; being, in plain English, nothing else than rank poisons. He was convicted of Obeah upon the most indubitable evidence. The good old

practice of burning has fallen into disrepute; so he was sentenced to be transported, and was shipped off the island, to the great satisfaction of persons of all colours—white, black, and yellow."—pp. 93—95.

Very many traits of negro character and habits are related by Mr. Lewis, which tend to raise our opinion of their natural dispositions, and in those little anecdotes we have not been inattentive to the evidences indirectly given, very often of the kind and paternal attention which he paid to their wants. They were always greatly delighted when he stood godfather to their children, and he never hesitated to comply with every request for this purpose, which had been made to him. He felt that the ignorance and bad habits of the negroes induced them to maintain many practices which were hurtful, and even this objection extended to several domestic matters, and particularly to the way in which they brought up their children. He states one case, where a mother most affectionately attached to her infant, found one day that it was particularly prone to be sleepy. Children are very subject in the West Indies to attacks in the brain, and the mothers usually dread the symptom of drowsiness. In the case just alluded to, the mother acted in the most foolish way, still, with the best intentions, she danced it about, and shook it, in the hope of rousing the infant, until she produced a copious perspiration over its body; she then put it before a open window, into which a strong north wind was blowing, and the consequence was, that next morning the child had the lock-jaw. We notice this, principally to show, what a deep interest he took in the concerns of these negroes.

Mr. Lewis's next fete was given to his white people, for so the book-keepers and clerks are called; and after enumerating the dishes which formed the chief dainties of the dinner, he declares that Jamaica is the only spot in the world where an alderman ought to live; there were on the table land and sea turtle, quails, snipes, plovers, pigeons and doves of all descriptions, amongst which pre-eminently towered the ring-tailed species, and surrounding and intermingling amid the feathered race, were seen pork, barbicued pigs, pepper-pots, &c.; there the tarts were made of pine apples, and the dessert was beyond all description. The author states, in returning to his favourite subject, the negroes, that he never witnessed even in a theatre any scene so truly picturesque as a negro village. He says:—

"I walked through my own to-day, and visited the houses of the drivers and other principal persons; and if I were to decide according to my own taste, I should infinitely have preferred their habitations to my own. Each house is surrounded by a separate garden, and the whole village is intersected by lanes, bordered with all kinds of sweet-smelling and flowering plants; but not such gardens as those belonging to our English cottages, where a few cabbages and carrots just peep up and grovel upon the earth between

hedges, in square narrow beds, and where the tallest tree is a gooseberry bush: the vegetables of the negroes are all cultivated in their provision-grounds: these form their *kitchen*-gardens, and these are all for ornament or luxury, and are filled with a profusion of oranges, shaddocks, cocoa nuts, and peppers of all descriptions: in particular I was shown the abba, or palm-tree, resembling the cocoa-tree, but much more beautiful, as its leaves are larger and more numerous, and, feathering to the ground as they grow old, they form a kind of natural arbour. It bears a large fruit, or rather vegetable, towards the top of the tree, in shape like the cone of the pine, but formed of seeds, some scarlet and bright as coral, others of a brownish-red or purple. The abba requires a length of years to arrive at maturity: a very fine one, which was shown me this morning, was supposed to be upwards of an hundred years old; and one of a very moderate size had been planted at the least twenty years, and had only borne fruit once."—pp. 107, 108.

It must have been a great satisfaction to him, to have found on the estate such evidences of former good treatment, as were afforded by the fact, that many of those still living on it, were very old; some were 60—some 70—some 80; and one woman had reached her one hundredth year, having, of course, been born just about the time when George the First ascended the throne. Certainly no one, however disinterested, at all events, no planter ever did show more sympathy for his negroes, or more determination to assist them than Mr. Lewis, and yet, with all his benevolent feelings towards them, he admitted that it was next to an impossibility to manage an East Indian estate, without the occasional use of the cart-whip. Nevertheless, the noble minded planter unhesitatingly declares that, though all this may be true, yet "there is something so shocking in the idea of the execrable cart-whip, that I have positively forbidden the use of it on Cornwall," (his estate); "and if the estate must go to wreck and ruin, without its use, to wreck and ruin the estate must go." Mr. Lewis deliberately, and with good-will, gave up almost every moment of his time to the negroes, refusing every sort of invitation to dine and attend parties, which would lead to his absence for a moment. From the entries in his journal we find, that he was constantly engaged in, or either settling, disputes between this negro family, or inquiring into the condition of the sick; and, in fact, practically devoted to the superintendence of the body of slaves belonging to him. Such was the reputation obtained by him, that the negroes began to look up to him from all parts of the island as a Court of Just Appeal, and they came to him in bodies to request that he would present their remonstrances to the King against the agents placed over them. In one of his meditative moods, he descants on the attractions as compared with the miseries of a Colonial life, particularly in reference to the influence which the negroes may have upon it; he says, that the chief unpleasantness caused by them, is the facility with which

they are induced to administer poison, and they seem not to care about the consequences either in this life or in the next; and we may add, that in Mr. Lewis's time, they seemed to entertain no decided notions of the latter. However, the next most material drawback on a Jamaica existence, seems to him to be, the being obliged to live perpetually in public: he says

"Certainly, if a man was desirous of leading a life of vice *here*, he must have set himself totally above shame, for he may depend upon every thing done by him being seen and known. The houses are absolutely transparent,; the walls are nothing but windows—and all the doors stand wide open. No servants are in waiting to announce arrivals: visiters, negroes, dogs, cats, poultry, all walk in and out, and up and down your living-rooms, without the slightest ceremony. Even the Temple of Cloacina, (which, by the bye, is here very elegantly spoken of as generally as "*The* Temple,") is as much latticed and as pervious to the eye as any other part of my premises; and many a time has my delicacy been put to the blush by the ill-timed civility of some old woman or other, who, wandering that way, and happening to cast her eye to the left, has stopped her course to curtsy very gravely, and pay me the passing compliment of an "Ah, massa! bless you, massa! how day?"

The Journal of Mr. Lewis continues in this desultory strain from day to day, describing now a quarrel, at another time a festival, and the next a case of illness; the parties in all instances being negroes. Here and there we find general reflections on their character, either favourable or adverse, just as the occasion of the reflections may be creditable or discreditable to the slaves. He says, sometimes that they are very perverse beings, but that he cannot help liking them; he abolished punishment, he showed every possible indulgence to them, and every one of them was always ready to go on his knees to Mr. Lewis, and express his unbounded gratitude; they all declared that they could not be happier or better treated; and yet how did they show their sense of kindness? Mr. Lewis answers, that previous to his arrival, they made thirty-three hogsheads a-week; in a fortnight after he landed their product, dwindled down to twenty-three hogsheads a-week, and at the end of three months they managed to make only at the rate of thirteen a-week: "Still (he says) they are not ungrateful; they are only selfish; they love me very well, but they love themselves a great deal better; and, to do them justice, I verily believe that many a negro on the estate is extremely anxious that all should do their full duty—but himself."

Mr. Lewis left Jamaica in March 1817, but returned at the end of the year; during the interval, having no opportunity of attending to his negroes, he devoted his time, and a good part of his Journal, to reminiscences of them. He preserves many recollections of their homely songs, and fire-side tales, and appears to take great delight in repeating them. We shall insert a few miscellaneous ones, the shortest we can select.

"A negro song.—'Me take my cutacoo, (i. e. a basket made of matting,) and follow him to Lucea, and all for love of my bonny man-O—my bonny man come home, come home! Doctor no do you good. When neger fall into neger hands, buckra doctor no do him good more. Come home, my gold ring, come home?' This is the song of a wife, whose husband had been Obeahed by another woman, in consequence of his rejecting her advances. A negro riddle: 'Pretty Miss Nancy was going to market, and she tore her fine yellow gown, and there was not a taylor in all the town who could mend it again.' This is a ripe plantain with a broken skin."

"It seems to be an indispensable requisite for a Nancy-story, that it should contain a witch, or a duppy, or, in short, some marvellous personage or other. It is a kind of '*piece a machines.*' But the creole slaves are very fond of another species of tale, which they call 'Neger tricks,' and which bear the same relation to a Nancy-story which a farce does to a tragedy. The following is a specimen:—*A Neger-trick.*—'A man who had two wives divided his provision-grounds into two parts, and proposed that each of the women should cultivate one half. They were ready to do their proper share, but insisted that the husband should at least take his third of the work. However, when they were to set out, the man was taken so ill, that he found it impossible to move; he quite roared with pain, and complained bitterly of a large lump which had formed itself on his cheek during the night. The wives did what they could to relieve him, but in vain; they boiled a negro-pot for him, but he was too ill to swallow a morsel: and at length they were obliged to leave him, and go to take care of the provision-grounds. As soon as they were gone, the husband became perfectly well, emptied the contents of the pot with great appetite, and enjoyed himself in ease and indolence till evening, when he saw his wives returning; and immediately he became worse than ever. One of the women was quite shocked to see the size to which the lump had increased during her absence: she begged to examine it; but although she barely touched it with the tip of her finger as gingerly as possible, it was so tender that the fellow screamed with agony. Unluckily, the other woman's manners were by no means so delicate; and seizing him forcibly by the head to examine it, she undesignedly happened to hit him a great knock on the jaw, and lo, and behold! out flew a large lime, which he had crammed into it. Upon which both his wives fell upon him like two furies; beat him out of the house; and whenever afterwards he begged them to go to the provision-grounds, they told him that he had got no lime in his mouth *then*, and obliged him from that time forwards to do the whole work himself.'"

"A negro was brought to England; and the first point shown him being the chalky cliffs of Dover, 'O ki!' he said; 'me know now what makes the buckras all so white!'

"There is a popular negro song, the burden of which is,—

'Take him to the Gulley! Take him to the Gulley!
But bringee back the frock and board.'—
'Oh! massa, massa! me no deadee yet!'
'Take him to the Gulley! Take him to the Gulley!'
'Carry him along!'

"This alludes to a transaction which took place same thirty years ago,

on an estate in this neighbourhood, called Spring-Garden; the owner of which (I think the name was Bedward) is quoted as the cruelest proprietor that ever disgraced Jamaica. It was his constant practice, whenever a sick negro was pronounced incurable, to order the poor wretch to be carried to a solitary vale upon his estate, called the Gulley, where he was thrown down, and abandoned to his fate; which fate was generally to be half devoured by the john-crows, before death had put an end to his sufferings. By this proceeding the avaricious owner avoided the expence of maintaining the slave during his last illness; and in order that he might be as little a loser as possible, he always enjoined the negro bearers of the dying man to strip him naked before leaving the Gulley, and not to forget to bring back his frock and the board on which he had been carried down. One poor creature, while in the act of being removed, screamed out most piteously "that he was not dead yet;" and implored not to be left to perish in the Gulley in a manner so horrible. His cries had no effect upon his master, but operated so forcibly on the less marble hearts of his fellow-slaves, that in the night some of them removed him back to the negro village privately, and nursed him there with so much care, that he recovered, and left the estate unquestioned and undiscovered."

Many efforts appear to have been made by Mr. Lewis, with the view of seeing what amelioration could be effected in the condition of the negroes. He made several experiments, and on one occasion purchased a number of ploughs, oxen, and farming utensils, with the view of substituting the labour of animals for that of slaves. But the only result of the attempt was, the incurring the additional expense of the new purchases, for the awkwardness, and what was worse, the obstinacy of the very small number of the negroes who were selected to drive the ploughs, and assist in the other new operations, could not, by possibility, be overcome; and they broke plough after plough, and at last the enterprise was abandoned in perfect despair. Mr. Lewis however admits, that the trial was made under the most adverse circumstances, and he believes that if the proper degree of care essential to such an experiment had been taken, success would have been certain, for that on other estates the plough had been introduced with the greatest facility. Another of Mr. Lewis's speculations, was to improve the breed of cattle, and for this purpose, he had imported from England four of the finest bulls that could be procured. One of them was hurt on the passage, but when all the four were landed, they were taken care of in the most judicious manner possible; houses were built for their shelter, and every means adopted for preserving their health. But they very soon began to decline; paid no sort of attention to the cows, and three out of the four died in a fortnight after landing. The fourth survived sometime longer; this was the bull, which had received the slight injury, and it was copiously bled for the accident.

We have not yet noticed the numerous allusions which Mr. Lewis has made in the course of his Journal to the religious condi-

tion of the negroes. He says, he could not discover that they had any external forms of worship whatever; and that at Jamaica, at least, they never had priests, unless the Obeah men should be considered as belonging to that character. Still, the phrases so common in their mouths, of "God bless you!" "God preserve you!"—and also "God Almighty!"—and the solemn manner in which they repeat these expressions, certainly cannot be considered as indications of an atheistical spirit. They seem to allow the existence of an evil principle; and one negro told Mr. Lewis, that when he went to the field, his companions told him, "that he might go to hell, for he was not worthy to work with them." Then they were afraid of ghosts, which must be considered as a proof of their belief in another state. Nothing, however, is more firmly impressed on their minds, than that after death they are all to go back to Africa, and pass an eternity in revelling and feasting with their ancestors. Mr. Lewis, in speaking of his own experience as to the feelings of the negro population on the subject of religion, says,

"I am sadly afraid, that 'the pulpit drum ecclesiastic' will find it a hard matter to overpower the gumby; and that the joys of the Christian paradise will be seen to kick the beam, when they are weighed against the pleasures of eating fat hog, drinking raw rum, and dancing for centuries to the jam-jam and kitty-katty. In the negro festivals in this life, the chief point lies in making as much noise as possible, and the Africans and Creoles dispute it with the greatest pertinacity."

The Africans and Creoles detest each other universally, and they have numerous quarrels: the negro population are also very superstitious, and have very many prejudices which do great mischief in practise; thus, they consider the eructations of the breath of a sucking child to be venomous or poisonous, and attribute diseases of the mother's bosom to this cause. But the chief of their superstitious views are concentrated in the ceremonies of Obeah, which are thus described by Mr. Lewis:—

"The Obeah ceremonies always commence with what is called, by the negroes, 'The Myal dance.' This is intended to remove any doubt of the chief Obeah-man's supernatural powers; and in the course of it, he undertakes to show his art by killing one of the persons present, whom he pitches upon for that purpose. He sprinkles various powders over the devoted victim, blows upon him, and dances round him, obliges him to drink a liquor prepared for the occasion, and finally the sorcerer and his assistants seize him and whirl him rapidly round and round till the man loses his senses, and falls on the ground to all appearance and the belief of the spectators a perfect corpse. The chief Myal-man then utters loud shrieks, rushes out of the house with wild and frantic gestures, and conceals himself in some neighbouring wood. At the end of two or three hours he returns with a large bundle of herbs, from some of which he squeezes the juice into the mouth of the dead person; with others he anoints his eyes and stains the tips of his fingers, accompanying the cere-

many with a great variety of grotesque actions, and chanting all the while something between a song and a howl, while the assistants hand in hand dance slowly round them in a circle, stamping the ground loudly with their feet to keep time with his chant. A considerable time elapses before the desired effect is produced, but at length the corpse gradually recovers animation, rises from the ground perfectly recovered, and the Myal dance concludes. After this proof of his power, those who wish to be revenged upon their enemies apply to the sorcerer for some of the same powder, which produced apparent death upon their companion, and as they never employ the means used for his recovery, of course the powder once administered, never fails to be lastingly fatal. It must be superfluous to mention that the Myal-man on this second occasion substitutes a poison for a narcotic."—p. 356.

In speaking of the female part of the negroes, Mr. Lewis notices the very limited scale on which reproductions take place. Out of one hundred and fifty females who are married, no more than eight at one time were on the breeding list, and even those who did belong to this small class, seldom succeeded in giving birth to a living offspring, and yet, their habits were the best adapted for health and an easy life, they were well fed and clothed, appeared contented, and were exempted altogether from labour: in addition to which they had before them a reward for children.

Mr. Lewis is very decided in his conclusion, that, let naturalists and philosophers say what they please, there is a very great difference between the brain of a black man and a white one. Somehow or other the former never can manage any thing quite so well as the latter. One of his servants Cubina, aged twenty-five, and all his life employed about the stable, went out with his master's carriage twice every day during the whole time, yet he has never been able to succeed in putting on the harness properly; something or other has to be put to rights before the carriage gets outside the plantation gates. Then as to the housemaid, whose business it is to unclose all the jalousies of the house every morning, "but" Mr. Lewis states, "that she never fails

"to leave three or four closed, and when she is scolded for doing so, she takes care to open those three the next morning, and leaves three shut on the opposite side. Indeed, the attempt to make them correct a fault is quite fruitless: they never can do the same thing a second time in the same manner; and if the cook having succeeded in dressing a dish well is desired to dress just such another, she is certain of doing something which makes it quite different. One day I desired that there might be always a piece of salt meat at dinner, in order that I might be certain of always having enough to send to the sick in the hospital. In consequence, there was nothing at dinner but salt meat. I complained that there was not a single fresh dish, and the next day there was nothing but fresh. Sometimes there is scarcely any thing served up, and the cook seems to have forgotten the dinner altogether: she is told of it; and the next day she slaughters, without mercy, pigs, sheep, fowls, ducks, turkeys, and every

thing that she can lay her murderous hands upon, till the table absolutely groans under the load of her labours."

We should have felt it our duty to discuss more at length the very valuable evidence of Mr. Lewis, with respect to the negro character, did we not feel that the chief reasons which might make such a discussion useful have ceased, or will at least, speedily cease. We have therefore, been content with giving a few specimens of his very pleasing, elegant and lucid style, his humour and wit, and to exhibit still more the fine benevolence with which his elegant and accomplished mind was so amiably influenced.

ART. VIII.—*The Life of Sir John Moore, K.B.* . By his Brother, JAMES CARRICK MOORE. In 2 Vols. 8vo. London: Murray. 1833.

THOUGH too long delayed, still it is with the greatest satisfaction that we hail the appearance of the memoir of one who is yet fresh in the memory of the people of this country. The reputation of Moore was undoubtedly in safe keeping, whilst it was left to the protection of the general historian; but no justice would have been done to the deeds of that brave warrior, or to his personal character as a man, if his life and actions were only known to posterity in the mere outline descriptions of general history. We have then to thank the brother of Sir John, for placing us in a condition to contemplate the illustrious dead in the various capacities, which by his virtues, he adorned, so that whilst we admire the valour and conduct of the soldier, we shall feel equally disposed to applaud the probity and kindness of the man.

The subject of this memoir was born at Glasgow, in Nov. 1761. His father was Dr. Moore, so celebrated for his account of the French revolution, and who otherwise distinguished himself as a moral writer. Young Moore, it appears, was in early life, of a bold intractable character, which however was seasonably subdued by the happy concurrence of his own sound understanding, and of well directed paternal interposition. He was educated at the High School of Glasgow; and whilst yet only eleven years of age, he was taken by his father as a companion, in a tour and residence on the Continent, in which Dr. Moore acted as medical attendant to the Duke of Hamilton, then only 15 years old. An accident which was near proving serious to young Moore happened at Paris. The biographer says

"John, having been left alone, began, with childish curiosity, to examine the locks of a pair of loaded pistols. Being ignorant of their mechanism, he accidentally snapt one of them; the ball pierced through the wainscot, and wounded a maid-servant in the adjoining chamber, who screamed aloud. The doctor, alarmed, ran in, but found his son safe, and

the servant's hurt very slight. John was deeply affected at having so nearly killed this poor girl; and his father observed, that he was thenceforth less heedless."—vol. i. p. 3.

The letters which Dr. Moore sent home to his family constantly refer to John, and we gather from them the intelligence, that before attaining his twelfth year, he had shown a decided inclination to a military life. The father naturally yielded to the evidences of this preference, and entered upon a plan for extending his education, so as to secure to the youth the advantages of a scientific acquaintance with his profession. Whilst the party pursued the course of the tour, they had the opportunity of conversing with all the celebrated military heroes of the day at the different courts; and young Moore had all his predilections more than enthusiastically excited by the military exhibitions, which were presented by the various monarchs at whose courts they were received. At fifteen years of age, while the travelling party were at Naples, Moore received intelligence of his appointment as ensign in the 51st regt. His leave of abscence enabled him to remain in Italy to learn the Italian language, when the party repassed the Alps, and after some stay at Geneva, proceeded to Paris. The 51st regiment being stationed at Minorca, John Moore parted with his father at Paris, and fled to Glasgow, where he was received with transport.

Young Moore remained at home only two months, when he set out for Minorca, where he arrived in 1777. He was under the necessity of spending some time at Port Mahon, in being drilled into the rudiments of military discipline. But the idle life of the regiment in Minorca, at a period, when almost every other regiment of the army were in the thick of the most stirring events, did not quite satisfy the ambition of young Moore. Fortunately the Duke of Hamilton became fired with military glory; with the concurrence of the government, he was allowed to raise a regiment for America, and young Moore went out as its captain.

The biographer gives some particulars of the actions which took place between our troops and the Americans, at the period of Moore's residence with his regiment near Boston; his career on these occasions, was marked by strict attention to his duty, by courage and good conduct. The war having ceased at Halifax, John Moore to while away his time, obtained leave to visit New York. Here, by a lucky coincidence, he and his brother, the present writer, met each other, under circumstances the most unexpected. The latter takes the opportunity of stating in explanation, that he himself had gone out to America as a medical officer, and on the evening in question, had arrived at New York from Virginia, in a very melancholy mood. They remained together on Long Island, until Lord Cornwallis's surrender, which happened almost immediately. The brothers returned to England, and once more made home a paradise for their mother. Peace was proclaimed generally

in 1788; many regiments were disbanded, and, amongst others, the Hamilton, which led to the consequence of Moore being placed on half-pay. Moore gave a bright example now of what a young officer should do on similar occasions; he lived with his family, he resumed his studies of field fortification and tactics, and increased his knowledge by the perusal of select works. In the meantime the government changed hands: Pitt obtained the ascendancy over Lord North, and amongst the members of the new parliament, John Moore was made one, through the interest of the Duke of Hamilton.

But the life of a member of parliament was not altogether in accordance with the tastes of our military aspirant, and he readily availed himself of the first opportunity which presented itself, of enabling him to resume his military avocations. It was not, however, until the year 1787, that he was able to gratify his wishes, and at that period two new battalions having been added to the 60th regiment, Moore was appointed Major to one of them. He proceeded to Chatham accordingly, where the recruits were assembled, and devoted his whole time to the drilling of the new regiment; and with such success did he discharge this portion of his duty, that the regiment, when reviewed, was pronounced by the reviewing General to be a credit to the British army. In the year following, he was appointed Major of the 51st regiment, whilst they were stationed at Cork, and to that city he proceeded to join it. This regiment was very badly conducted, owing to the peculiar character of the Lieut.-Colonel, who appeared insensible to the necessity of correcting the profligacy of the soldiers. It was fortunate, however, that the regiment received an order to prepare for foreign service, for the Lieut.-Colonel resigned, and Major Moore purchased his commission, and thus became possessed of the command of the regiment. A very difficult and delicate task now devolves on the new Lieut.-Colonel. He had full experience of the conduct of the men, and had often lamented his inability to interpose his exertions for their correction. By a systematic course, perseveringly and dexterously carried into execution, Moore had the satisfaction of seeing a very extraordinary improvement in his men, even previous to the period of their embarkation for foreign service.

Lieut.-Col. Moore proceeded with his regiment to Gibraltar. Here he remained but a short time, when some of the immediate effects of the French revolution began to be felt on the borders of the Mediterranean. In December, 1793, some French Royalists garrisoned at Toulon, determined to make a stand against the Republicans; the dispositions shown in England at the time against the Revolutionary party, induced the Royalists to look for assistance from her, so they immediately sent for succours from our troops then stationed at Gibraltar. The 50th and 51st were forthwith embarked at that port for Toulon. During the interval of the short voyage

from Gibraltar to Toulon, the Royalists had been defeated; they made an unsuccessful sally on the enemy, and their leader, General O'Hara was wounded and captured: so that the garrison being now considerably weakened, thought it prudent to abandon the place. They did so, and found a hospitable asylum on board our ships, for all the French ships which belonged to them in the harbour were burned by the Republicans. The ships which bore the French refugees sailed for Hieres Bay, and when the convoy with the troops from Gibraltar were informed of these disastrous proceedings, they also directed their course to the same bay. On this occasion, a most unhappy accident occurred to a British ship. A frigate which had on board the baggage of the 51st regiment, separated from the fleet during the night. The captain of the frigate, in the morning, seeing at some distance the English colours, which still remained hoisted on the ramparts of Toulon, deceived by them, sailed direct for the harbour. He entered it, and was immediately captured. The ship contained the choicest assortment of every thing that was necessary or convenient for the regiment, but by an unfortunate want of penetration on the part of the captain, the whole of the valuable property was sacrificed.

The ships with the French passengers entered Hieres Bay on the evening of the last day of the year. The convoy with the troops shortly afterwards arrived in the same bay, and the moment that they anchored, Col. Moore went on board the *Victory*, Lord Hood's flag ship. He presented to that Admiral a statement of the number of his regiment, and the purpose for which he and they had been sent. His lordship seemed greatly disappointed at the smallness of the number of the men, and used with some marks of ill humour, the following rather contemptuous expression, "you have come rather late." Moore felt a little chagrined at this very dry reception, and withdrew into the outer cabin to join General Dundas, then the commander of the army. On looking about the Admiral's ship, he found on board an immense number of the French, whose conduct on the occasion is particularly worthy of attention from the very characteristic way in which they acted.

The first thing which attracted Col. Moore when he left the Admiral's cabin, was the sound of a fiddle at some distance from the spot where he stood. Proceeding in the direction of the music, what was his astonishment, when he beheld the French, men and women, dancing and playing about with a mirth which was never surpassed in the gayest ball room. And these were the very individuals, some with their clothes in rags, others half naked, who had been deprived for ever of their all, had been struck off from the association of friends and relations, their property destroyed, outcast, and not knowing to which path or to what part of the world they were to direct their footsteps: respectable individuals too, who lived in luxury and splendour, and thus stricken as if by the visitation of an earthquake,—these were yet the very persons who could

not allow the old year to terminate his career, without recording the event with the ceremonies which they were accustomed to employ in happier times! We doubt if any people on the face of the earth have ever given such a proof as this of philosophical indifference.

Colonel Moore and Major Koehlar were immediately sent as a deputation to Corsica, to examine how far an attack on that island with the small military force which could be commanded by the British, might be advisable. The success of the deputation is stated by the author:—

"This deputation accordingly sailed *(Jan. 14th)* in a frigate, and landed in the little Isle of Rossa, whence they proceeded to Murato. The inhabitants of every village through which they passed saluted them with vollies of musketry, and exclaimed 'Viva Paoli, la patria, a la nazione Inglese!' This reception was very amusing; and they found that Paoli had taken up his residence at a convent of Recollets, which had been abandoned since the revolution. The convent was surrounded with armed peasants, who came voluntarily from different parts of the island, and served without pay. They carried on their backs ten days provisions, consisting chiefly of dried chestnuts; and returned home, when their food was consumed. But others succeeded, from the strong attachment felt by all the natives to Paoli, who had commanded their armies in former wars against the Genoese and French. After the first compliments, the subject of the mission began to be discussed; when General Paoli addressed himself to the two military gentlemen, to explain to them the operations which he wished to be adopted. But Colonel Moore informed him, that Sir Gilbert Elliott was the King's Commissioner, with whom in the first place the business must be agreed upon. To this Paoli made some odd answer, that he was tired with ministers and negotiations. He then, however, turned to Sir Gilbert, and said, 'I wrote long ago to the King and to his ministers, that I and my people wished to be free either as subjects, or under the protection of Great Britain, as the King and the country may think most convenient. I wish before I die, to see my country, after various struggles, during these three hundred years, settled and happy, with a proper degree of liberty, under the protection or government of the British nation.' The General was so much affected whilst he spoke, that tears gushed into his eyes. The conference was conducted amicably, Sir Gilbert giving assurances of assistance for the expulsion of the French. Next morning, Moore and Major Koehler rode out to reconnoitre St. Fiorenza and the neighbouring country. The Signor Pozzo di Borgo accompanied them, and an escort of above forty volunteers. They fell in with a French party and a slight skirmish ensued, in which the Corsicans acted well. When the French were driven off, St. Fiorenza, the works of Martello, and the fort of Fornelli were accurately examined, and Major Koehler made sketches of the ground."—pp. 51—54.

The result of the examination by the deputation was, that a landing of our troops might be effected; and, accordingly, a plan to this effect was carried into execution. The English troops assisted by some corps of Corsicans, whom Paoli had raised and

animated with great courage, were immediately organized by Sir David Dundas, the commander-in-chief. A series of brilliant actions took place between our troops and the French army, at that time occupying the island. We were generally successful in our skirmishes, but from the total want of necessary assistance of implements we were altogether unable to compete with the French, when they chose to hem themselves up in a fortified town. The fleet, under the authority of Lord Hood, seconded the army, and contributed very materially to their facilities for landing. At length it became essential to the objects of the British commander to lay seige to Bastia, which was a place of considerable strength. Hopes were entertained that it might be reduced, but when the preparations were completed, and the British troops actually drawn up, and waiting for the word of command, General Dundas ascertained that his information respecting the force in Bastia, and his chances of success in the siege, was exceedingly defective, and that it would be altogether a mere matter of prudence not to make an attempt. Lord Hood, the admiral, was quite of a different opinion, and he would scarcely listen to the arguments and motives of General Dundas, but still did not condescend to offer any arguments in favour of his own view of the matter. His Lordship insisted on the siege going forward, declaring it to be his conviction that five or six shells thrown in, would do the business of Bastia.

Lord Hood was an exceedingly obstinate person, and his conduct on this occasion, proved that he was utterly devoid of a just estimate of the limits set to his authority, and he had to dispatch three naval officers to Lieut.-Cols. Moore and Villette, requiring their opinions on the practicability of attacking Bastia. Moore, with great spirit and propriety, instantly sent back word to the haughty admiral, that after his commander had declared that he considered the attack impracticable, it seemed to him (Moore) a species of mutiny for a subordinate officer to deliver any opinion. Lord Hood was evidently nettled at this, and now a very curious question was put in agitation; namely, who had the supreme command of the general expedition. Hood wrote an imperious answer to General Dundas, telling him that he (Hood) considered that when the army evacuated Toulon, the general's command had ceased, and that from that moment he (Hood) possessed the supreme command both of the army as well as the fleet. He had the impudence further to announce to the general, that it was altogether from courtesy that he allowed him to take the authority he did in Corsica. Sir David Dundas, upon this, assembled the commanding officers of corps, to whom he read the correspondence of Lord Hood, and the verdict was unanimous, that his lordship's attempt was an usurpation which they would use every means of resisting. Sir David told the officers, that a month previously he had applied for leave to retire from ill-health, and that he now resolved to quit the command and return home. In a few days his successor was

appointed, in the person of Brigadier-General D'Aubant. He was an engineer officer of the greatest experience, and he too, declared against the propriety of attacking Bastia, under the circumstances. The noble admiral, however, with respect to whose resolutions opposition was only so much fuel, determined on having his attack on Bastia, and actually ordered the marines of the fleet together with that portion of the soldiers who acted as marines, to engage in the attack. About 800 of the troops under Colonel Villette, embarked from the ships accordingly, and they were followed shortly afterwards by a body of seamen under the orders of Captain Nelson, afterwards the famous hero of Trafalgar. This force assumed a position on a high hill, from which they continued to fire shots and shells, merely wasting ammunition, and fully illustrating the judgment of the officers and the extreme folly of Lord Hood. It fortunately happened that a position was discovered for the ships where they could effectually impede the supply of provisions to Bastia. The effect was decisive. The garrison surrendered merely from want of provisions. There were 6000 men in arms in Bastia, which rendered it utterly impossible for the besiegers with their number, to stand five minutes against such a body; and yet the obstinate Lord Hood did all in his power to make the poor fellows rush on their own destruction.

Sir David Dundas was succeeded by Sir Charles Stuart, as commander, and between him and Colonel Moore an intimate understanding sprang up. The further details of the war which followed between the French against the English and Corsicans are given by the biographer; but we shall not follow him, as the subject has been already illustrated sufficiently in history. It was an unlucky accident that Sir Gilbert Elliott and Sir C. Stuart could not agree. The former treading in the unworthy footsteps of Lord Hood, sought to lord it over the military man, and, though a complete stranger to military matters, still assumed the power of dictating to the commander. Sir C. Stuart could not brook such treatment, and so returned home. Elliott took the lead in directing the British troops in Corsica, and in order to satisfy the world of the nature of his character, he absolutely constructed the plan of a Constitution for Corsica. Such a plan as it was! He proposed to establish for the Corsican savages nothing short of the British Constitution, as if every human being before him in the island, and every law, and every custom and habit of the people was not directly opposed to such a system. Blind vanity—the insolence which official rank usually generates, amply account for the conduct of this privileged blockhead. Another of his judicious regulations was to transfer the seat of government from its immemorial locality, Corte, in the centre of the island, to Bastia, on the sea coast, the roads to which latter place were perfectly execrable. As an example of the extensive mischiefs which such a creature as this Elliott may effect, without, perhaps, intending it, we give the following ac-

count of his policy at a subsequent period. It will be a warning to all future officers who may experience the doubtful advantages of the endowment of unlimited power:—

"The parliament commenced their proceedings by the election of a president, and General Paoli was instantly chosen by acclamation. A rumour arose that this choice had alarmed the Viceroy, which was augmented by an order issued next day to stop the baggage-waggons of a British regiment, which were to have marched from Bastia to Corte. Strange surmises were thus excited, and Paoli received an intimation from a member of the council to advise him strongly not to accept the chair of president. The good old man accordingly, to prevent any commotion, and to avoid giving umbrage to the Viceroy, declined the office, alleging, as an excuse, his great age. This was a very inauspicious beginning, as the Corsicans regretted it exceedingly, from their warm attachment to Paoli. An incident, which occurred soon afterwards, tended to foment rising discontents. The streets leading to the citadel being dirty, the Viceroy directed that a party of the Corsican battalion should be ordered to cleanse them. It was represented to him that they might object to this, but he continued peremptory, and insisted on obedience. When the men were assembled, and told what they were to do, they in anger threw down the shovels, and dispersed, saying, that 'they 'were enlisted for soldiers, and not for scavengers.' This was passed over, but the battalion became afterwards very troublesome. The Viceroy, most unfortunately, could not perceive the necessity of conciliating the Corsicans, or of acting in unison with their feelings. Soon after this, he made a visit to Ajaccio, when the officers of a Corsican corps resolved to give him a ball. The hall of the municipality was chosen for that purpose, in which had been placed a bust of Paoli. Some of the officers assembled there to consult about the decorations, when an aid-de-camp of the Viceroy, pointing to the bust, asked, 'What business has that old charlatan here?' He then pulled down the bust, and threw it into a small closet, where it was broken to pieces. This insult to their revered chief was soon reported all over Corsica: yet no punishment was inflicted upon the officer, who remained attached to the person of the Viceroy. These proceedings, and others of an unpopular nature, gave deep concern to Colonel Moore, but he had no influence whatever with the Viceroy, who from the period of the rupture with Sir Charles Stuart had behaved with marked coldness towards his friend."—vol. i. pp. 88—90.

The Corsicans are described by the present writer as the most uncultivated people in Europe, those of Sardinia excepted; they are described as being generally well made, but short of stature, ill-favoured and pallid. The inhabitants all live in villages, as it would be unsafe for any to live in single houses, so extensive and deep rooted are the mutual hostilities of this people. Revenge is regarded as an obligation by them, and many years may elapse before a party finds a proper opportunity of exhibiting his resentment. Every Corsican carries a musket on his shoulder, even when he goes out to till his farm or tend his flock. The tradespeople are represented

as being very dishonest, making high demands in comparison with the just price of the article.

In the meantime, Colonel Moore had made himself particularly popular with the Corsicans, and thus excited the jealous feelings of Elliott; who, having been quite in favour with the ministry, was allowed to do as he pleased. He was made Viceroy of Corsica, and finding that Moore was an object of much greater esteem in Corsica, he charged the latter with opposing his measures, and stimulating those who were discontented with his policy. He made an express complaint to the government of Moore without letting the latter know anything about the accusation, but Moore called him to account, and an interview took place. Moore denied that he had taken any part whatever in the politics of the country, and defied the Viceroy to substantiate a single fact against him. Elliott said he would think no more of the matter if Moore would promise to be no longer connected with his (Elliott's) opponents, and never to express sentiments of disapprobation of any acts of his government, but on the contrary, give him his support. Elliott told him by way of warning that he had the authority direct from government to send away Moore from the island. The latter, however, with that unbounded contempt which such a mind as his must have felt, told him boldly, that neither he nor any other man had a right to exact from him (Moore) a promise to approve of measures of which he was ignorant, and that were to be brought forward in future, and he declared that no interested motive should induce him to agree to such an engagement, which he deemed to be altogether unbecoming. The result was, that Elliott gave Moore 48 hours to stay on the island. The latter, however, remained a week, and then set out amidst the lamentations of the whole island, but especially the regiments. The ruffian who decreed this act of banishment did not stop here; he caused poor old Paoli to be exiled also; the monster had the ferocity to tear the aged patriot from that hearth which he had cherished from his birth, and send him adrift on a perilous world. But the God of Justice allowed him to receive the chastisement which he had so amply earned. The people became impatient of such a cold and contemptible tyrant; the coward was obliged at last to fly from the just vengeance of the islanders, and the whole of their allegiance being alienated from us and thrown into the scale of the French, a mere handful of the latter completely succeeded in getting permanent possession of an island which might have been ours to this day. It will be a monstrous crime against humanity in the historian who does not exhibit the crimes of this infamous character in all their glaring dimensions. Such men are terrific instruments of a government, because destitute of mind, malignity has the range of the whole intellectual empire to herself, and then she prompts to such villanies as deservedly render the name of the perpetrator, a sign for perpetual execration.

Moore returned home and waited on several of the Ministers,

from whom he concealed nothing whatever of the sentiments which he entertained towards Sir Gilbert Elliot. But he was amply repaid for the humiliation inflicted on him, and he was forthwith appointed to the rank of Brigadier-General, in the West Indies. The brigade, to the command of which Moore was appointed, consisted chiefly of French loyalists, who had been driven from France by the revolution. At that period, the West Indian negroes had their heads turned by the effects of the French doctrines, and what those effects resulted in, is recorded in blood in St. Domingo, and even in our own islands. The state of things in the latter rendered it indispensable that some protection should be afforded to the white population, and accordingly Sir Ralph Abercrombie was appointed at the head of an army, sent out for that purpose. Moore's brigade formed a part of this expedition. The author describes the course of the operations subsequently of the army, observing that, at the very outset in the taking of the island of St. Lucia, Moore's conduct was such, as to obtain the special gratitude of Sir Ralph Abercrombie. The new Brigadier, for his services in the successful attack of St. Lucia, was forthwith made Governor-General of the island by Sir Ralph. Moore was then left invested with the military power and civil administration of St. Lucia, while Sir Ralph, escorted by the fleet, proceeded to the revolted islands of Grenada and St. Vincent. His arrangements for the settlement of the island, then in a perfect state of convulsion, were of the most judicious kind. But, unfortunately, he encountered two attacks of the yellow fever, during the last of which he was brought to death's door; indeed, his life had been despaired of by the army medical men, and a successor was even appointed to him. However, he completely recovered, and returned to England.

When his strength was restored, Moore was chosen by Sir Ralph Abercrombie to accompany him to Ireland as Brigadier-General, in the disastrous period of 1798. The proceedings of the army in that country, and the humane and gallant conduct of Moore, during the period of his residence there as Brigadier-General, are too well known, to require that we should now dwell upon their details. At the close of 1798, an expedition was projected to the Mediterranean, the command being given to Sir Charles Stuart. Moore was applied to, to take a part in the enterprise, but the Lord Lieutenant, Lord Cornwallis, entertained so strong a regard for him, that he deemed it respectful to his noble friend to remain in Ireland. But, when in 1799, in consequence of the success of our troops against the French in Egypt, and of Suwarrow against the same power in Italy, it was decided by the Ministry to send an expedition to Holland, to save it from the thraldom of France, Sir Ralph Abercrombie was put at the head of this enterprise, and

"No sooner was this enterprise concerted, than Moore received a summons from Lord Cornwallis, who informed him that his presence was

required in England by the ministers; and his Lordship gave him a letter to Mr. Dundas, in which he thus expressed himself:

'June 2d, 1799.

'I am sure you know me too well to suspect that any selfish consideration can weigh a moment with me against the general interests of the country.

'You shall have all the troops you ask, and General Moore; who is a greater loss to me than the troops. But he will be of infinite service to Abercrombie: and I likewise think it an object to the state, that an officer of his talents and character should have every opportunity of acquiring knowledge and experience in his profession*.'"—vol. i. pp. 231, 232.

This was the expedition rendered so famous, by its being afterwards conducted by his royal highness the Duke of York, who committed the excessive blunder of recalling the British troops just at the moment when they were about to gain a glorious victory; simply, because our good allies, the Russians, had been for a moment worsted by the enemy. In the second attack, which was made on the French by our troops, Moore was wounded in two places: first in the thigh, and next by a ball which entered the cheek, and came out behind the ear. Sir Ralph immediately wrote to Moore's father, to impart to him the real state of his son, telling him the wounds were slight, and not of any serious consequence. Moore was obliged to return home to recruit his health, and hardly recovered his vigour, when his Majesty appointed him Colonel of the 52d regiment, and he was ordered to proceed to Chelmsford.

Early in the spring of 1800, our government resolved on an expedition to Italy, in order to assist the Austrians in completely driving the French from that country. But this plan was broken up, in consequence of intelligence received by the government, to the effect that, a Spanish army in alliance with France, was about to invade Portugal. But when the preparations for another expedition to Portugal were far advanced, it turned out that the news was false, so that the former project was resumed, and 5,000 men embarked for the Mediterranean. Sir Ralph Abercrombie was appointed as Commander of the expedition, and he, accompanied by Moore, sailed for Minorca. But the battle of Marengo soon put an end to this plan, and the troops were then destined for another project, namely, the seizing and destroying of the Spanish fleet, and burning the arsenal at Cadiz. But nothing can equal the description of the folly, confusion, obstinacy, and impudence with which the whole of the navy matters on this occasion were managed. First of all, Lord Keith insisted on the army landing, being satisfied that the ships could remain so near land as that, between the soldiers after they landed and these ships, an uninterrupted communication could take place. But the experienced naval officers positively declared, that if the south wind prevailed, no communi-

* This extract was sent to Dr. Moore by the Secretary of State.

cation whatever could be kept up. Lord Keith was the admiral, and, in the impudence of pride, he would not yield his own blundering opinion, and he persisted in his plan of landing the men. The next morning the signal was hoisted for the boats to come and receive the men. "It is not to be described," says Moore, "the bad arrangement and confusion which attended the assembling of the boats." The result was, that only 3,000, instead of 5,000, could be got into the boats, and that these boats were only filled in such time as would enable the men to land in the dark. Sir Ralph said, he could not think of landing the men under such circumstances; so he begged the landing would be postponed until the morning. This was agreed to by Lord Keith.

Now, what shall we think of this same Lord Keith, when we hear from Moore that during the night, the said lord sent a communication to Sir Ralph to tell him that it was dangerous to anchor on the coast, and in point of fact the wind did so change the very next morning, as that if Sir Ralph had not stopped the landing of the men the day before, the whole of the 3,000, would have been massacred on the land, without the possibility of a single boat being able to carry succours to these soldiers. What a series of reflections arises from the contemplation of such facts as these. It was only a few pages ago, that we saw the loss of an island resulting from the ill humour of a fellow, clothed with a little brief authority, and here we find an English admiral, out of the sheerest spirit of perverse obstinacy, ready to consign 3,000 of the bravest soldiers on earth to an ignominious death.

From this affair, in which Moore says, "the army cut so ridiculous a figure," he proceeded with Sir Ralph Abercrombie to Egypt. The history of this campaign is perhaps the best known of any of the detached warlike engagements of Great Britain, so that we are scarcely at liberty to enter into any of the particulars here detailed. We shall, however, add a short passage or two written by Moore in his journal respecting Sir Ralph Abercrombie. It may not be unnecessary to state, that Moore himself was wounded in the same battle.

"'Sir Ralph received a shot in the thigh, but remained in the field, until the action was over, and was then conveyed to the Foudroyant. Amongst the last shots which were fired, a ball killed the horse Major Honeyman had lent me. The wound in my leg, which I received in the beginning of the action, had become painful and stiff towards nine o'clock, when the affair ended.

"'Sir Ralph had always been accused of exposing his person too much; I never knew him carry this so far as in this action. When it was so dark that I could scarcely distinguish, I saw him close in the rear of the 42nd regiment, without any of his family. He was afterwards joined by General Hope. When the French cavalry charged us the second time, and our men were disordered, I called and waved with my hand to him to retire, but he was instantly surrounded by the hussars. He received a

cut from a sabre in the breast, which pierced through his clothes, but only grazed the flesh. He must have been taken or killed, if a soldier had not shot the hussar.'

"Either before or after this encounter, Sir Ralph received a shot in the thigh which he concealed, and remained on the field till the battle was won; then growing faint from loss of blood, he was conveyed on board Lord Keith's ship. Moore being taken into another ship, on account of his own wound, never again saw his friend, who in a few days expired. On the day following this mournful event, Moore, when suffering from grief and pain, wrote in his journal as follows:—

"'Sir Ralph was a truly upright, honourable, and judicious man; his great sagacity, which had been pointed all his life to military matters, made him an excellent officer. The disadvantage he laboured under was being extremely short sighted. He, therefore, stood in need of good executive Generals under him. It was impossible, knowing him as I did, not to have the greatest respect and friendship for him. He had ever treated me with marked kindness. The only consolation I feel is, that his death has been nearly that which he himself wished; and his country, grateful to his memory, will hand down his name to posterity with the admiration it deserves.'"—vol. i. pp. 302—305.

Peace was shortly afterwards proclaimed, and Moore returned once more to his family. Buonaparte's arrangements at Boulogne for the intended invasion of England, gathered together the whole of our military resources on the coast in that direction, and the superintendance was given to Moore. An account is next given of the part he took in an expedition to Ferrol, in the transactions in Sicily, and finally, in the Peninsular war. Previously, however, to these last expeditions, he received the order of the Bath and the Knighthood. The station which was assigned to Sir John Moore in the expedition to Portugal, did not appear to satisfy him, and he candidly told the ministers that such was the case. As an illustration of his firmness and honesty of character, we give the account of his interview with Lord Castlereagh:—

"It was indirectly notified to Sir John Moore, that after commanding in chief in Sicily and Sweden, he was now to be placed subordinate to two officers, the first of whom had never served in the field as a general. This degradation was unexpected; and though he determined not to refuse going upon the service of his country when required, yet, having a lofty mind, he would not disguise his sentiments of this indignity. He spoke as follows:—'My Lord, a post-chaise is at my door, and upon leaving this, I shall proceed to Portsmouth to join the troops. It may perhaps be my lot never to see your Lordship again, (this prophecy was fulfilled:) I therefore think it right to express to you my feelings of the unhandsome treatment I have received.'

"Lord Castlereagh broke in, saying, 'I am not sensible of what treatment you allude to.'

"Sir John continued to this effect: 'Since my arrival from the Downs, if I had been an ensign, I could hardly have been treated with less ceremony. It is only by inference that I know how I am to be employed;

for your Lordship has never told me in plain terms that I am appointed to serve in an army under Sir Hew Dalrymple. And coming from a chief command, if it was intended to employ me in an inferior station, I might expect that something explanatory should be said.

" 'You have told me that my conduct in Sweden was approved of, but from your conduct I should have concluded the reverse.

" 'His Majesty's ministers have a right to employ what officers they please; and had they on this occasion given the command to the youngest General in the army, I should neither have felt nor expressed that the least injury was done to me. But I have a right, in common with all officers who have served zealously, to expect to be treated with attention, and when employment is offered, that some regard should be paid to my former services.'

" Lord Castlereagh said little in reply, but that he was not sensible of having given him any cause of complaint."—vol. ii. pp. 104—106.

However, after Moore had gone out to Portugal, the wily Castlereagh seems to have felt that he ill treated that officer, and there is no doubt that it was in an effort to appease Sir John's indignation, that the minister sent out an order for the appointment of Moore to the chief command of an army to be employed in Spain. Accompanying these dispatches, was a private communication from Lord Castlereagh addressed to Sir John, in which the minister expressed great esteem, &c. for him, and begged him to write confidentially on subjects connected with his command.

It would be quite superfluous in us to go over the history of the Spanish campaign in which Sir John Moore was engaged; nor shall we even touch on the celebrated retreat of Corunna. The whole of the details in the most authentic form, have been already before the public, and few are now unacquainted with them. We cannot however part with these volumes, without giving the reader an opportunity of sharing with us the melancholy pleasure of contemplating this illustrious man in his last moments—It appears, that in the fiercest part of the battle, Sir Henry Hardinge rode up to Moore, to tell him that the guards were coming up.

" As he spoke, Sir John Moore was struck to the ground by a cannon ball, which lacerated his left shoulder and chest.

" He had half-raised himself, when Hardinge having dismounted, caught his hand: and the General grasped him strongly, and gazed with anxiety at the Highlanders, who were fighting courageously: and when Hardinge said, 'they are advancing,' his countenance lightened.

" Colonel Graham now came up, and imagined, from the composure of the General's features, that he had only fallen accidentally, until he saw blood welling from his wound. Shocked at the sight, he rode off for surgeons. Hardinge tried in vain to stop the effusion of blood with his sash: then, by the help of some Highlanders and Guardsmen, he placed the General upon a blanket. In lifting him, his sword became entangled, and Hardinge endeavoured to unbuckle the belt to take it off; when he said with soldierly feelings, 'It is as well as it is; I had rather it should go out of the field with me.'

Sir Henry seeing that his friend began to hope, concluded that the wound was not mortal, and expressed himself to that effect. But

"Sir John turned his head, and cast his eyes steadily on the wounded part, and then replied, 'No, Hardinge, I feel that to be impossible.—— You need not go with me; report to General Hope, that I am wounded and carried to the rear.' He was then raised from the ground by a Highland serjeant and three soldiers, and slowly conveyed towards Corunna."—

"The soldiers had not carried Sir John Moore far, when two surgeons came running to his aid. They had been employed in dressing the shattered arm of Sir David Baird; who, hearing of the disaster which had occurred to the commander, generously ordered them to desist and hasten to give him help. But Moore, who was bleeding fast, said to them, 'You can be of no service to me: go to the wounded soldiers, to whom you may be useful;' and he ordered the bearers to move on. But as they proceeded, he repeatedly made them turn round to view the battle, and to listen to the firing; the sound of which, becoming gradually fainter, indicated that the French were retreating.

"Before he reached Corunna, it was almost dark, and Colonel Anderson met him; who, seeing his general borne from the field of battle for the third and last time, and steeped in blood, became speechless with anguish. Moore pressed his hand, and said in a low tone; 'Anderson, don't leave me.' As he was carried into the house, his faithful servant François came out, and stood aghast with horror: but his master, to console him, said smiling, 'my friend, this is nothing.'"—vol. ii. pp. 225, 226.

"He then continued, 'I have made my will, and have remembered my servants. Colborne has my will, and all my papers.' As he spoke these words, Major Colborne, his military secretary, entered the room. He addressed him with his wonted kindness; then, turning to Anderson, said, 'Remember you go to Willoughby Gordon, and tell him it is my request, and that I expect he will give a Lieutenant-Colonelcy to Major Colborne;—he has been long with me—and I know him to be most worthy of it.'

"He then asked the Major, who had come last from the field, 'Have the French been beaten?' He assured him they had on every point. 'It's a great satisfaction,' he said, 'for me to know that we have beat the French. Is Paget in the room?' On being told he was not, he resumed, 'Remember me to him; he is a fine fellow.'

"Though visibly sinking, he then said, 'I feel myself so strong——I fear I shall be long dying.——It's great uneasiness——it's great pain!'——

"'Everything François says is right.—I have great confidence in him.' He thanked the surgeons for their attendance. Then seeing Captains Percy and Stanhope, two of his aides-de-camp, enter, he spoke to them kindly, and repeated to them the question, 'If all his aides-de-camp were safe;' and was pleased on being told they were.

"After a pause, Stanhope caught his eye, and he said to him, 'Stanhope! remember me to your sister.' He then became silent. Death, undreaded, approached; and the spirit departed; leaving the bleeding body an oblation offered up to his country."—vol. ii. pp. 228—230.

A considerable number of letters by Sir John are added, all con-

taining accumulated evidence of the goodness of his heart, and the soundness of his judgment.

With respect to the execution of this work, we can state with great truth, that it confers the highest credit on the writer by the lucid arrangement, the strict adherence to truth, and the good taste by which the work is characterized.

ART. IX. *Gleanings in Natural History. Second Series. To which are added some Extracts from the Unpublished MSS. of the late Mr. White, of Selborne.* 1 Vol. By EDWARD JESSE, Esq., Surveyor of His Majesty's Parks. London: Murray. 1834.

MR. JESSE deserves a great deal of credit, at all events, for the zeal which he exhibits in the cultivation of Natural History. We are very glad to find that he has participated so far of the encouragement of the public, as to have received a stimulus to his labours; otherwise, we are fearful, that the present very interesting volume would have never reached the light. There is a great variety in the subjects forming the contents of this volume. Mr. Jesse does not confine his attention to one order, or one class of the kingdom of nature, but with equal justice, appreciates the phenomena of all.

We can very well fancy the extent of the opportunities which Mr. Jesse has at his command for the observation of nature. His professional duties lead him into direct contact with the various objects of natural history, which are so abundantly to be found in the quiet haunts of the royal parks in this country. That rare trees, rare birds, and rare animals of various sorts should be found in those localities, we should readily infer from the fact, that for ages they have been sheltered from the visitations of human beings, and that the system of destruction which, in most other places, induces the weakest portion of the creation to abandon those positions where they find themselves exposed to rude treatment, is never practised in the parks.

The author commences with a few brief remarks on some of the birds which most frequent Richmond park. He defends the cuckoo from the charge of unnatural conduct in the practise of laying her eggs in other bird's nests. But her reason for doing so, he says, is this, that she is one of the largest of the feathered tribes that live on insects, and that all her time must be devoted to a search for food. Mr. Jesse in speaking of magpies, appears to entertain a very curious theory, amounting to no less than this, that birds and other animals can *measure time*, and he mentions several examples of birds which seemed to be acquainted with the periodical return of Sunday as a day of quietness, and on which no guns were fired. He says, that the starling is one of his greatest favourites, because there is an oddity about the creature, and also, a great degree of sociability and amusing fun in his disposition, accompanied by great

restlessness, and yet apparent good humour and good fellowship. The carrion crow on the contrary, is an object of dislike to Mr. Jesse, who says, that this bird is a decided thief and pilferer. The rook however, is a friend to agriculturists, whilst the chief qualifications of the raven is to hide things. It has been believed by a great number of persons, that woodcocks do not breed in this country, but Mr. Jesse states numerous facts which prove the contrary. He says, that magpies as well as cuckoos have the strange power of retarding the time for laying their eggs, and that the former birds act on this power when, having begun to build their nests in December, should that month be mild, they are stopped in this work by the severity of the weather. Mr. Jesse relates the following account of an ourang outang, which was in the possession of a particular friend of his.

"On its return from India, the vessel which conveyed the poor little ourang to a climate always fatal to its race, stopped some time at the Isle of France to take in fresh provisions. The ourang accompanied the sailors in their daily visits to the shore, and their calls upon the keepers of taverns, and places of a like description. In one of these, kept by an old woman who sold coffee, &c., for breakfast, the ourang was accustomed to go, unattended, every morning; and by signs, easily interpreted, demand his usual breakfast, which was duly delivered. The charge was scored up to the captain's account, which he paid before his departure.

"There was but one person on board the ship of whom the poor ourang seemed at all afraid. This man was the butcher. The ourang had seen him kill sheep and oxen in the the exercise of his duty, and most probably anticipated from his hands a fate similar to that of his equally dumb, but not so intelligent companions. However in order to conciliate the friendship of this dreaded dispenser of death, he made every advance, although it must be owned in a very singular manner. He would, for instance, approach him with great caution, examine his hands minutely, finger by finger, and finding no weapon, proceed by every little artifice to attract his notice. With the rest of the sailors he was on terms of intimate friendship, and no doubt felt himself entitled to all the attendant privileges, not unfrequently to the annoyance of his companions from whose hammocks he took such portions of bedding as he deemed necessary for his own comfort, and which he would by no means give up without a hard contest.

"His conduct at table, to which he was familiarly admitted, was decorous and polite. He soon comprehended the use of knives and forks, but preferred a spoon, which he handled with as much ease as any child of seven or eight years old.

"On his arrival in England, he soon began to sicken. During his illness he was removed to Bruton Street, where one of his favourities, I believe the cook, attended as his nurse. He would raise his head from his pillow, turn his eyes on his attendant, with an expression as if entreating him to do something for his relief. He would at the same time utter a plaintive cry, but he evinced nothing like impatience or ill temper, and was compassionated by all who saw him.

"He lingered on a few days, and gradually grew worse and worse till he died, not without the regret of his nurse, and the sympathy of us all." pp. 41, 42.

Mr. Jesse has paid the greatest attention to the natural history of the eel, which, it will be remembered, he stated in his first series of "*Gleanings*," was viviparous, or that it brought forth its young alive. He found, however, that Mr. Yarrell, an able ornithologist entertained the opinion, that the eel was oviparous, and he agreed to take the best method he could of demonstrating the truth of his opinions. Mr. Jesse accordingly took care to send Mr. Yarrell an eel fresh caught every fortnight, during that portion of the year during which these fish mature their roe. Mr. Yarrell continued his examination, and sometimes he dissected the eel in the presence of his friend. In the meantime, Mr. Jesse's inquiries in another quarter, led him to believe, that eels were oviparous, for he found on close observation, that these animals migrated towards brackish water, to deposit their roe. This they do from November to the end of January if the weather be favourable, and so well is the course understood, that the Thames fishermen always sets their pots or baskets with their mouths directed against the stream; the migration is confined to the old eels, the young ones without roes being stationary, at certain places, a proof that the object of the migration is connected with the deposit of the roe. All the way down to the braekish water, the young eels are found, but when arrived there they resume their way back, and Mr. Jesse has traced them during their journey from Blackfriar's Bridge to Chertsey. The instinct which guides them in these excursions is very energetic, for even at the locks at Teddington and Hampton, the young eels have been seen to ascend the large posts of the floodgates, in order to make their way, when these gates have not been for some time opened. Many of the eels die on the post, and it is not until a bed of dead eels is formed on them, that the great body of the emigrants can pass over the gates. At Bristol, the phenomena of this instinct are strikingly manifested. The author tells us, that

"Near that city there is a large pond, immediately adjoining which is a stream. On the bank between these two waters a large tree grows, the branches of which hang into the pond. By means of these branches, the young eels ascend into the tree, and from thence let themselves drop into the streams below, thus migrating to far distant waters, where they increase in size, and become useful and beneficial to man. A friend of mine who was a casual witness of this circumstance, informed me that the tree appeared to be quite alive with these little animals. The rapid and unsteady motion of the boughs, did not appear to impede their progress."—p. 47.

The young eels form a very compact column during their ascent, and it has been calculated that about 1,800 passes in a minute a

given point in a river. Mr. Jesse states, that he has put the young eels into spirit for the purpose of killing them, and then preserving them. But this he acknowledges was not a good plan, because by immersing the eel into water heated to 120 degrees, it will be immediately put out of all pain. It seems that formerly there was a custom amongst the Thames fishermen of keeping a sort of holiday on the day when the young eels first appeared. But we hasten to the more interesting subject of the mode of generation prevailing amongst the eels. Mr. Yarrell, on concluding his examination of the eels, sent Mr. Jesse a written account of his proceedings and of the conclusions to which he came, with respect to the mysterious problem, just mentioned.

Mr. Yarrell thinks that the notion of the eels being viviparous, must have arisen from the circumstance of some parasite worms being found in their intestines, which had been mistaken for their young. But Aristotle even distinguished these animals as parasites, and not the offspring of the eels. Mr. Yarrell, independently of the arguments derived from these negative considerations, tells us that he distinctly traced the eggs in the roes of several species of eel, and that the animal is without any doubt, oviparous.

Eels make two migrations every year: one to the sea and another from it. The one to the sea, seems to be performed by adult eels which never return, while the small eels return only. At least, this is the notion entertained by most persons who have carefully observed the migrations. Mr. Yarrell is of opinion, that the adult eels in their passage to the sea, is an exercise of choice and not a matter of necessity, and that the parent eels go back as well as the young ones. Mr. Yarrell's exposition of his opinion on this subject, is well worthy of consideration.

"All authors agree that eels are extremely averse to cold. There are no eels in the arctic regions, none in the rivers of Siberia, the Wolga, the Danube, or any of its tributary streams. It is said that there are no eels in the Caspian or Black Seas; but they abound in the Mediterranean, and M. Risso has described eight species in his work on the Natural History of the environs of Nice. There is no doubt also that fishes in general, and eels more particularly, are able to appreciate even minute alterations of temperature in the water they inhabit. The brackish water they seek to remain in during the colder months of the year is of a higher temperature than that of the pure fresh water of the river, or that of the sea. It is a well known law in chemistry, that when two fluids of different densities come in contact, the temperature of the mixture is elevated for a time in proportion to the difference in density of the two fluids, from the mutual penetration and condensation. Such a mixture is constantly taking place in rivers that runs into the sea, and the temperature of the mixed water is accordingly elevated. I took the opportunity afforded by a visit to Ramsgate in a steam-boat, to ascertain the extent of this difference of temperature on the passage in September last. The tide was ebbing at London Bridge at 9 a.m. and the temperature of the air was 62°, that of the water 59°. As soon as the influ-

ence of salt water was perceptible to the taste the temperature increased, and before we reached Gravesend it was elevated two degress, namely 61°, ascertained by a delicate thermometer placed for a time in buckets full of the water drawn up at short intervals. We met the first of the flood tide when approaching the Nore, and from thence the temperature of the water again declined, though that of the air had advanced considerably. When rounding the North Foreland, at four o'clock, we met the strong flood-tide from the open channel; the temperature of the pure sea water was precisely the same as that of the pure fresh water, viz. 59°, though the temperature of the air had advanced 9?, and the thermometer in the shade stood at 71°. The mixed water it appeared therefore maintained a temperature 2° higher than that of the river or the sea. This elevation of temperature in the water of estuaries, and the mouths of rivers, is, I have no doubt, one reason why they abound in young fish generally; and in reference to its effects on eels, I may mention, that the large congers frequently sent to the London market during the winter months I have repeatedly ascertained by enquiry were caught near Gravesend."—pp. 63—65.

Mr. Yarrell is unable to account for such a phenomenon as that of the eel, of all other fishes, being the only one to require brackish water for the purpose of spawning, whilst so many sea fishes absolutely quit the sea for a time to spawn in the fresh water of our rivers. The salmon for example, which begins to ascend the rivers in September, and being full of milt and roe, they are perfectly worthless as food. It is easy to understand why the marine fishes come to spawn in the fresh water. The roe of these fishes spread on the water, can only obtain the oxygen which is essential to the great development of the young fish in fresh water. Hence the old fishes are driven by instinct, to ascend as high as possible, because the nearer the spring, the greater the amount of oxygen in the water. Sea fishes cannot live in fresh water, nor fresh water fishes in salt water, and hence, when eels go too low down in the mouths of rivers, the sea water kills them. But Mr. Yarrell is of opinion, that all eels do not go near the sea to spawn, for in the winter-time, when, if they went at all, they must be absent from rivers high up, they are actually found and used for food in some towns. But, indeed, there is no doubt, that eels breed in ponds and rivers too.

Mr. Yarrell thinks that eels pass the cold months of winter in a state of torpidity, with little or no necessity for food; and a friend in the country has written to him on this subject, as follows:—

"The season when the greatest quantity of eels are taken in this harbour, and its rivers, is in winter, when they congregate in immense masses in the mud. 'I have seen half a cwt. of eels of various sizes, from one pound weight to six, taken with a spear, in January, from a space not exceeding six feet by twelve.' From another letter, dated January 20th, 'three men with spears took three cwt. of eels on the same spot yesterday in half an hour. not one of which was less than two pounds weight, and many of five: the space in which this mass of eels lay was not more than about a square rod.'"—p. 72.

Mr. Yarrell mentions that there are two species of eels which are distinguished from each other by the nose, the one being broad and the other acute; he also speaks of some other species, and as the division is new, we shall give the description in his own words:—

"Besides these two species, which are at once distinguished by the difference in the breadth of the nose, the eel you have sent me obtained from the river Avon in Hampshire, is also distinct from either. In the comparative breadth of the nose it most resembles the sharp nosed silver eel, and has an elongated depression extending from the anterior edge of the upper jaw to the forehead; the tubular openings of the nostrils are much longer, and the mucous pores about the lips larger and much more conspicuous; the pectoral fins, the commencement of the dorsal fin, and the vent, are each placed nearer the head than in either of our fresh water eels. The general colour, olive green above, inclining to yellow on the sides, and passing into silvery white beneath. Having prepared skeletons of the eels, I find the bones of this new species differ from those of the other eels in one very remarkable particular. The first five cervical vertebræ are smooth and round, entirely destitute of superior or lateral spinous processes, both of which are possessed by the other fresh water eels; with this exception the skeleton most resembles that of the sharp nosed eel, but is somewhat stronger, and particularly so in the processes of the other vertebræ generally. This Hampshire eel differs also from the other eels in its habit of roving and feeding during the day, which the other eels do not, seldom moving or taking food except during the night, and even then refusing a bait if the moon shines bright. The new species is considered excellent as an article of food, and of a superior flavour to other eels; they do not however attain a large size, seldom exceeding half a pound in weight, and are known by the term *snigs*.

"The largest broad nosed eel I have seen weighed five pounds. I have ascertained that this species exists in the Surrey canal, the Thames, Lea river, and Stortford navigation canal, and also in Cambridgeshire, and Dorsetshire.

"They are usually called *grigs* by fishermen and dealers in fish; the former distinguish them readily when fishing at night, by their more soft and unctuous feel under the hand.

"The sharp nosed silver eel sometimes attains a very large size. I saw at Cambridge the preserved skins of two which weighed together fifty pounds, the heaviest twenty-seven pounds, the second twenty-three pounds. They were taken on draining a fen-dyke near that place.

"From these detailed observations, I think we are entitled to conclude that eels are oviparous, and that their descent to the brackish water, however general, is not absolutely necessary either for the preservation of old eels, or the production of young ones."—pp. 75—77.

Mr. Jesse after allowing an ample space, (not more ample than was deserved) to Mr. Yarrell's paper on eels, proceeds with his own gleanings, entering, in the first place, into a very full and detailed account of the swallow tribe. The martins, he says, are the least active of the tribe, and breed the latest. When swallows are about to emigrate they take two or three flights to some height

in the air, and then return. But when about to take their final departure, they wheel round and round in the air, mounting every moment still higher, till they are lost to our view from below. A gentleman who had paid great attention to this tribe, told Mr. Jesse that before swallows and martins emigrate, they make a small deposit of flies in a vacuum under each of their wings, and that the insects are fixed there by means of the same sort of glue which they use in the formation of their nests. These flies were said to form the materials of food for the swallows during their long journies.

Another friend, a clergyman, informed Mr. Jesse that when he lived at Tenstone Delamere, in Herefordshire, he was very fond of encouraging swallows to build their nests about him. The parish contained several hop grounds, and the clergyman had a plantation of his own. The swallows built their nests on almost every estate, but in process of time they were fired upon, and their nests violated, which induced the swallows to assemble exclusively about the abode. He found that in one season afterwards, whilst all the farms of hops were utterly destroyed by insects, his hop crop was in a most luxurious condition, owing to the service rendered by the swallows. It is very curious, that the belief in the migration of swallows is only of recent origin. Dr. Johnson thought that the swallows every year got together, and then forming one huge heap throw themselves into the water, and lie at the bottom during winter. It is likewise remarkable, that White, of Selborne, never abandoned the idea that swallows hid themselves during winter. Mr. Jesse thinks, that the swallows have a leader in their emigrations. A very agreeable and interesting, though brief, section of the work is next devoted to the description of two or three old oaks in Windsor Forest, and accounts of Queen Adelaide's cottage, Virginia Water, &c. are added.

Mr. Jesse mentions some curious facts about fishes. Young fish he says, always keep to shallow water, and why? Because, if in deep water, they would be momentarily exposed to the voracity of the large fishes; but as these minute creatures increase in size, they descend gradually to deeper waters, and then they are comparatively better able to protect themselves. The bleaks, which are very abundant at Battersea, are infested by a small parasitical worm, the mischievous presence of which, the bleaks manifest by the very uneasy manner in which they are seen to present themselves on the surface of the river at the place just mentioned. But what is most singular is, that the bleaks which are found above Putney Bridge, never are infested with these worms, and it would seem, that the cause of the difference is, that the Battersea fish are more in the neighbourhood of the muddy deposit of the Thames. Chad are met with in the river, but never above Kew, the principal places for their habitation in the river, being the parts corresponding with the positions of Battersea and Wandsworth.

Mr. Jesse, in his first series, had mentioned the surprising phenomenon to be found in the sudden development of seeds, after having remained many years dormant. He returns now to the subject, and relates a case, which in the most extraordinary manner, illustrates the truth of his views: he says that it has been long observed, that "in some meadows in Kingston-upon-Thames,

"contiguous to the middle Mill in that Town, there had constantly appeared in these grounds for the last thirty years, a vast quantity of young and very small tendril shoots, having all the appearance and characteristics of the vine in miniature.

"This fact excited the notice and attention of my friend Dr. W. R. who at first was greatly disposed to attribute their existence to the probability of the fields having been, in former ages, the site of the vineyards, so well and generally known to have abounded in the neighbourhood of every town and place of repute in this country, and whose climate appears to have undergone so great a change in these latter days; this opinion was still strengthened for a time, by my friend taking up one of the tendrils and carefully planting it in a good soil against a wall of genial aspect, and rearing a flourishing vine bearing the true *Claret grape* with its deep red juice, so little cultivated or adapted to the present state of our colder clime. On prosecuting, however, this interesting enquiry, it was ultimately discovered that the owner of these lands had for a number of years been in the constant habit of making *Raisin wine*, and that after the usual fermenting process of the fruit had been brought to a termination, the husks, SEEDS, and stalks, were thrown en masse upon the dung-heap, which at length found its way as a coating of manure to the fields in question; thus depositing the germ of these foreign vines, whose vital principles had not been destroyed by the several stages they had undergone, not even by that last and most fearful action, the process of fermentation."—p. 136.

Mr. Jesse notices the artfulness of some birds, such as the corncrake, which will simulate death in the most complete manner so as to deceive the unskilful. Many insects practise a similar deception, and he says that he himself has had experience of it in the sea mouse.

We come now to a part of this interesting volume, in which we find some extracts from the unpublished manuscripts of Mr. White, of Selborne. Mr. Jesse gives a fac-simile of the hand-writing of this most interesting naturalist, and which represents some entries made by him in a meteorological table. The extracts selected by Mr. Jesse from this manuscript, do not relate exclusively to Natural History, but they enter into details connected with the domestic concerns of Mr. White. Perhaps these extracts are not the less attractive and instructive on that account. We shall give one or two extracts from this Journal, just as specimens of the style in which they are written.

"A very intelligent clergyman assured me, that hearing, while he was a young student at the University of Oxford, of toads being found alive

in blocks of stone and solid bodies of trees, he one long vacation took a toad, and put it in a garden-pot, and laying a tile over the mouth of the pot, buried it five feet deep in his father's garden. In about thirteen months he dug up the imprisoned reptile and found it alive and well, and considerably grown. He buried it again as at the first, and on a second visit at about the same period of time found it circumstanced as before. He then deposited the pot as formerly a third time, only laying the tile so as not quite to cover the whole of its mouth: but when he came to examine it again next year, the toad was gone. He each time trod the earth down very hard over the pot."—p. 155.

"The sweet peal of bells at Farnham, heard up the vale of a still evening, is a pleasing circumstance belonging to this situation, not only as occasioning agreeable associations in the mind and remembrance of the days of my youth, when I once resided in the town, but also by bringing to one's recollection many beautiful passages from the poets respecting this tunable and manly amusement, for which this island is so remarkable."—p. 156.

"The squirrel, the field-mouse, and the bird called a Nuthatch, (sitta europæa) live much on nuts, which they open each in a different manner. The first splits the shell in two with his long fore teeth, as a man does with his knife: the second drills a small round regular hole in the side of the nut: while the last picks an irregular hole with its bill. This bird fixes the nut in some chink or crevice, as it were in a vice, before he attempts to open it, The space behind my alcove is covered with the shells of nuts which the bird had bored after he had fixed them in the corners of the cornice of that edifice,"—p. 164.

Mr. White, in various Journals or Diaries which he left, makes very frequent mention of a tortoise, which he kept for a long time. As a proof of his playful disposition, Mr. Jesse presents us with the copy of a letter written by Mr. White, and which purports to be addressed by the Tortoise to Miss Hecky Mulso. The chief amusement is the very humorous way in which the tortoise tells the history of his birth, relations, and the chief events of his life; amongst which he complains bitterly of the master, with whom he resided at the date of the letter, and whom the tortoise designates as a naturalist.

"For you must know, my master is what men call a *naturalist*; and much visited by people of that turn, who often put him on whimsical experiments, such as feeling my pulse, putting me in a tub of water to try if I can swim, &c.; and twice in the year I am carried to the grocer's to be weighed, that it may be seen how much I wasted during the months of my abstinence, and how much I gained by feasting in the summer. Upon these occasions I am placed in the scale upon my back where I sprawl about to the great diversion of the shopkeeper's children. These matters displease me; but there is another that much hurts my pride; I mean the *contempt shewn* for my *understanding*, which these *Lords* of the *creation* are very apt to discover, thinking that nobody knows any thing but themselves. I heard my master say that he expected that I should, some day tumble down the ha, ha, whereas I would have him to know

that I can discern a precipice from plain ground as well as himself." —p. 201.

Mr. Jesse adds some notes on the months, written by Mr. White, but they contain little that is new or interesting. He then proceeds to his own chosen themes, and presents us with some very striking anecdotes of canine sagacity and affection. Some good stories follow, respecting the imitative powers of parrots, magpies, and jays; also, on the affection of birds to their young. A very curious series of observations is also given on the natural dispositions of the ferret, and a fine scene is described, in which the latter animal and a rat are placed together in the same room.

We have been greatly delighted with the amiable and benevolent spirit which marks these pages. Such a work as this, is the true medium whereby that amelioration of society may be accomplished, which is necessary to the humane treatment of animals, and with this conviction, we sincerely hope that its perusal may be universal.

ART. X:—*Character, Object, and Effects of Trade's Unions; with some Remarks on the Law concerning them.* London: Ridgway. 1834.

THIS is a very extraordinary exposition and must command the deepest attention of the public. The information which the pamphlet contains is principally drawn from private communications given by manufacturers who have suffered from the combinations of the operatives, and who have been under the necessity of suppressing their names out of an apprehension of the annoyances.

It appears that by far the most powerful and influential, and the best organised Union in the kingdom, is that of the working cotton spinners. This union has subsisted now for thirty years and more, and it comprehends the spinners of England, Ireland and Scotland. The working of this union is perfectly tremendous, although it has not hitherto been at all explained to the public. Every town and every village where spinners reside, sends its representative, chosen by the majority, and these representatives actually meet and form a parliament. This is an actual legislature, because it levies taxes, it passes laws, it actually prints its speeches and other proceedings, and in fine, performs all the functions of the three branches of the legislature. The meetings are but few in the year, because they must take place in some central locality which must impose expense and loss of time on the members. The Isle of Man and Mambester are the principal places where this parliament holds its sittings: at most, only two meetings take place annually, and the duration of the session is generally limited to four or five days. At the meeting, the representatives always bear the title of the place

which they represent, thus approximating still more closely to the character of the political parliament.

The spinners form no more than about the one-tenth of the whole of the operatives working in a cotton mill, and yet they command and influence the whole body, precisely as the Shah of Persia governs his subjects. How is this accounted for? Very easily indeed, for the spinners have to supply with their proper commodity the rest of the establishment, and when they chose to stop the supply, there is nothing for the other hands to do. Hence they have the same controul over the machinery, which is operated upon by a distinct agency, just as the bellows-blower of an organ has over the musician. Such then is the state of the case; nine-tenths of a given community are capable of being turned out of employment at a given moment, by a tenth of their own body. The history of the various strikes as they are called, shew that they owe their origin to the influence of the Union, and the enormous guilt and calamities flowing from them, form a criterion of the mischief which the Union is calculated to create. They have always considerable funds: some years ago, those funds amounted to 20,000*l.*: with this they support their officers, and many also who are out of work. Although the amount of the funds may be somewhat exaggerated, still it must be the case, that a considerable amount is accumulated, inasmuch

"as the weekly subscriptions are constantly going on, and indeed one of the delegates acknowledged to the writer of these lines, that he had in his own person often collected 300*l.* on a Saturday night. Besides the support of their secretaries, delegates, and other incidental expenses, weekly payments to spinners out of work, and for whom there is not sufficient employment, form a constant drain on their funds. The contributions levied by order on those in work are different at different times, varying from 4*d.* or 6*d.*, to 5*s.* or 6*s.* weekly, but some have been known spontaneously to bestow their guineas. The sums are fixed by the Committee, and the decision is always printed on a scrap of paper, a copy of which is sent to each of the members, and serves for a pass-ticket when they attend their meetings."—pp. 24, 25.

The members, however, are constantly falling into arrears of their subscriptions, and according to the rules, this non-payment is a sufficient cause for withholding support from the non-payers. But support being withheld, obliges the operative to take any wages which may be offered him: an event whick strikes at once at the root of the whole system for which the Union was kept up. Hence, the law against non-payers must be occasionally relaxed, and this proves a source of considerable embarrassment to the funds.

Here then we have a phenomenon of a moral nature in as visible action, such as never in the whole history of mankind was found to exist before; here is a new sort of power sprung up, which has bowed down to the earth by its authority the most extensive manu-

facture in the world; and further, its influence has kept thousands out of employment for half a-year at a time. Perhaps there could not be contrived a machine more ingeniously arranged to answer all the proudest hopes of the manufacturing classes, and still how unconquerable does it leave the eternal laws of nature. Wages have been kept up by the Union: there is no doubt whatever that 30*s.* a week would not now be the sum received by a cotton spinner, were it not for the Union. What has been the effect? Why, multitudes have been attracted to it, and many turned spinners, who, under other circumstances, would have gone to work at agriculture. Now, what again, is the effect of this second process? It is simply this, that more candidates apply for work than there is work for them; and in order to prevent those out of work from lowering wages in this extremity, the Union is obliged to support the superfluous candidates. Here then is a sea of expense, into which the ill-fated bark of the Union has plunged. What have they done in contemplating this blunder?

"The Union calculated, that had the Ten-hour Bill passed, and all the present factories worked one-sixth less time, one-sixth more mills would have been built to supply the deficient production. The effect of this, as they fancied, would have been to cause a fresh demand for workmen; and hence, those out of employ would have been prevented from draining the pockets of those now in work, which would render their wages really as well as nominally high. Here we have the secret source of nine-tenths of the clamour for the Ten-hour Factory Bill, and we assert, with the most unlimited confidence in the accuracy of our statement, that the advocacy of that Bill among the workmen, was neither more nor less than a trick to raise wages—a trick, too, of the clumsiest description; since it is quite plain, that no legislative enactment, whether of ten or any other number of hours could possibly save it from signal failure."—p. 29.

But such miscalculations, such fatal blunders are not confined to the cotton manufacturers, but are also manifested to an extreme degree amongst the workmen of the building trades. The Union of building trades burst forth in the last year, almost for the first time, with any great degree of energy. At Manchester and its neighbourhood, they commenced their operations, by requiring from master builders a pledge, that they should at once give up an old practice of late years introduced, and which is thus described. A master in some single department of the building trade, enters into a contract with an employer, and engages to supply to that employer the whole of the materials for the prepared fabric, of whatever kind. It came to pass, that instead of the masters being called on by the public, the latter found another sort of character which it was more disposed to employ. This character was a sort of middle man, or agent who contracted for the whole building, and a system obviously arose whereby an amount of profit on the

building was absorbed by an interesting party which had no business whatever in interfering with the profits that should come to the workman. Now the public adopted this mode, as obviously the most convenient, as offering more security that the work would be well accomplished, and no useless expense incurred. Still the masters, on receiving the requisition just mentioned from the workmen, agreed to abandon the system. But the masters had, in an evil hour, surrendered that strong hold: those who were accommodated with a bare inch insisted upon having the whole, and the spoiled children of indulgence now tyranically demand of the masters to be thus humble slaves in all the little speculations to which the latter might devote themselves. The workman laid down rules for the equalization of wages; they limited the number of the master's apprentices—marked out the extent of the machinery they were to be allowed to make use of. Then they tell the humiliated masters, not by oral means, but by a documentary medium, that those "masters who presumed to disobey the laws," (which they say in express terms are like those of the Medes and Persians, unalterable).

"were either obliged to submit to the fine, arbitrarily imposed upon them by the Union, or an edict was issued by that body to the workmen of any 'refractory master:' the consequence of which was, that he found himself at once deserted by his journeymen, and of course unable to complete the contracts and other work then in progress."—p. 32.

But that such threats were not unmeaning, is at once evidenced by the following facts:—

"Mr. Leatham, a master mason, at Liverpool, having discharged a workman from his employ, the Committee of the Union suspected that he had done so with a view of punishing the man for his supposed activity in managing the affairs of the combination. They accordingly sent him a letter, *ordering* him to appear before the Committee the same evening, and to give up the name of the person who had communicated to him the information respecting the part his discharged workman had taken in the Union, and declaring that the whole of his men should instantly cease working, if he refused obedience to this order. Mr. Leatham returned for answer, that the reason imputed to him for turning away the man, was wholly untrue; but this was deemed unsatisfactory by the Committee, and the next day he was left without a single workman. Messrs. Patteson, master masons, at Manchester, discharged a couple of men because they had refused to work at a building, at which bricklayers not belonging to the Union were employed. They received in consequence a long remonstrance from the Society, from which the following is an extract:—'It is considered that your conduct towards Robinson and Whittaker, (the men in question) is quite inconsistent, and to be brief, unless you take them again into your employ, on Saturday 8th inst, at one o'clock, all your hands will withdraw themselves on that night from your service, and so remain until you do reinstate the above-mentioned R. and W. And further, that each and every one in such strike shall be

paid by you the sum of four shillings per day for every day you refuse to comply.' Messrs. Patteson of course refused to comply with this order, and the ensuing day every Unionist in their employ left them."—pp. 32, 33.

This example was followed by other Unions, and the painters had the audacity to publish a declaration to the following effect:—"We have come to one unanimous determination not to work for any gentleman at any job whatever who finds his own materials, or does not employ a regular master in the trade to find the same." As an example of the lofty stile in which the high behests of the Unions are dictated, we mention one case in which a remonstrance concluded in these terms:—"We consider, that as you have not treated us with the deference you ought to have done, we consider you highly culpable, and deserve to be chastised." This conduct was perfectly intolerable, and the masters in the different branches of trade made up their minds to employ no one belonging to a trade union. The result was a complete suspension of all operations: thus the consumption of bricks at Liverpool was at one time reduced by this state of things to an amount of 20,000 a week. whereas up to that moment the consumption had been one million a week! But the spirit of the Lancaster builders was caught by the whole of the builders of England, who formed a general union; a scheme of representative.

"A scheme of the representative government was accordingly drawn up, members were chosen in the different counties, and in September last, the inhabitants of Manchester were astonished by the holding of a *Builders' Parliament* in their town. But little secrecy was observed in their proceedings, and they seemed even to court attention; two hundred and seventy-five delegates, representing, as they declared, a constituency exceeding thirty thousand, walked arm in arm through the streets, when they went to open the session. Their dress and mode of living, both of the best description, displayed the resources of the body; but the necessary expenses which were incurred in paying salaries to the members, and for other purposes, amounting, as we are informed, to 3,000*l.* have considerably cooled their zeal for repeating this absurd experiment, and the folly of a Builders' Parliament has probably been enacted for the first and last time."—pp. 37, 38.

But the madness of the people, or rather of the delegates, did not end here, for they passed a resolution declaring the necessity of establishing a central body to which the members should pay allegiance; they ultimately proposed to found a guildhall with apartments for public meetings and other purposes, and here a government, with all due regal forms, was to be set up. The site chosen was Birmingham, as being the most central, and the commencement of the design took place on the 5th December last. It appears

"On that day, deputations from the different divisions of the Building Trades marched in procession, accompanied by banners and music,

through the streets of the great northern workshop, and proceeded to lay the first stone of an edifice, whose grandeur *on paper* shewed the expectations they entertained of their future greatness. The design is truly magnificent; the first floor contains a room for public meetings, whose dimensions are 78 feet long by 30 feet wide, and 24 feet high, and on whose adornment all the efforts of the painter's and carver's art are to be lavished. The other parts of the building are appropriated to rooms for committees, schools, and lectures, and such labourers as are unemployed in consequence of strikes are engaged in relays for the execution of the work."—p. 39.

The Lancashire strike just mentioned continued for six months, and the Union was then beaten outright; it could no longer stand out the claims of the idle workmen, and the latter went upon their knees to the employers, expressing their willingness to work on any terms. Look at their situation then after six months; they obtained as much as 18,000*l.* from the Union in the way of allowance; but even this sum gave to each only one fourth as much as he could have actually obtained from his employer, so that the number of the population who were engaged in the strike were the worse for their folly to an extent that is exactly measured by the loss of to them of 72,000*l.* But even at the time when reflection showed them their folly, the state of things produced by their conduct rendered that new state far more unfavourable than their old condition previous to the strike. Their refusal to work when the work was ready, and therefore the buildings were stopped, or some fresh labourers were brought from a distance; their hopes were also still more limited in consequence of the necessity there was in getting substitutes in machinery for to supply the place of labour. In fact, every sort of obstruction to them was accumulated and increased vastly the misery of their condition. Again they themselves contributed not a little directly to remove the grounds of hope from the building operatives, for during the long period of idleness they had contracted the worst habits, leading to all kinds of immorality, and now poverty and desolation stared them in the face. It is to be hoped that the experience of this strike will have its beneficial effect. Before parting with the builders, we must give a copy of their oath, for the purpose of showing how much the weakness of human sensibility was sought to be involved in the ceremony.

"I do, before Almighty God and this Loyal Lodge, most solemnly swear, that I will not work for any master that is not in the Union, nor will I work with any illegal* man or men, but will do my best for the support of wages; and most solemnly swear to keep inviolate all the secrets of this Order; nor will I ever consent to have any money for any purpose but for the use of the Lodge and support of the trade; nor will

* "Illegal," in the language of the Unions, generally means contrary to their own laws, and has no reference to the law of the land.

I write, or cause to be wrote, print, mark, either on stone, marble, brass, paper, or sand, any thing connected with this Order, so help me, God, and keep me steadfast in this my present obligation; and I further promise to do my best to bring all legal men that I am connected with into this Order; and if ever I reveal any of the rules, may what is before me plunge my soul into eternity."—p. 42.

In Yorkshire, amongst the operatives in the woollen trade, the progress of the Union spirit has been rather slow: nor was it until about three years ago, that any substantial form had been given to their attempts at the establishment of Unions. A Union was formed, however, at that period, and it included merely the slubbers, spinners, and weavers. The first victims of this Union were Messrs. Gott at Leeds, who having just completed a magnificent fabric, and furnished it at a world of expense, with engines of the most perfect kind, just as the whole were about to be put into play, the men, 210 in number, suddenly *struck*. Well: Messrs. Gott would not yield to the terms proposed by the men, and they continued to go on with a very small portion of the operatives, who nobly separated themselves from the Unionists. But these men were persecuted in the most atrocious manner by the former, and to such an extent did the strike people carry this hostility, that Messrs. Gott were under the necessity of submitting to their terms at last. But then, nothing like the whole were taken back, for the Company preferred abandoning their intention of carrying on the new concern, and hired no more working men than sufficed to carry on the old establishment. The structure is of the length of 408 feet; it is magnificent in its style, and its machinery is a splendid collection of ingenious and expensive instruments; but it stands a monument of solemn silence, like the pyramids of the Egyptians, all the grandeur of architectural power commingled with an awful stillness.

Notwithstanding these severe warnings, the Union still persisted in its impolitic career; success generated a passion for multiplying the amount of their power, and then they set no bounds to their impudent pretensions. Dissatisfied, for some capricious reason, with the honest mode of remunerating workmen by the estimate of the work done, they resolved on changing the mode of paying

" wages, and that in future each should not be paid by the piece, as was the general practice, but a weekly allowance of their own fixing. An instance of the way in which this determination was enforced, will shew the character of their proceedings. The overlookers of a large factory were *summoned* before the Committee, and ordered to pay the work people in their establishment at the rate of 21*s*. per week, and not by the picee. Upon this, the overlookers produced the books of the mill, and proved to the Committee that the men were then earning 23*s*. a week at piece-work, and therefore, that to comply with the demands of the Union, would be to reduce the men's wages. The Committee answered, that the master was cheated by his men, and that there orders must be obeyed.

They were obeyed, and at the end of the week, the master discovered that his work-people had only turned off as much work as was worth 15*s.* at the usual prices. Thus the manufacturer, his men, and the public, were all injured by this oppressive proceeding. The absence of the stimulus of being paid according to the work done, was doubtless one cause of the relaxed exertion of the men, but we suspect that the large decrease in this instance, was owing to the express commands of the Committee, given in pursuance of the policy which influenced them in advocating the Ten-hour Factory Bill, viz., to diminish the quantity of goods brought to market, and thus, as they foolishly supposed, to raise the rate of wages." pp. 54, 55.

The only decided case in which the proprietors of a manufactory were able to defy the malice of the Unions, was that of Messrs. Hindes and Derham, at Dolphinholme, a small hamlet, seven miles from Lancaster. The facility of getting workmen from the neighbouring agricultural district, enabled those proprietors to be quite stiff in their resistance to the impudent demands of the workmen. There was no ground whatever for the strike, save the avaricious disposition of the operatives. Every mode of annoyance that could be laid hold of by the Union, was put in execution with the basest spirit of revenge; and, as many of the men held their houses from those employers, the latter could not obtain one penny of rent, so that no less than forty-seven actions of ejectment were brought by them against these refractory tenants. But let us only consider the extent of the mischief which the wretched operatives inflict on themselves. The necessity of employing them, forms now a source of such suffering to the employers, that they work heaven and earth to try and do without the men; and it is curious to remark, that these forced exertions have led to the invention of new machines, which, perhaps, would never have been thought of, and which have the effect of superseding human labour. The very case of a strike to which we have just adverted, proves this in a remarkable way: it gave rise to the discovery of the woolcombing machine, and so it happened that the sort of labour which was thus set aside, was that supplied wholly by the ringleaders of this very strike. Messrs. Hindes and Derham are particularly deserving of applause, for the stand which they have made against this tyrannical rabble, and particularly for resisting the infamous attempt of the Union to induce those employers to dismiss some persons specified as being obnoxious to the Union.

The various Unions in the clothing districts, generally have adopted the same form of constitution, and seem, indeed, to be only branch emanations from the same parent stock. Each Union then, first separates, somewhat in the fashion of a monarch, who has just come into possession of a conquered country, into so many districts, and each district is again composed of minor sub-divisions, called lodges. These lodges unite, so that the whole belonging to one district, send up delegates, who attend a meeting held twice

a year, and which is called the Grand Lodge. The districts also elect each a Governing Committee. At the Grand Lodge, the further body called the Grand Committee, is chosen. This body consists of seven delegates, who, in their corporate capacity, form the theoretic supreme power. These delegates are paid according to the following scale;

"those who belong to the district in which it holds its sittings, received 3*s*. 6*d*. daily, besides their dinners, those who come from other districts, 5*s*. and dinners, and 2*d*. per mile if they travel 100 miles or under, if they travel more than 100 and not beyond 200 miles, 3*d*. per mile, and exceeding that distance 4*d*. per mile."—p. 63.

But all this that we now have been describing, is merely child's play, compared with what we have yet to describe: for the very oaths alone taken by the Yorkshire Unions, are absolutely terrific. The forms and circumstances which accompany the inauguration, are of a nature to strike an awful terror into the mind of the candidate which sometimes produces the effects of actual madness. There is one instance, where a journeyman who entered a union only as late as the year 1833, was so overwhelmed by the ceremony, that he literally lost his reason, and died in the agonies of raving madness.

Every thing which we have hitherto described, is scarcely worth mentioning, compared with the truly frightful scene which we are about to disclose. It reminds us of the horrible freaks of the worst excesses of the French revolution, in which mirth and murder went hand in hand, and the bloody countenance of brutalized man laughed at the sight of slaughter. We give the following account of the initiatory ceremonies which are observed by the Wool-combers' Union in the admission of a new member. This is the form of that particular union; but there is great reason to believe, that the same form, or something very like it, is practised by the Unions, of many other trades in various parts of England. The readar may prepare himself for something very unusual in the following extract, which though unusually long, cannot possibly be curtailed or abridged.

DRAMATIS PERSONÆ.

Outside Tiler*—*a member of the Union who keeps guard on the outside of the room in which the members are assembled.*

Inside Tiler—*ditto on the inside*

Principal Conductor—*the person who conducts to the Lodge those who are to be initiated into the mysteries of the Union.*

President.

Vice-President.

* "Tiler" is technically a Masonic term, which originated in the circumstance, that on the first establishment of Freemasonry, those who were employed to guard the door, were really the working tilers, who had joined the confederacy.

Warden.
Secretary.
Members of the Union.
Workmen about to be made members.

The scene is usually the first floor of a tavern, which is doubly planked throughout, and the interstices filled with wood shavings, in order to prevent any one overhearing the ceremonies. The time is eight or nine in the evening, at which hour the above-named *dramatis personæ*, with the exception of the principal conductor, and those who are about to enter the Union, are supposed to be collected together for the performance of the following drama. On one side of the apartment is a skeleton, above which is a drawn sword and a battle-axe, and in front stands a table, upon which lies a Bible. The principal officers of the Union are clothed in surplices.

(*Members say the following prayer.*)

O God, who art the author of peace and lover of concord, defend us in our undertaking, that we may not fear the power of our adversaries, through the merits of Jesus Christ our Lord. *Amen.*

(*Outside Tiler knocks at the door.*)

Inside Tiler.—Who comes here to disturb the peace and harmony of this our most worthy and honourable order?

Principal Conductor from without.

I am not come here to disturb the peace and harmony of this your most worthy and honourable order. I am a brother with strangers, who wish to be admitted into your most worthy and honourable order.

Inside Tiler.—Most worthy President, Vice, Secretary, and brothers all, a brother stands at the door with strangers, who wish to be admitted into this your most worthy and honourable order.

President.—In the name of the Lord admit him.

(*Enter Principal Conductor, followed by the strangers with their eyes bandaged. Members salute, and then sing a hymn.*)

Principal Conductor.

Strangers, within our secret walls we have admitted you,
Hoping you will prove honest, faithful, just and true,
If you cannot keep the secrets we require,
Go hence, you are at liberty to retire.
Are your motives pure?

Strangers.—Yes.

Principal Conductor.—Do you declare they are?

Strangers.—Yes.

Principal Conductor.

Then, brethren, to initiate these strangers we will now proceed,
And our most worthy master may proceed to read.

(*Members sing a hymn.*)

Warden.

Stand ye presumptuous mortals, stranger's steps I hear,
And I must know your trade and business here.
By my great power, there's nothing can from vengeance stay us,
If you come here intending to betray us.

President

Most worthy guardian of our sacred laws,
They are wool-combers, and wishful to protect the united cause.

Warden.—Then all is well.

Vice-President.

Strangers you are welcome, and if you prove sincere,
You'll not repent your pains and labour here.
We have one common interest, and one common soul,
Which should by virtue guide and actuate the whole.
Our trade requires protection, by experience sad we know;
Our duty is to prevent recurrence of our former woe.
Our commonwealth was like some savage land,
Where the weak are slaves, and strongest bear command,
Where tyrants rule with uncontrolled sway,
And degraded subjects do their will obey.
Such was our domestic lot. Our suffering and our care
Enraged our minds with sadness and despair.
And when we had united and our rights obtained,
We found that only half our point was gained,
Our interests were so many and so various,
The tenure of our rights so frail and so precarious,
That had we not invented Lodges our protection to ensure,
All, all would have come to nought, as it had done before.
Strangers, the design of all our lodges is love and unity,
With self-protection founded on the laws of equity,
And when you have our mystic rights gone through,
Our secrets all will be disclosed to you.
We deem you worthy our friendship, trust and confidence to share,
See that you make the prosperity of our cause your constant care.
Let your tongue be always faithful, your heart conceal its trust,
Woe, woe and dishonour attend the faithless and unjust.
Guard, give the strangers sight.

(*The bandages are removed from the eyes of the strangers, and they are placed opposite the skeleton.*)

President, pointing to the skeleton.

Strangers, mark well this shadow, which you see,
It is the faithful emblem of man's destiny.
Behold that head once filled with pregnant wit,
These hollow holes once sparkling eyes did fit;
This empty mouth nor lips nor tongue contains,
Of a once well furnished head, see all that now remains,
Behold this breast, where a generous heart once moved,
Filled with affection, loving and beloved,
Mark well these bones, the flesh hath left its place;
These arms could once a tender wife embrace.
Those legs in gay activity could roam,
But, alas! the spirit's dead, the life is gone.
O death! O death! thy terrors strike us with dismay,
Only the spirit just, which hath left its empty clay,

Can set thee at defiancc and in triumph say,
O death, where is thy sting?—O grave, where is thy victory?
The sting of death is sin—are we not sinners all?
Then upon us one day the heavy stroke of death must fall.

Vice-President.

Strangers, hear me; and mark well what I say,
Be faithful to your trust, or you may rue this day.
You are now within our secret walls, and I must know if you can keep a secret.

Strangers.—Yes.

Vice-President.—And will you do?

Strangers.—Yes.

Vice-President.

Then amongst you, you will shortly be entitled to the endearing name of a brother,
And what you hear or see here done, you must not disclose to any other;
We are uniting to cultivate friendship, as well as to protect our trade,
And due respect must to all our laws be paid.
Hoping you will prove faithful, and all encroachments on our rights withstand,
As a token of your alliance,—give me your hand.

And now, shouldst thou ever prove deceitful, remember thy end, remember. Guards, put these strangers into darkness, and conduct them to our most worthy master, to be further instructed in this our most worthy and honourable order.

(The eyes of the strangers are again bandaged, and they are then made to walk several times round the room, while the members stamp on the floor with their feet. They are then led to the table, upon which the Bible is placed; the right hand of each is laid upon the sacred volume, the bandages are then removed from their eyes, and they take the following oath;)—

I, A.B., woolcomber, being in the awful presence of Almighty God, do voluntarily declare that I will persevere in endeavouring to support a brotherhood, known by the name of the Friendly Society of Operative Stuff Manufacturers, and other Industrious Operatives, and I solemnly declare and promise that I will never act in opposition to the brotherhood in any of their attempts to support wages, but will to the utmost of my power, assist them in all lawful and just occasions, to obtain a fair remuneration for our labour. And I call upon God to witness this my most solemn declaration, that neither hopes, fears, rewards, punishments, nor even death itself, shall ever induce me directly or indirectly, to give any information respecting any thing contained in this Lodge, or any similar Lodge connected with the Society; and I will neither write, nor cause to be written, upon paper, wood, sand, stone, or any thing else, whereby it may be known, unless allowed to do so by the proper authorities of the Society. And I will never give my consent to have any money belonging to the Society divided or appropriated to any other purpose than the use of the Society and support of the trade, so help me God, and keep me steadfast in this my most solemn obligation; and if ever I reveal either

part or parts of this my most solemn obligation, may all the Society I am about to belong to, and all that is just, disgrace me so long as I live; and may what is now before me plunge my soul into the everlasting pit of misery. Amen.

Vice-President.—Guards, put these strangers into darkness. Rise and stand *(to the strangers)*.

(The strangers having been blindfolded, the members sing a hymn, and then salute. The strangers are then led out. Members then say the following prayer :)—

O God, who art the author of peace, &c. *(same as at the commencement.)*

President..—In the name of King Edward the Third,* I declare this Lodge to be now duly closed, and so it is.

God save our noble King,
William the Fourth let's sing,
Brethren, ere we depart, let us join hand and heart
In this our cause;
May our next meeting be blest with sweet harmony,
Honour, and secrecy in the Mechanic's cause. [*Exeunt.*

We know of no expressions which can at all approach the power necessary to convey our notions of horror at the recital. There is nothing in the history of that awful convulsion of the human mind, the French Revolution, to compare with this, and strange to say, there is strong evidence to make us believe that the ceremony was still more terrific up to a very recent period. The way in which this notion arises is, that in December 1832, a murder was perpetrated near Leeds. The murdered man was an anti-unionist, and had just refused to form one of a strike. The strongest suspicion was entertained that the Union had a hand in the murder. The father of the victim who was himself once a member of the Union, gave some very strange evidence on the inquest on his son. From his evidence it would appear that the oath which he took, included a far more dreadful imprecation on the head of the new member should he violate it, than that presented above. This man's evidence was published, and so shocking was the effect on the public mind, that at the next meeting, the Union resolved to substitute another, and that other, is the oath which is given at the end of the above extract. There is reason from subsequent revelations, to believe that the oath previously used, contained an additional clause to this effect :—"and the punishment of death to be inflicted on me by any member or members of the society." Sometimes the the reading of the 94th psalm forms part of the ceremonies of admission, and there is employed in those ceremonies also, as allusion to employers, the psalm which begins *Deus ultionum*, the God of Revenge, and which calls in the strongest language for the infliction of the Almighty vengeance on such transgressors. In England,

* In this king's reign the woollen manufacture was introduced into England.

the cases of murder as the result of combinations are rare, but one case of this enormity is still distinctly traced to one of the Yorkshire Unions in 1832, although the identity of the perpetrators has never been traced. In Dublin, no less than ten victims have been sacrificed in this way, and the authors of the atrocity are yet undiscovered, a duration of concealment which can only be accounted for by the influence of the Union system.

Amongst the more permanent effects produced by the Unions and their impolitic proceedings, we may specify particularly the exile of manufactures from given localities. Paisley and Macclesfield would never have had the least chance of becoming stations for the manufacture of silk, were it not for the high wages demanded by combined workmen at Spitalfields; and Macclesfield itself which was benefited by the influence of combination thus far, was doomed in the long run to be scourged in turn by the same agency, and her precincts were ultimately abandoned by the capitalists for Manchester. Coventry has likewise been abandoned for the same reasons, and the emigrants have fixed their residence in the distant county of Essex. In the year that has just passed, the orders which used to be sent from London to Leeds, and other parts of Yorkshire, were obliged to be transferred to the clothing establishments in the west of England: and the Kidderminster carpet manufacture has passed to Kilmarnock. Ship building in all its details, has literally crossed the water from Ireland to Liverpool, and manufacturers in the former country find it necessary to come to England for their most common instruments, such is the difficulty with which the supply of corresponding articles is attended in Ireland entirely through the effect of the Unions. Evidence is drawn from some Irish witnesses, which shows the miseries incurred from the extent to which this system is carried in Ireland, and one of the most careful witnesses, careful as to the truth of his statements, namely Dr. Doyle, declares that the great blanket manufactory of Kilkenny has been utterly extinguished by combinations.

This is a misfortune bad enough in all conscience, but there is another and a far more aggravated, and we may add, truly fatal form of this particular effect; namely, that the migration of the manufacture is not confined to the realms in which it existed before, but that it is altogether lost to those kingdoms, to its government, and to its people, and seeks in a foreign land, that peace and security, which it tries in vain to find at home. We are informed that

"One case has been mentioned, in which a cotton manufacturer established a factory at New York, that he might conduct his business free from those interruptions, to which it was subjected in this country from the strikes among his men. The conduct of the Sheffield workmen already threatens the extinction of the trade of that town, and its tranference to our French and German rivals. At present the same labour in the manufacture of saws which costs 15*s.* or 20*s.* at Sheffield, can be done for 1*s.*

3*d.* at Molsheim, in the neighbourhood of Strasburg. The consequence is, the exportation of this article to the Continent, which was considerable some years ago, has almost wholly ceased, many other of the Sheffield productions have shared the same fate, and America is almost the only market that is left for the sale of the manufactures of that town, At present the condition of the Sheffield operatives is far worse in respect of comfort, than at any preceding period, and the town exhibits the extraordinary spectacle, the inevitable result of successful combinations, of high wages, a decaying trade, and a destitute population. The business that remains is now dependent on our friendly relations with the United States; war, or the policy of a tariff may equally extinguish it, and should that happen, the Sheffield workmen may perhaps at length learn, amidst unavailing regrets, that the question has not been, whether they shall get high or moderate wages, but the latter or none at all."—pp. 83, 84.

A more recent instance, showing the permanence of the malignant influence, has occurred in Yorkshire. A large cloth-dying establishment in Yorkshire, was held by a firm, who being large exporters of finished cloth to Germany, also maintained in the latter country, a small dying factory, of which they required to make but little use. It happened that the workmen turned out for an advance of wages. The proprietors instantly determined upon trying what they could do with the small German concern; they sent accordingly the greater proportion of the cloth in the undyed or white state; and, dying it there, they found reason to lament that they had not adopted the plan long before; for not only did the experiment answer every expectation, but was followed by advantages which were wholly unlooked for. For example, a great saving was effected, (never before thought of) in the insurance charges, for the article exported from England, instead of being the very valuable article it was, became a sort of common commodity, so that even when the sea water spoiled it, as often happened to the finished cloth, this tarnishing effect was readily removed in the subsequent process of dying. The results of this single case, are from the proprietors in question.

"Consequently, the proprietors in question have been transferring their dying business to Germany, carrying their skill and experience with them; large additions have been made to their foreign factory, and whereas, before the strike, they did not export above 500 pieces of undyed cloth weekly, they now send from 1000 to 1200 in the same time. As increased profit has attended this change in the locality of their dying trade, it is clear that this firm will never bring back its business to England, on the contrary, it is to be feared, that the example will be imitated by other firms, and the eventual result may be, that the profit of dying all the cloth that is sent to Germany, amounting to nearly 20,000 pieces annually, may be lost to this country."—p. 85.

From a general survey of the turn-outs, we deduce two very curious facts; one of which is, that strikes are rarely resorted to, except by persons who are in the habit of receiving high wages. In the second place, the period almost always selected for these

strikes is that, during which the particular trade is most prosperous. Thus the spinners, the highest paid, are always the strikers, and at the time when they struck at Manchester, in the year 1829, there was not one of them who did not earn from 30*s*. to 35*s*. When fifty-two mills and 30,000 persons were out of employ at Ashton and its neighbourhood, in the year 1830, by the turning out of only the tenth part, the spinners, whose proportion to the whole number of the cotton mills we have already estimated, it was proved that the leaders of the strike, could earn weekly, from 28*s*. to 31*s*. clear. In the woollen districts, the weavers, who always are most forward in the turning-out, get from 16*s*. to 20*s*., a very respectable average remuneration, with which many clever operatives are perfectly well satisfied.

The two facts just noticed, that the highly remunerated workmen are the greatest patrons of turn outs, and that the briskest season of the given trade, is that selected for the strike, these two facts we repeat, may easily be accounted for in the following manner: as to the latter phenomenon, it is evident that in the calculations of the operatives, the thought would arise that the master would feel the dereliction of his men more acutely when his orders were more numerous than during a comparatively stagnant period; so, that in order that the orders should not go into the hands of his rivals, and, as at the same time, the higher profits will give a sort of impunity, or rather compensation for increasing the wages to him, the crisis is usually seized with true instinctive penetration by the man. There is another reason too, operating on the strikers, because if they fail in obtaining an increase of wages, their brethren of the Union are better able to afford them support, for they must be benefited by the general briskness of trade.

With respect to the relation which these Unions bear to politics and religion, it is a very remarkable circumstance, that they are influenced, to no perceptible extent, by either of these very common sources of influence. The idea is altogether therefore erroneous, which supposes that the Unions have been stimulated by the late French revolution, and by the concessions contained in the Reform Bill. Nothing whatever, said or done by the Unions gives the slightest pretence for a foundation for these assertions. The whole of their religion, politics, prejudices, and feelings, have been concentrated in the grand end of raising wages. There appears, on the contrary, amongst the operatives of every shade, a disposition to avoid any interference in religion, and in politics as well, and even in some Unions this disposition has assumed the determined form of strong injunctions, as thus in the Yorkshire Unions, where the following regulation is enforced:—

"Brethren, you are cautiously to avoid all religious disputes, as quarrels from this source have ever been found prejudicial, and often destructive to society; let every brother freely enjoy his own opinion, but not lord it

over another, nor introduce any particular intricate wranglings in the Lodge. Political disputes, having an equal tendency to inflame the passions and sour the temper, are therefore with equal propriety excluded from our Lodges; you are enjoined to pay a due obedience to the laws, and respect to the Government of our country, and to live as peaceable subjects, but never to disturb or embroil the Lodge with your particular opinion of state affairs.' By a rule of the Union of the Seamen of the Tyne and Wear, a fine of 5*s.* was imposed on any member, who should 'speak contemptuously of the present King and Constitution;' and the regulations of the Coal-miners' combinations given in the Appendix, enact 'that if any member speak disrespectfully of the State and laws of the nation, his Majesty, or either of the Houses of Parliament, or any magistrate, he shall forfeit 2*s.* 6*d.* for every such offence.' "—pp. 90, 91.

In connexion with this religious view of the Unions, we perceive some very remarkable phenomena. At the grand meeting of the delegates which took place in 1829, at the Isle of Man, it happened that the Scotch members made a proposal to the effect that no business should be transacted on the Sunday, and consequently, that the meeting should adjourn from Saturday to Monday. But the English delegates would not stand such a delay as this, as being a source of expense and loss of time, which, in their opinion it would be quite superfluous to incur. The Scotch persevered; they positively declared that their constituents, when once they knew that the Sabbath-day was desecrated by the delegates, would instantly withdraw as from an accursed system, and they thus gained their point. But in one respect this fact is remarkable, for it forms, according to the writer of the present pamphlet " a curious commentary

" on the atrocious violence by which in Scotland, above all other places, the proceedings of this Union have been marked. The rigid austerity with which Sunday is every where observed in the North, leads to the conclusion, that the countrymen of Knox were not misrepresented on this occasion. But do they inconsistently suppose that the end will sometimes sanctify the means? At any events, it stands as a psychological curiosity, that men, who do not hesitate to put and take oaths binding to murder, and to act with a ferocity proportionate to such conduct, can consider it a pollution of the Sabbath, to discuss on that day what concerns (in their opinion) the saving of themselves and families from 'poverty, degradation, and crime.' "—p. 92.

In the bold and uncompromising hostility of the Unions to task-work, we see at once the taint of the doctrine which is peculiar to Owen and the St. Simonians. They now hold in common with the latter sectarians that all the skill of man which waited to be brought forth hitherto by mere rivalship, will henceforth be the produce of that philanthropy, that mutual disinterested love of mankind which is forthwith to be the system of the whole human community.

The great mistake and that which proves most fertile in fatal

consequences to the unhappy member of the Union societies is this, that wages are subject to the common laws which operate on all sorts of revenue derived from produce. There are seasons when wants, tastes, and even caprices, are to be supplied become modified which are requiring less or more in the quantity they require. The materials for supply are not therefore so extensively called for; the value of these materials cannot be considered as so great as when these articles were in the fullest demand The proprietor and owner of the materials is therefore prejudiced, and it is only fair to expect that the practical producers of the commodity should share in the unfavourable changes. But the Unionists never consider this, and their doctrine, without any exception is, that the amount of the wages is always that which is fixed merely by the caprice of the proprietor.

But we have to thank Providence that the glimpse of a remedy for all these horrors has at length dawned upon this our darkened horizon. There is scarcely an evil, such as this, in our present social system, which may not, like this, be referred to ignorance, to complete want of education, for "could the working classes" as this able writer says, be instructed

" in the laws, which regulate their wages, combinations from that moment would cease to exist. They would learn that wages are not dependent on the will of those who pay them, and that they can only be altered by changing the proportion between the number of labourers and the funds set apart for their maintenance. They would then see, that they might as well attempt to turn the sun from its course, as to extract from their employers the same wages as at present, and to give a third less of their labour in return. Could they be taught something of the nature and constitution of society, they would see that those, who are above them in station, whom they not unfrequently imagine to be their enemies, would be inattentive to their own interests, did they wish for aught but the prosperity and advancement of the labouring population. They would not be deceived by the ridiculously false assertion, that two idlers exist and are supported for each working man in the country, and they would understand and act upon the moral of the fable of Menenius Agrippa, without the dreadful necessity of its practical enforcement. Would they turn their attention to the inseparable connexion between causes and effects, as well as to the actual history of combinations, they might be persuaded that strikes may lower but cannot raise wages, and would perhaps shudder at the thought of being entangled in the commission of the crimes we have recounted, prompted as those crimes have been by the very societies, to which they now look as opening the era of their regeneration."—pp. 105, 106.

We have now arrived at the second and shortest section of the work, that which relates to the effects of combinations, which are produced on the introduction and the improvement of machinery. The result of what is said on this department is this, that from the *forced* attention, which the conduct of the men has directed on the

part of employers, to the facilities derivable from machinery, the time must necessarily arrive very soon, when there will not be room for a single wool-comber or cotton-spinner throughout the land, so perfect and so much preferable will the substituted machinery be. At the same time let us guard against the inferences to which these statements might give rise. We do not, we could not, with our eyes open, pretend that an improvement in machinery in manufacturing establishments, could be hurtful in its ultimate effect. No such thing; it does not limit the demand for labour, as is proved by an example, which stands up as a beacon to the whole globe in Manchester, where, within a radius

" of forty miles, more human beings are collected together, and substitutes for labour more extensively used, than on any other spot on earth, and where, in addition, wages are for the most part enormously high. It undoubtedly is productive of transient injury by the displacement, which it causes of manual labour in those operations to which it is applied. But this evil is trivial if the displacement be slow, and is formidable only when it is pushed on, as in the cases above-mentioned, with sudden violence. We might view these inventions with unmixed pleasure, on account of their use to society, and even—considering the force of example—without much regret for the retribution they inflict on the offenders, were it possible to put out of sight some of the evils which may for a season follow their introduction. The community certainly gains by such mechanical improvements, which, since they spring from hostility to combinations, may be considered an indirect effect of them, and form, as far as we are aware, the only benefits those bodies have bestowed upon their country, in return for the violence and oppressions of which they have been guilty.—p. 114.

We need not notice the proposals for correcting the state of the law, which fill the remainder of the pamphlet. We only have room for expressing our admiration of the zeal of the writer, for his success in the inquiry, and for his luminous representation of gigantic abuses, the very sight of which, under his graphic powers, will astound and produce, no doubt, a most salutary error in the whole British community.

ART. XI.—*Excursions to the North of Europe through parts of Russia, Finland, Sweden, Denmark, and Norway, in the years* 1830 *and* 1833. By JOHN BARROW, Jun. London: Murray, 1834.

THIS is the production of one of the family who performed the tour through Holland, Belgium, and on the Rhine, which we duly noticed at the period of its publication.

Mr. Barrow, after an initiatory eulogy on the properties of steam in its application to navigation, informs us, that on the 26th of June, 1830, he embarked with his friend Mr. Rousse in the steam vessel, the *William Jolliffe*, which, in the usual time transported

them to Hamburgh. Good descriptions of this city and of Lubeck are given by the author, who proceeded from this latter place by the Baltic to St. Petersburgh. The author is much pleased with all he saw in this city, and notices some of the sights at considerable length. There is, however, nothing in the way of novelty in his description of St. Petersburgh which can detain us. Whilst residing there, Mr. Barrow and his friend made it a point to mix as much as they could with the Russian gentry, at least with the military and the *employés*. For this purpose they dined every day at the principal *table d'hote* in the city, where in general between forty and fifty sat down. Many of the guests were officers in regimentals. The price of dinner was about six francs a head, which included a bottle of excellent claret. It was the general custom for each person to take a glass of liqueur and a mouthful of bread and cheese before sitting down to dinner. Each dish was served up separately, beginning with soup, a plateful of which was brought to each person by one of the waiters; but all the other dishes were handed round by them, and every one helped himself to what he liked. A large supply of ice was placed on the table, and the general mode of using it was to put a lump of it into a tumbler of wine. Dinner being over, a glass of spirits was served to each guest, with a cup of coffee and a cigar. The whole was included in the six rubles. The smoking then commenced, and the apartment became perfectly intolerable to the Englishmen, who quitted the table usually at the first signal of the cigars. Mr. Barrow says that most of the well-bred Russians whom he met at this table, either spoke or understood the English language, but for the life of him he cannot tell what becomes of this gentry in the day. The great proportion do not appear, and those who are abroad, are mostly occupied in driving their droskies and racing with each other at a part of the city called Newski perspective. With respect to the drosky, Mr. Barrow does not agree with most travellers, who pronounce this sort of vehicle to be safe and convenient; on the contrary, they are described by him to be both unpleasant and dangerous; the jolts they give the unhappy passenger, who for the first time enters them, are quite fearful, particularly in crossing over planks or logs of wood, which happen to lie across the street wherever any new buildings are going on. In such cases, if there should be two persons sitting in a drosky, one of them must remain sideways, and is obliged to sit close to the driver, who is, in the first place, constantly swaying back every time the drosky passes over a stone or rut in the road, and who, in the next place is the filthiest of creatures. Mr. Barrow says,

"The drosky is a very low four-wheeled carriage, the body of which is so near the ground, that the lower part of one's dress is either enveloped in dust or besmeared with mud. It is, in fact, nothing more than a narrow bench, at the hinder part of which is a small back, about as high as

the middle of a man's body, and against which he leans, sitting straddling across the bench with his legs straight down on each side like a dragon on his horse: if a second person, he sits on the same bench sideways, with nothing to rest his back against; and then, in front of all, comes the driver, with his legs across it, and separated only from the person next to him by a small iron bar about six inches high, which, affording him no support, he must necessarily, should there be two persons, jolt against the one sitting nearest to him."—pp. 72, 73.

The dress of the drosky drivers, which is alike in all, consists of an ill shaped, low crowned hat, with a large buckle on it, a blue coat which folds over the breast, and is tied round the waist by a sash, the skirts hanging a little below the knees, and trousers of great width tucked inside the boot, which comes rather more than half way up the calf of the leg. The colour of the trowsers is sometimes the same as that of the coat, or a few shades lighter: but frequently they are of a light pink. A tin plate is carried on their backs bearing their number. They all wear long beards. Droskies are employed by private gentlemen, and in such cases they are drawn by two horses. The fashionable mania of St. Petersburgh regulates this proceeding of having two horses, because one is not intended to draw at all, but is added for a very different purpose, that is, he has been taught to bend his neck outwards, to toss the head up and down, and the perfection of this creature is attained when, in racing through the streets, he touches the ground with his nostrils, and lifts up the snow as he prances along.

It appears from Mr. Barrow's account, that the lower class of Russians are clothed throughout the year with a sheep-skin coat; or, as it is called in that country, a shube. The large portion of the people, who are in a state of vassalage, are obliged to wear their beards uncut, the luxury of shaving been allowed only to those who are free. The hair on the beard of a Russian male is very thick and coarse; it is curiously cropped all round, so as to resemble a basin covering the head: the hair is parted in the centre. The women envelope their heads in handkerchiefs; but they habitually, from infancy, strap down their bosoms, which gives them an unsightly appearance. The streets are never watered in St. Petersburgh, and the dust is sometimes excessively annoying. In the squares are seen at intervals small octagonal buildings, which are roofed over, but are open on the sides. In the centre of these buildings large fires are lighted for the inhabitants. On one side in the suburbs of the city, Mr. Barrow passed a large piece of ground which, he was informed, was the site where the punishment of the knout was always administered. The punishment was, in general, inflicted on the Sunday morning. Mr. Barrow observes

"The knout is generally supposed to be made of the dried skins of fish; and such is the severity of the stroke, that, in less than twenty lashes, it is said that a death-blow is capable of being inflicted by the executioner,

who may, perhaps, upon occasion, receive his instructions for carrying the punishment to its extreme. The sentence of death is seldom passed upon criminals; but if it can be carried into execution by the knout whenever they think fit, nothing can be safely said in favour of the lenity of their criminal law. And though few are publicly condemned to die, banishment to the mines of Siberia is nearly tantamount to death; for the culprit may certainly consider himself lost to the world: but the severity of this sentence is somewhat less than formerly, by the improved condition of that eastern country and its increased population. The Russians are certainly not quite so barbarous a race as they have been, and are still represented, by some travellers; they are advancing, though by slow steps, towards civilization. Many of the punishments which were common in the time of Peter the Great are not now heard of. The torture no longer exists. Confession is not extorted by such means as pouring boiling water by drops on the bare skull of a suspected person, by thumb-screws, or mutilation of any kind. This is one step in advance."—pp. 78, 79.

The Courts of Justice are in a very corrupt state in Russia, according to Mr. Barrow's statement: the judges habitually receive bribes, and the Czar connives at this dishonesty, because it answers as a part of the salary of the judges, to whom he is unable to give an adequate sum. The system of judicial appointments is said to have entirely for its object to fill the pockets of the judges, and when the time expires, during which a judge is supposed to have made a sufficiency, he is dismissed, and is succeeded by another hungry candidate. The military officers too, are charged with defrauding the soldiers of their pay and allowances; and further, it is said, that the principal officers to whom the contracts are left, are guilty of a great deal of fraud. The surgeons of hospitals are represented as taking a large share in the abuses, by neglecting their patients, and putting the savings into their own pockets. But, though such faults are very discreditable to the Russians, still they are redeemed by some virtues, and the author remarks, that,

"In point of quickness and intelligence, the Russian yields to none. I believe there is no people on earth who are such adepts at acquiring foreign languages. The lower orders, which constitute the great mass of the community, may be considered as a mild, patient, inoffensive, and enduring people, extremely good-humoured and cheerful, always contented, and always ready to oblige, respectful to their superiors, and obedient to command; and even those who are in a state of slavery—often nominal, it is true—are well treated by their masters, well fed, according to their tastes, with a due proportion of black bread, garlic, and quass, well clothed, and are, in fact, among the happiest people on earth.

It is true they are disgustingly filthy; but it is almost unavoidable in Northern Russia, where sheep-skin clothing, airless stoves, and close hovels, produce vermin of various kinds, from which their superiors, clad in furs, are not always exempt."—pp. 80, 81

The greatest annoyance endured by travellers is the delay to which he is subjected when he fixes the period of his departure. He must first put his name in the *Gazette*, and the publication of it must be made three times, the interval between each insertion being three days, so that ten days must elapse from the first appearance of his name in the *Gazette*.

Mr. Barrow and his friend proceeded from St. Petersburg to the city of Moscow, with which they seem to have been quite delighted. Full descriptions are then given of the Kremlin and other sights, but very little of what is new appears added to the accountwhich Dr. Clarke has left us in his travels. The only peculiarity worthy of notice is the practice of having persons stand outside the shop doors and invite, by a deep bow, the passengers. Those who stand near the doors of the pot houses, where the quass, a sort of liquor, is sold, are generally young men or big boys, dressed up in pink-coloured coats, which fold over the breast and are tied with the sash at the waist; they have loose trowsers which are tucked up into a clumsy pair of boots. The shops in Moscow, are almost all protected at night by a large dog of a peculiar breed. Mr. Barrow praises with great warmth, the beauty of the scenery in the neighbourhood of Moscow. In one part of the suburbs he met with a gipsy station, where the people were evidently of Hindoo origin. Their chief business consisted in keeping open houses, where all manner of refreshments are sold; they dance and sing in a peculiar way to amuse their guests. Our traveller found that the private drosky at Moscow was on a far superior construction to that of St. Petersburgh. The people in this part of Russia are very temperate, and well conducted. It appears from the traveller's observations, that but very few traces of the last conflagration of Moscow are now visible. There is still a great dispute about the party who set fire to Moscow. The inhabitants charge it on the French: the French charge it on the Russians. The following is the result of the inquiries of Mr. Barrow on this question. :—

"Count Rostopchin, however, who was governor of Moscow at the time of the conflagration, lays the whole of the unfortunate occurrence to the Emperor Napoleon; and, in alluding to an appeal made by him from the island of St. Helena to the British nation, in which it is stated that 'the Emperor personally exposed himself, in order to extinguish the fire of Moscow,' the Count expresses his surprise at seeing it so stated; and 'that he (Napoleon) had incurred no danger in wishing to save Moscow from the conflagration in the year 1812. His amazing efforts' he says, 'and greatness of mind were, however, limited to mounting his horse, as soon as the fire appeared, and galloping to the distance of two English miles from the town, in order to place himself in safety. He passed three days and three nights in a palace, in the midst of a corps of troops, who bivouacked and only returned to Moscow on the fourth day, when the conflagration had ceased, after having consumed 7632 houses. I was well informed,' he continues, 'of all that was passing in the town, by

means of six officerss disguised, who remained undiscovered during the whole of Bonaparte's stay at Moscow; but on his quitting it, he set fire to the Palace of the Kremlin among others, and to the Castle of Petrovski, which had served him as an asylum during the great conflagration. Perhaps this was done by him as an act of kindness, with the intention of purifying them by fire from the evils he had been the source of.'

"It never can be ascertained, with any degree of certainty, who it was that caused this sad destruction of property; one party as stoutly denies, as the other asserts, the fact. The most probable conjecture is, that it began by accident, and was continued and spread by both parties. Rostopchin has even been accused of having himself caused the Kremlin to be set fire to. This man, at least, performed one magnanimous act. He set fire to his own house at Voronovo. The address he placed on the church-door of the village assigns his motives:—"Eight years I embellished this country residence; eight years I lived happy here in the bosom of my family, and under the protection of the paternal government of the Emperor Alexander. The peasants of this village fly from you, and I burn my house that it may not be defiled by French robbers."—pp. 125—127.

From Moscow the party returned to Petersburgh, and thence by land to Abo, from which they crossed the junction of the Gulf of Bothnia with the Baltic, to Stockholm. Postings seems very cheap in that country, for these travellers accomplished their journey from Petersburgh to Abo, for a charge of three half-pence per horse for every mile. They were greatly incommoded, however, in their payments, for the drivers would take nothing but paper. There notes, we are told, run as

"low as twenty kopecks, which is, I think, somewhere about 8*d*. English money; each of them bear two signatures: and the manner in which they are executed is admirable. At the top stands the number, and beneath is engraved the spread eagle with his two necks branching out, and over them a crown; then comes a fine flourish in German text, showing the value of the note; then a long, and to us quite unintelligible, account in Finnish, written on a part richly ornamented with a semicircular zigzag sort of engraving to prevent fraud; and lastly, in the left hand corner, is another specimen of engraving, in which, in large characters, may be seen '20 kop,' and all this for 8*d*.!—p. 132,

This journey from Petersburg to Abo was on the banks of the Gulf of Finland, so that the party had the opportunity of seeing the Finnish race, a people altogether distinct from the Russians and the Swedes, not only in features and manners, but also in language. They have generally the complexion fair, and they do not allow the beard to grow: they have lighter and finer hair than the Russians. The lower orders are much addicted to the liquor. Having on their arrival at Abo stopped for a few days to see its curiosities, which were very meagre, the party proceeded in a packet-boat across the Gulf of Bothnia to Stockholm. Mr. Barrow describes the chief sights of this metropolis; but in truth, it offers but little of what is interesting for his pen. The king shows himself abroad

with all the familiarity of a monarch, who was popular amongst his subjects. Dalecarlians were to be met sometimes in the street; they are described by the author as being a surly and haughty race, and like true republicans very repulsive in their manners, the women in Stockholm, the humbler classes, resemble in their dress, the Dutch broom-girls who visit this country. The nobility and gentry of Sweden, as well as those of Russia, speak only the French language.

From Stockholm, Mr. Barrow proceeded on a land journey to the western side of Sweden, principally to visit the celebrated water-falls of Trollhatten, situated at the western extremity of Wenern Lake, this water-fall is regarded by Mr. Barrow, as more grand and sublime than any in Switzerland. These falls form the only outlets of the waters of the lake, as the falls of Niagara, are the outlets of the four great North American lakes, and it is believed by the author, that the quantity of water which falls from the Swedish cataracts, is inferior only to the amount descending from the Niagara. The scenery about the Trollhatten is romantic and wild, and the following description is given of it:—

"We could perceive no less than five distinct falls, across the second of which is thrown a narrow wooden bridge, leading to a small rocky island, which breaks the fall. We crossed this bridge not without some difficulty, and not without danger, owing to the slippery state it was in from the spray continually breaking over it, which it did with sufficient violence to carry a person off his legs, even had it not been slippery; this, in fact, did happen to my fellow traveller, who was very nearly swept away by the foaming waters, his foot having slipped whilst crossing the bridge. The only mode of escaping was to watch the spray, by which it was no easy matter to avoid being caught. It is not easy to conjecture how this bridge could have been constructed across the roaring torrent which rolls with such headlong impetuosity. It is at best but an insecure structure, seems momentarily liable to be carried away. The sides are entirely open, there being merely a hand-rail at the top, about the height of the middle of a man's body, to steady the passengers, so that the danger of being washed through was not altogether ideal, and I was by no means sorry to find myself once more safe upon *terra firma*. This bridge has only, I should imagine, been erected of late years, as Captain Jones, in speaking of the Falls, mentions that 'the descent of the great Fall is twenty-six feet, round an island, with trees most romantically growing on it, secure from the touch of man; to attempt to reach this would be certain destruction.'

"At the head of the first fall of water, and close to it on the right on looking up, are erected a number of saw mills all in constant operation; the machinery is worked by water, led to them from the point where the great body of it is precipitated over the rocky ledge. The timber is floated down the Wenern Lake, which is contracted as it approaches the Falls of Trollhatten. After undergoing the process of cutting into planks and deals at these mills, they are floated down into the river Gotha, and carried by it to Gothenborg, being diverted from the Falls into a canal,

which, being cut through a huge rock, unites two small lakes at a little distance inland from the left bank of the Falls; it is thence carried through another rock or hill to the level of the Gotha, and, winding in a circular sweep, is received into that river. This canal is a grand undertaking, the descent from the falls to the Gotha being upwards of 100 feet, and the length above a mile, in which distance there are eight locks, five being in the rock between the lakes, and three in the hill, each lock having a descent of about fourteen feet."—p. 163, 159.

The party next visited Elsineur, near which is the famous place of British pilgrimage; namely, Hamlet's Garden. The pond in which Ophelia was drowned, is now completely dried up and choked with weeds. It must have been a pleasing sort of melancholy feeling, for these Englishmen to have been contemplating some relic or scion, from that treacherous tree from which Ophelia met her untimely death. But in truth there is no brook, or willow in the garden, and it would hardly deserve the name were it not resorted to by the inhabitants of Elsineur, as an agreeable evening promenade. In proceeding to Copenhagen from this place, the travellers are requested by a very agreeable young lady, to allow her a seat in the carriage. They, of course, very willingly complied, but had scarcely gone far, when a friend of the young ladies' was met with, and she too must get into the vehicle. Mr. Barrow says, that this is a very common practice in Sweden. Copenhagen is stated by the traveller, to be far beyond Stockholm in appearance. Still, with all its palaces, clean streets, splendid buildings, its dock-yard, quays, and canals, it appeared to be a very dull place, and was thinly peopled. "The shops made but a poor show, and" says Mr. Barrow, "did not appear

"to be much frequented; and yet it ought not to be so, for we are told that the number of artists, mechanics, and shopkeepers, amount to upwards of 10,000 persons, out of a population of 110,000, of which the Jews are about 3000. The chief articles of manufacture are cloth, silk, porcelain, leather, and snuff; they have a considerable trade with the ports on the Baltic, with Holland, Belgium, and England; but their navy has not recovered itself since we possessed ourselves of their fleet. They have not at this time more than four sail of the line."—p. 184, 185.

Copenhagen contains many splendid churches, a royal library, a gallery of paintings, and a great number of schools. The city is strongly fortified by ramparts which surround it, and form a most agreeable promenade during the summer, being well shaded with trees. From these the sea is seen, and the sea-breeze bears to it a healthy and bracing air. Towards the south, and adjacent to Copenhagen, is a little island called Amaak, which has for its inhabitants, quite a distinct people: it is called the Kitchen-garden of Copenhagen, as it supplies the market of that city, with milk, butter, cheese, fruits, and vegetables. A work which the author

met with, supplies some account of the history of this peculiar island. It was originally, it seems, a Dutch colony.

"Christian II., otherwise called the Northern Monster or Nero, having married Isabel, sister to the Emperor Charles V., wrote to the Archduchess Margaret, Duchess of Savoy, the queen, his wife's aunt, and Governess of the Low Countries, desiring her to send him some people out of those parts that understood gardening, so that the queen his wife might have pulse and other fruits at hand that pleased her. The governess sent him several families, to whom he assigned Amaak to be cultivated by them, in the year 1516. Their descendants at this day are called Hollanders, and dwell within large boroughs; they still retain the Dutch fashion: their clothes are also singular to themselves, and much like those of the North Holland boors: they supply Copenhagen with milk, butter, &c."—p. 193, 194.

They hold no intercourse with the Danes, and never intermarry with that community. The party soon returned to England, where they made up their minds to return to the north, as soon as circumstances would permit. In July, 1833, the same travellers set out again for Hamburgh, and having gone the same tedious way to Lubeck, embarked there for Copenhagen. From this city they sailed in a steam-boat up the Cattegat Sea to Christiania. The land on either side was distinctly seen, and the scenery which presented itself as the vessel ascended the Gulph of Christiania, was beyond description. On the rocky shores many eagles were seen, which appeared to be utterly destitute of the slightest timidity. A great many marvellous traditions are repeated in Norway of these birds, and amongst other stories, Von Buch does not hesitate to offer the following, as a genuine one:—

"We learned with astonishment that eagles were very much dreaded on these islands (Skey, &c.), for they are not contented with lambs and smaller animals, but even attack oxen, and not unfrequently master them. The manner of their attack is so singular, that we should have doubted the truth of the account, if we had not heard it so circumstantially and distinctly confirmed to us in the same terms in places at a great distance from one another. The eagle plunges itself into the waves, and after being completely drenched, rolls itself among the sand on the shore, till its wings are quite covered with sand. It then rises into the air, and hovers over its unfortunate victim. When it is close to it, it shakes its wings, and throws stones and sand into the eyes of the ox, and completes the terror of the animal by blows with its powerful wings. The blinded oxen run about quite raving, and at length fall down completely exhausted, or dash themselves to death from some cliff. The eagle then mangles, undisturbed, the fruits of his victory. In this way the nearest neighbour of Skey lost an ox a short time ago."—p. 208, 209.

Christiania appeared to the travellers as a very quiet and dull town. The castle, a principal object of curiosity, commands a splendid panorama of the country. Within it is a prison, into which the light, says Mr. Barrow, is only admitted through a small

grated window over the entrance door, which, at the time when he saw it, was open to let in a little air. He heard the voices of the inmates, but could not see them, and concluded that they must be consigned to perpetual darkness. Flogging in the army of Norway, has been abolished for many years, and the mode of confinement just described, has been substituted for it. The men are put into the black hole for offences of a certain degree of guilt, but are never kept there longer than for thirty-six hours, the terms being 12, 24, and 36 hours, as the case may require. They are fed during imprisonment on black rye-bread and water. The malefactors in prison are always put to hard labour, even on the Sunday; they are employed on the ramparts chiefly, and are distinguished by an outer garment, one side of which is black and the other white.

"We were amused with the droll manner in which notice was given for turning out the guard on the approach of any officer. The sentinel on the ramparts first inhaled a long breath, and then exploded by bawling out, as loud as it was possible to do, till the sound gradually died away as the man's breath was exhausted. The regiments which I saw at Christiania were not remarkable for the order they were in. The dress of the infantry consists of a green coat and white trousers, and the cap handsomely ornamented with white cord. It looked neat; but the men were not very smart in their general appearance. The finest looking men by far were those of the band: we were fortunate enough to hear them play several beautiful pieces of music, some of which were said to be national airs, and some better music perhaps, but of less interest to us, from Mozart's and other operas."—p. 212.

The streets of Christiania are large, but the houses are straggling and irregular, and the pavement wretched. The house in which the Storthing is held, is one of the best in the city. The assemblage of the members only occurs once in three years; it commences in February, and ends in August; and our traveller had the good fortune to have visited the city at a time when the Storthing was sitting. The apartment is a semicircle; the gallery commands that part where the members sit. Mr. Barrow declares he never saw a set of men with clearer external indications of sagacity than the members of the Storthing. They were generally advanced in life, clad in coarse grey woollen coats, hair long, and flowing over their shoulders, and their whole deportment characterized by a gravity and decorum, such as showed due attention to the objects on which they came to deliberate. At the time when the travellers took their seats in the gallery, the president was reading a paper, which lasted throughout the period of their visit to the Storthing. The members seemed to have each a printed copy of the same document; but still they all listened with the profoundest attention to the presiding officer. The city has a considerable trade, its exports being principally timber, such as baulks, spars, deals, and planks, with tar, hemp, and iron. Some copper

also is sent out, being obtained from the mines of Boraas. The watchmen of Christiania are remarkable for an amusing chaunt, which they sing every night. Their only arms consist of a long staff with a round knob on the top, full of little spikes, radiating like a star; and hence the name of the implement, the morning star. The following is a translation of the Watchman's Song:—

"Ho! the watchman, ho!
The clock has struck ten,
Praised be God, our Lord!
Now is it time to go to bed;
The housewife and her maid,
The master as well as his lad.
The wind is south-east,
Hallelujah! praised be God, our Lord!"—p. 216.

Mr. Barrow gives a very interesting account of the expenses of travelling in Norway, which he declares to be extremely economical, as compared with a similar expense in other countries. For each Norwegian mile he paid for one horse about eightpence English. The mile of Norway is about seven English ones. The travellers employed four horses in their journey to the celebrated mountain of Bergen. Four *shillings* (three shillings make one penny English) are allowed to each of the men who manage the horses. He reckons the bill for travelling, thus:—

		s.	d.
4 horses	4 Orts or Marks ..	2	8
Drink-money to the three men who accompanies the carrioles, and to the forebud, at 4 skillings per man	16 Skillings	0	5½
To the man who has provided the horses	16 Skillings	0	5½
		3	7

This is not more than sixpence for every English mile for four horses. We may add the brief account of Norwegian money given by Mr. Barrow.

	£.	s.	d.
6 paper Dollars are about equal to	1	0	0
1 Dollar is	0	3	4
½ Dollar	0	1	8
An Ort or mark, which is 24 Skillings	0	0	8
3 skillings	0	0	1—p.221.

The notes for 5 dollars are blue-coloured, those for 10 dollars are yellow: they are small, and always dirty and ragged, and are often torn into pieces. Under such circumstances, a pin forms the bond of union; and this instrument is sometimes half-way into a man's hand before he is aware of the existence of the foe.

The carriages employed by the travellers were accompanied by men and boys, who ran with the greatest ease with the vehicles, and sometimes when tired, jumped upon them. When three persons actually own the horses, they became very troublesome to the traveller; because from the affection, which, to do them justice, they possess for these creatures, they will not allow the occupier to drive sometimes at even a moderate pace. Nothing annoys them so much as to see the horses perspiring; and Mr. Barrow has known a boy to cry when he drove the horse more quickly than the animal was used to go. Women and young girls sometimes attached themselves to the vehicles, particularly when the horse under it belongs to their families. If the boys and men are jealous of the attempts made by the traveller to hasten the horse's pace, the girls and women are ten times *worse*.

Mr. Barrow was much struck with the difference which he perceived between the fare of the Norwegian and Swedish peasantry. The food of the former, though scanty, is superior to that of the Swedes. The rye-bread of the Norwegians, is better, and light, whilst the Sweedish rye-bread is heavy, sour, and doughy, like a mass of paste. The corn brandy of Norway is also superior to that of the other kingdom: in Norway, fresh butter is seen: in Sweden, it is never eaten by the peasantry. The Norse cows resemble the Alderney. Proceeding in his journey to Bergen, Mr. Barrow began to ascend the rocky defiles very shortly after leaving Christiania. The sight of various cataracts in rapid succession varied the dreariness of their ascent. In the course of their journey, they came upon a locality, where one of the sublimest scenes of nature as Mr. Barrow calls it, presented itself to their eyes. The highly wrought description of the scene will be found well worthy the reader's perusal.

"Indeed it appeared difficult for the imagination to conceive anything more magnificently wild and awfully grand—and yet we found it much surpassed in the course of our travels—than the castellated forms of the mountain peaks, blackened by time and the weather, and rent into pinnacles and turrets, rising out of their wall-shaped sides, between which and us was a yawning gulf, choked with masses of rock and rubble; in this gulf or ravine a large body of water was flowing, rapidly meandering its serpentine course, but constantly interrupted in its progress by the huge fragments that, by impeding, swelled its volume, and—

> ——— 'when collected all
> In one impetuous torrent, down the steep
> It thundering shoots, and shakes the country round.'

"In the course pursued by this mass of water a constant succession of grand falls present themselves to the eye and the ear, one of which was particularly fine; in its rush from the upper ravines of the mountains, it was divided into two cascades, across each of which was thrown a wooden bridge of primitive construction. In this part of the road the traveller is

surrounded on all sides by rocks of enormous height, rising almost perpendicularly from their base, while the sides of the mountains are covered with forests of dark green fir trees, which rear their lofty heads above each other, vying in height with the steep rocks among which they are blended. The precipices both above and below the narrow road are most frightful to look at: no precaution whatever is taken to prevent carriages from slipping off into the abyss below. In many places these precipices were perpendicular, and sometimes even inclined inwards, or overhung their base. The road too was so narrow as to be little more than barely sufficient to admit of the wheels of the carrioles between the edge and the side of the mountain; had we happened indeed to meet any other travellers here, (which was, fortunately, not very probable,) we should have been under the necessity of taking the horses out, and of lifting the carrioles over each other. The chances, however, are against such a meeting, for not a single human being had hitherto appeared to us on this route. Oftentimes the road before us seemed to terminate altogether at the very brink of a precipice, when, on reaching the spot, it was found to turn sharply round; and these sharp turns, with the yawning gulf beneath, incur almost inevitable destruction, should the animal become restive, or an overturn unfortunately take place."—pp. 238—240.

The populations of these mountains which run through the midst of Norway, are mostly the same in character throughout: they wear a red skull cap, like those worn by Greeks, with short jackets and trousers. Every man carries a large knife attached to his side by a large leathern belt, covered with brass ornaments. The knife is indispensable to the natives, who make their own furniture, and use wood for almost every convenience. They make excellent tradesmen, and there is no craft which they are not capable of turning to account. In the museum of Copenhagen are many curious specimens of carving in wood by the Norwegian peasants: amongst others have been noticed a bust of Christian V., which the author says, was

"executed by a simple cow-herd, who, when the king paid a visit to Tronyem, in the year 1688, stood in the way he had to pass, with a knife in his hand, and cut out so complete a likeness of his countenance, without having any other opportunity of seeing him, that it was sent, as a great curiosity, to Copenhagen, where it still remains in the Royal Museum. In fact, clocks and watches, and church-organs even, have been constructed by the self-taught Norwegian peasantry."—p .253.

Mr. Barrow speaks with much praise of the villagers, whom he met on his route over those mountains. Their dance was peculiar, and was called the Polsk, the chief merit of which appeared to be that of throwing the legs high up in the air, whirling rapidly round, and after making a flourishing turn, stopping and standing firmly on one leg. He complains that Dr. Clarke affected to see something indecent in this dance: at least, he says that he saw nothing whatever in it which could be considered as answering such a description. The traveller tells us, that it is the habit of the country

everywhere for all persons without distinction to shake hands. At Dahla, the travellers entered a cottage, where they discovered the preparations which were making for a christening: Mr. Barrow mentions that

"The table, which consisted simply of a clean deal board, well scoured and in high order, was spread with great quantities of flat brod, or oat-cakes, of enormous circumference, and as thin as wafers; fish, both dried and fresh, and huge bowls of cream, with eggs beaten up in it, together with other ingredients which I am unable to describe, formed a part of the repast, but I could not consider this as a very palatable porridge. I believe it goes by the name of *floote-groot*, and is frequently nothing more than rye or barley meal boiled in cream. There were also two large bowls or basins filled with butter, heaped up, or raised in a sort of mound, considerably above the brim, and in the centre of each basin was stuck a tallow candle, which had burned very low down towards the butter, imparting a portion of its liquid contents to the surface. This was the only occasion on which we found the tallow candle exhibited; but the basin of butter was a standing dish wherever we went, and the first that the good woman of the house usually placed on the table, as the symbol of welcome. We scarcely ever entered the cottage of a peasant, however humble, but the Norwegian housewife, like Jael the wife of Heber the Kenite, 'brought forth butter in a lordly dish,' generally, however, in the shape of a large wooden bowl."—pp. 266, 267.

Hospitality, kindness, and simplicity, are described as the characteristics of the Norwegians. The only drunken individual met by him in that country, was an English sailor at the Tower stairs of London, and one Swede. The Norwegian peasantry do not use tobacco.

Bergen is very minutely described, by our author, who proceeds from that place to Tronyen. From the latter town he returns once more to Christiania, and ultimately arrives in safety in England. The work, we are sure, the reader will concur with us in thinking, to be highly valuable, for the diligence employed by the author in collecting his materials, and for the great impartiality which seems to guide his very judicious mind.

NOTICES.

ART. XII.—*An Edinburgh Reviewer, Reviewed.* By the Author of Remarks upon the supposed Dionysius Longinius. London: Payne and Foss. 1834.

IN this pamphlet we have the reply of a learned author to an article in the last *Edinburgh Review*, touching some very nice point of Greek lore, such as cannot easily be explained to the understanding of the uninitiated. As a specimen of the irritability with which controversies about trifles are oftentimes carried on, the anger uniformly increasing in the inverse ratio of the importance of the cause, the present pamphlet is exceedingly well worth the public attention.

ART. XIII.—*Faust: a Tragedy.* By J. W. GOETHE; Translated into English Verse, with Notes and Preliminary Remarks. By John S. BLACKIE, &c. Edinburgh: Blackwood. 1834.

THIS version of the Faust possesses the very great advantage of being as close to the original as it is possible for a translation to be under the very circumstances which attend the attempt. This is accomplished, however, with a discretion which enables Mr. Blackie to render his version a spirited one, and in that respect to make it more in accordance with the work of the great master. It is impossible for us at this moment to enter into a lengthened analysis of the work, or to dwell on a plot which is now so familiar to most of our readers; and we shall do no more than select from the translator's preliminary remarks, the passage in which he traces the true and original key to the symbolical character of Faustus.

"But the true and original key to the character of Doctor Faust is to be found in Goethe's own intellectual constitution, and in the history of its development. A man can receive nothing from without, which he has not, within himself, an in-born capacity of receiving; and however apparently objective the productions of art in which he delights may be, they can never be any thing more than a reflection of his own subjectivity."

ART. XIV.—*The Designs of the Dissenters, a Letter to the King.* By a Protestant Dissenter. London: Jackson. 1834.

THE object of the author of this pamphlet is, to set forth the nature of the changes which appear to be essentially necessary to the tranquillity and comforts of that great and important community now designated the

Dissenters. He begins by declaring that this body by no means seeks the destruction of the Episcopal church. Next they disavow any intention of seeking to accomplish those changes deemed by them desirable, by any violent measures; neither do they harbour any design or desire to obtain admission into the established church: they disavow likewise, any wish to interfere in the reform of the church, and they have always abstained as a body, from mixing up their grievances with the question relating to church property. Lastly, the Dissenters declare, that they are not opposed to the legitimate connexion between religion and the state.

Such are the imputations which the Dissenters wholly disavow, and the next question is, what is the nature of the charges which they require?

These are to obtain the full and entire establishment of their right to be placed on a civil equality with all classes of their fellow subjects in the eye of the law and the state: to obtain a recognition of the validity of their ministry, and their equal claims to the protection of the legislature in respect to all their ecclesasitical institutions: to obtain further the establishment of a national system of education on a broad universal basis, and, lastly, to be allowed to prosecute their plans for propagating the chistian faith throughout the world upon the same scriptural principles.

ART. XV.—*The Curiosities of Literature.* By J. D'Israeli, Esq. D.C.L. F.S.A. Ninth edition, revised. Vol. I. London: Moxon, 1834.

THERE are few of our readers unacquainted, we believe, at least, with the title of this famous work, and we shall be extremely mistaken, indeed, if, from the very neat and convenient form now given to a work, formerly of considerable expense, these pretty volumes will pass into the hands of the public, in large quantities. The contents of the present volume, we shall not notice; they are already well known to the public, and we shall merely notice the very peculiar circumstances under which these contents were originally published.

Mr. D'Israeli admits that it is now close on half a century since the first volume saw the light. The second volume appeared about a couple of years afterwards; the third was delivered after throes of the most tedious kind, for they took 20 years in the process of bringing forth this third offspring: but the fertile parent soon proved, that the former births were the effect of some irregular action of the mind, not easily to be explained, at once stamped the normal character of that mind, as being capable of a regular order of production. Mr. D'Israeli then, in one great effort, gave life to one pair of twins and a half, thus increasing his intellectual offspring to the respectable number of five, the quinary number so much venerated by some naturalists, with which Mr. D'Israeli is not

unacquainted. This author seems to admit that the three stages in which the series of volumes has been produced, represent respectively three eras of his life: the first stage exhibits him eager in the pursuit of knowledge: the second displays the same mind, still in pursuit of knowledge, but grown more critical, and excited to more varied objects: and the third stage shows Mr. D'Israeli combining philosophy with literature, whilst knowledge and curiosity are opening the virgin veins of original research, and striking out new results in the history of human nature. It is no wonder that the "Curiosities of Literature" should be a very popular book: it has been the common object of loud praise, by minds of the most opposite construction, minds, which were as poles in the distance of their respective directions. Kings and commoners, Lords and mechanics, poets and the fastidious bards of the literary world, all have been fascinated by the "Curiosities" of D'Israeli. The Museum, no doubt, will be found all the better for the cleansing which he has given to the varied preparations.

ART. XVI. — *Helen: a Tale.* By MARIA EDGEWORTH. In 3 vols. London: Bentley, 1834.

MISS EDGEWORTH, like veteran actors of the stage, re-appears before us after a long interval of retirement, which has proved on many occasions to have a very dubious influence on the party. The present, like all her former tales, have a moral illustration in view; it does not pourtray any prominent crime with the view of showing the value of any extraordinary virtue, but it is in the usual style of Miss Edgeworth, a penetrating and well planned estimate of what may be regarded in its origin as a lenient fault, but which, like the seed, germinates afterwards into a fruitful source of calamity. The novel before us, powerfully pictures forth the impolicy, to say no worse, of even a venial and almost a justifiable recourse to dissimulation. The history of a married lady is given, who by a precipitate act of indiscretion made a denial to her husband of a kind, which was utterly unnecessary to the permanance of their mutual happiness. Had she been sincere in her disclosures to that husband, the result would have been happy for herself; but once the foundation for a wrong impression on his mind, being raised, it required the exertion of a life, and not that only, but the complete sacrifice of the virtue of sincerity to maintain that impression, An outline of the plot will explain how the illustration is accomplished.

Helen, the heroine, is a young lady of birth, residing at the parsonage with her uncle, the rector. She is considered as the heiress to his property, but on the event of his death, it is found that the property had been exhausted during the life-time of the clergyman, and Helen, in consequence, is disappointed in her expectation of an adequate provision. She ultimately be-

came settled in the family of a dowager, as a companion to one of her daughters, who, being afterwards married to a military officer, General Clarendon, retained Helen as her associate. Some years rolled over, and an affair occurred which gave rise to some uneasiness in the family. A manuscript sent from the continent, was put into print and circulated as the memoir of Col. D'Aubigny. This memoir contained several letters, which purported to have been written by an English lady to whom the Colonel paid his addresses, and from some facts which were known in the fashionable circles, the lady Cecilia Clarendon, the wife of the General, and Helen's friend, was pointed out as the actual writer of these letters, and consequently the lover of the deceased D'Aubigny. There is no doubt that she corresponded with the French suitor in early life; but having found her new lover of a jealous and fastidious character, she did not hesitate to declare, that she had preserved untainted, the purest virginity of the heart. What was to be done if these reports reached the ear of the General? The wife took steps to meet the exigency, and she succeeded in obtaining a pledge from Helen, that she would personate the author of the letters, and that Sir George Clarendon should be taught to believe, that the letters were her (Helen's) productions. The principal portion of the two first volumes are dedicated to a display of the various complicated results, and the numerous perplexities and hair-breadth escapes, which resulted from this stratagem.

In the meantime, a lover named Beauclerc, paid his court to Helen, and from the experience of a short courtship they were mutually disposed to marriage. The letter-writing which Helen was under the necessity of acknowledging, wrought its effect on the mind of Beauclerc, and from his knowledge of Helen, he even doubted the truth of the general impression. He fought a duel even in her justification against a former rival in her affections, whose suit had been rejected, and whose resentment she had of course incurred. Most fortunately it happened that the Lady Cecilia became sensible of the injustice which she was doing to the character of her friend, and she resolved on a full and unreserved exposure of the true nature of the case. The result is, that after hearing her declaration, General Clarendon insisted on a separation: but as the facts of the case were really perfectly consistent with her moral innocence. he received her back as a penitent prodigal. Helen was married to her faithful and confiding lover, and if they do not live happy———but the phrase is unfit for the present enlightened age, so we must be content with merely directing the reader's attention to the point of the tale, which is singly this, that it shows the advantages even in a worldly sense, to say nothing as to its relation with religion and morality, of sticking to the truth. Candour in the beginning would have cost but a very

gentle effort indeed: besides it would have been enough to dissipate any possible adverse influences which might have been produced by the news itself on the mind of the husband, and therefore Lady Cecilia would have lived in uninterrupted harmony and happiness with her husband. But the misfortunes she endured, the temporary disgrace consequent on her banishment and forfeiture of all natural protection, could only be attributed to the slightest possible lapse, the least intrusion of the boundary between right and wrong, the merely putting her foot half inside the threshold of the house of guilt. Such are the didactic purposes which Miss Edgeworth uniformly has in view, and even to this hour has she retained the principle of confirming her illustrations to a moral force, whilst religion seems in her estimation, to be quite a subordinate agent in the world.

ART. XVII.—*The Architectural Magazine and Journal of Improvement in Architecture, Building, &c.* Conducted by J. LOUDON, F.L.S. &c. No. I. London: Longman and Co. 1834.

THIS is the commencement of a series of numbers destined to complete a highly important work on architecture and building in general. The object immediately intended to be reached by the conductor, is the diffusion of a just taste for architectural beauties and comforts, so as to lead to an ultimate amelioration of the present very imperfect state of the dwellings of the great mass of society. We augur the best results from the circulation of this magazine.

Perhaps few literary projects in our time can be said to be called for in a more pressing manner than in the present work. The state of the professions of architect and surveyor, and of the building trade in general, is most deplorable, being oppressed at this moment with a mass of abuses which are calculated in their ultimate result, utterly to destroy its character. The first of the articles refers to this important point, and therefore, we are unwilling to dwell upon it. The second article enters at once into practical matters, and it embraces a beautiful dissertation on the extent to which the elementary forms of classic architecture, are from their nature and origin, fixed or arbitrary. The third article is, a highly instructive and practical series of advice as to the choice of a dwelling house. Some other miscellaneous articles fill up the pages, the whole forming a highly interesting source of occupation for every class of the community.

ART. XVIII.—*Letters to the Right Hon. E. G. Stanley, on the Existing Treaties with France and America, as regards their Rights of Fishery on the Coasts of Nova Scotia, Labrador, and Newfoundland, &c.* By GEORGE R. YOUNG, Esq. of Halifax, Nova Scotia. London: Ridgway. 1834.

THIS is a pamphlet written by a gentleman residing in Nova Scotia, for the purpose of bring-

ing the attention of the British public to the present state of the Fisheries on which, to a great extent, the subsistence of our North American Colonies depends. It is well known that the Fishery which is carried on the coast of Newfoundland, Nova Scotia, &c. is shared by treaty between Great Britain, France, and America. The treaties by which the right of fishing on our colonial shores, has been exercised by the two last countries mentioned, exactly define the extent of the space to which the fishermen of both countries have access. But it would appear that, by gradual steps, both one and the other have exceeded their proper limits, and now maintain their usurpation, to the great detriment of English fishermen. The object of the author is to give a fair estimate of the nature and effect of this great abuse, and to have it redressed accordingly. He proposes that the government should make in the first place, a clear and specific declaration to the French government that its subjects are entitled only to a concurrent right of fishing and curing on the coasts and shores of Newfoundland from Cape St. John to Cape Ray. It appears, that at present the Americans can claim, by existing treaties, a right to land on uninhabited places, for the purpose of curing the fish which they take. But they do not confine themselves to the condition, and therefore, the author expects that the government will step forward, and prevent the Americans from making the loose language of the treaty a cat's paw, whereby they may carry on a system of injustice. The author suggests, that an efficient coast service should be established on the banks of Newfoundland, which would take care that the fishermen of each nation did not exceed their limits. If nothing is done in this way, the author is of opinion that the North American colonies will inevitably fall to decay.

ART. XIX.—*The Hunterian Oration, delivered at the Royal College of Surgeons, on the* 14*th Feb.* 1834. By W. LAWRENCE, Esq. F. R. S. Surgeon to St. Bartholomew's Hospital. London: Churchill, 1834.

THE Annual Oration, required by the College of Surgeons, from one of their members, in praise of the celebrated John Hunter, was this year pronounced by Mr. Lawrence a highly respectable individual. The oration does the highest honour to the author, who has shown extraordinary skill in finding out something new and original, worthy of being applied to a subject, which must be regarded as now perfectly hackneyed.

The life and character of John Hunter have been too long before the public, to allow us to dwell upon such subjects at present. Mr. Lawrence, however, is allowed by custom to select for eulogy others who may have distinguished themselves by imitating the example of Hunter. He has made use of this facility to introduce the names of seve-

ral benefactors of mankind.—Amongst these, are Abernethy and Cuvier. Of the former of these, he relates the following characteristic anecdote:—

"He was sometimes betrayed into impatience, and resorted too quickly to the use of wit, of which he possessed a large share. He always retained the complete command of this weapon, even in his most angry moods. I once saw him in warm altercation with a gentleman: high words passed between them. The gentleman, irritated by something that fell from Mr. Abernethy, said, 'How, Sir—do you say so?—you will be made to swallow your words.' 'Ah!' said Mr. Abernethy, with one of his knowing looks, 'there would be no use in that; they would be sure to come up again.' A great many anecdotes are still current in the profession, founded on curious dialogues, sharp sallies, and lively repartees, which occurred in his consultation room, or in other intercourse with his patients. The authority of some may be dubious; but I can assert that he is justly entitled to the credit of all the best."

Of Cuvier and the *Regne Animal*, (now publishing in an admirable translation, by Henderson, of the Old Bailey,) Mr. Lawrence, thus speaks:—

"He has produced an arrangement of the animal kingdom nearly approaching to perfection; grounded on principles so accurate, that the place which any animal occupies in this scheme, already indicates the leading circumstances in its structure, economy, and habits. The *Regne Animal* of Cuvier is, in short, an abridged expression of the entire science.

"He carried the lights derived from his zoological researches into kindred but obscure parts of nature. He undertook the examination of those fossil bony remains found in various regions of the globe, which had heretofore been merely objects of ignorant wonder, of vague surmise, or fabulous exaggeration: he demonstrated their real origin and nature. He succeeded, by a wonderful combination of minute and patient research, with the enlarged views deduced from an accurate knowledge of all living beings, in reconstructing, from these mutilated fragments, the antediluvian and extinct creatures, of which they are only the vestiges; and thus he deduced the most important conclusions respecting the structure of the earth, and the revolutions which its surface has undergone. The work on fossil bones is a master-piece of patient research, of profound reflection, and extensive erudition. It would have sufficed to immortalize its author."

This oration will be read with the greatest interest by all who can be pleased with a terse style and the evidences of a well cultivated mind.

MISCELLANEOUS INTELLIGENCE.

The Ingenuity of Suicides.—The varieties of ways in which human beings attempt to terminate their existence, exhibit a very singular degree of ingenuity. For example, a woman who was tired of life, applied two hundred leeches to her body, in order that they might bleed her to death: another female with the same intent exposed herself to a swarm of bees; there is also a case of an apothecary, who beat out his brains with a pestle. But, there is another example of recent occurrence which is much more inexplicable than any of the former. A builder who had been found fault with by his employers, became very melancholy, and finally meditated his own destruction. He hurried to a steep part of the high road, where vehicles of all sorts were obliged to put on a drag in the descent. Here he waited till a heavy-loaded waggon reached the spot, when he seized hold of one the wheels that was not locked, and applying his body to the circumference was instantly crushed.

Biscuits.—The process of making biscuits by machinery, hitherto confined to the Royal Yard, Gosport, is likely to come into more general use. It is also attracting the attention of foreign powers—among the rest the Pacha of Egypt, for whom an order for such machines is at present in course of execution, and one has been sent as a specimen to Constantinople. A house at Wapping, engaged in biscuit-baking, has one of these machines now in operation. It is worked by an engine of six-horse power, and is capable of producing 5 cwt. of biscuit in an hour, requiring, however, in addition, the labour of seven men, about half the number required by the ordinary process to manufacture the same quantity within the same time.

Rustic Chronicles.—In every village throughout Germany, there exists a huge volume, which is deposited either in the church, or with the officer of the village, and which contains the account fully made out, of every locality, edifice, or remarkable object, in or about the place. The young peasants read this work with the greatest delight; the old inhabitants glow with enthusiasm when they hear it read, and travellers during their stay, are allowed to read as much as they like, the greatest attention and politeness being paid to them.

Sovereign Cures.—Sir Dudley North tells us, that at Constantinople, the respect for printed books is so great, that when people are sick, they fancy that they can be *read* again into health, and if the koran is not at hand, they will make a shift with a few verses of the bible, or a chapter or two of the Talmud, or of any otherbook that comes in their way. Sir Dudley himself cured an old Turk of a tooth-ache once, by administering a few pages of Ovid's Metamorphoses. In an old receipt book, we have seen the following prescription for a tertian ague, "drink plentifully of cock-broth, and sleep with the second book of the Iliad of Homer under your pillow."

Sennefelder the celebrated inventor of the art of Lithography died at Munich on the 26th of February last, in his 63d. year.

Supernaturalist.—The German theologians have been divided into three classes. The Supernaturalists are the plenary inspiration men, ultra evangelicals, as Hengstenberg in Berlin. Opposed to them in the *extreme gauche* are the Naturalists, who deny all revelations of any kind, and cleave fast to the book of Nature. A numerous class, however, endeavours to keep the *juste milieu*, and these are called Rationalists. To this class belong Bretschneider, Schleiermacher, and many of the brightest names that theological literature can boast. The *sceptic*, of course, is a complete anti-diabolist.

Manure.—In a place in South America, called Pavilion de Pica, is found an enormous reservoir of natural manure, called by the natives *Guano*. It is either red or white, and is an article of such value as manure, that it is sent for from the remotest districts, and is sold at a very high price. The whole of its nutritive powers are ascribed to the very large proportion of birds' dung which it contains.

Cuvier's notions of Education.—"Give schools before political rights; make citizens comprehend the duties that the state of society imposes on them; teach them what are political rights before you offer them for their enjoyment. Then all ameliorations will be made without causing a shock; then each new idea thrown upon good ground, will have time to germinate, to grow and to ripen, without convulsing the social body. Imitate nature, who, in the development of beings, acts by gradation, and gives time to every member of her most powerful elements. The infant remains nine months in the body of its mother; man's physical perfection only takes place at twenty or thirty, and his moral completion from thirty to forty. Institutions must have ages to produce their fruits—witness Christianity: the effects of which are not yet accomplished, notwithstanding a thousand years of existence."

German Theologians.—"The word Lilith, or, as the Jews falsely pronounce it, *Lilis*, occurs in Is. xxxiv. 14; and however externally different the interpretations of this passage have been, they all agree in one fundamental idea. Luther uses the indefinite term *kobold* (in the English version, screech-owl, night-monster), perhaps the most suitable word he could have used. This lady-goblin, then, was, as the Talmudists tells us, Adam's first wife in Paradise, who turned our Sire's lovely Eden into hell; a mother of demons, says Rabbi Manasseh, who peopled the earth with evil spirits, before God had as yet thought of creating Eve. She was created at the same time with Adam, in such a manner that she and Adam were joined together by the back, as it is written, God made them a man and a woman. In this condition they did not agree well, but quarrelled, and tore one another continually. Then it repented the Lord that he had made them so, and he separated them from one another. But not even thus would they live in peace; and as Lilith had in the mean while betaken herself to witchcraft, Adam left her altogether. At last she became a perfect DEVIL, and had connection with an immense number of devils; and thus, up to the present day, does she play the harlot with all devils, and fills the world continually with young devils, devil-ghosts, and night-apparitions. For these causes God created Adam a new wife; viz. Eve out of his own rib. Moses has omitted this history of Lilith altogether, and for the good cause, that the Lord God was ashamed of having given existence to such a hag of a She-devil!!!"

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FIRST VOLUME OF THE MONTHLY REVIEW FOR 1834.

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